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Vatican Diplomatic Activity in the War

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Introduction. This discussion of the policy of the Vatican in the present world crisis is offered in the hope of making the unique position of the Holy See in war time more clearly understood. Deliberate attempt has been made to introduce the views of non-partisan writers.

A bibliography is added at the end for those who may care to go more deeply into this complicated subject.

Needless to say, the whole picture of Vatican war time activity has not been given. Entirely omitted from mention were the Pope's humanitarian efforts, such as the relief of war prisoners, the protection of the Jews, the succor provided to the starving civilian populace in devastated areas, etc.

MUCH has been written about the peace proposals of the Pope. The "Five Points" for a just and lasting peace, which Pius XII enunciated in his Christmas Allocution of 1939 and further elaborated in subsequent addresses, have been the subject of comment wherever such discussion of peace aims is permitted. We have only to mention the historic letter to the *Times* of London, signed by the Catholic Cardinal Archbishop of Westminster and the Anglican Archbishops of Canterbury and York. In the United States these proposals inspired a somewhat more detailed "Declaration on World Peace," sponsored by prominent Catholic, Protestant and Jewish leaders.

The need for the rehabilitation of the juridical order, for international economic collaboration, for disarmament—to select a few aspects of the Papal program—is already widely recognized.

Diplomatic Aspect

Closely connected with the peace program of the Vatican is the wartime diplomatic activity of the Holy See. To elaborate the minimum essentials for a just and lasting peace is one thing; the means and technique of bringing this about is another thing. One is a matter of ethics, economics, history; the other calls for diplomatic activity. The following lines are an attempt to trace the course of Vatican diplomatic activity in the war years, its aims and characteristics. It is to be feared that the immediate objectives of Vatican policy are not always clear to the ordinary reader of newspaper reports. The extreme delicacy of the issues handled by the Holy See calls for circumspection, if not circumlocution. Nowhere is the proverb, "*Tempus facendi; tempus loquendi*," more applicable than in wartime diplomacy. For the Vatican, this need for cautious utterance is acute, because of the well known propensity of either belligerent party to twist the Pope's words into expressions favorable to itself. Very often, then, when the Vatican speaks we are not sure what is meant; even in silence we tend to see a meaning in the silence. For non-Catholics this inevitable obscurity causes puzzlement or suspicion. A Catholic, too, is not too sure of his ground when he comes to discuss the position of the Holy See in international affairs.

Popular Misconceptions

Camille Cianfarra in his recently published book, *The Vatican and the War* (New York: E. P. Dutton, 1944), says that the question most asked is: "Is the Pope with us or against us?" He relates that Mrs. Myron C. Taylor, wife of President Roosevelt's personal representative to the Holy See, told the Pope impetuously, "Your Holiness, you must do *something* to show that you are on our side!" It seems that even American Catholics think that the Pope

must side with them. They fail to reflect that as Catholics in the United States do not take their politics from Rome, neither does Rome take its diplomacy from America—or from Italy or any other country, for that matter.

Papal Foreign Office

In a recent article in *Relations*, "La Politique Exterieur de Vatican," (March, 1944), Father Joseph Ledit, S. J., of the Ecole Sociale Populaire, Montreal, has described the workings of the Papal Secretariate of State. The task of the Holy See is not to make politics but to govern the Church. Recent discussions of Vatican Policy have tended to give a distorted impression of the work of Vatican officials. As a matter of fact, the relations of the Holy See with foreign countries is a function of a sub-section of only one office of the Curia, that is, the Section for Extraordinary Affairs of the Secretariate of State. This section studies the more delicate questions between the Holy See and the temporal powers, such as concordats, misunderstandings, etc. The personnel of this section numbers fifteen. A third-rate municipality, as Father Ledit says, couldn't carry on with that small number. And yet the Vatican has diplomatic relations with over fifty countries! The object of the foreign policy of the Vatican—or rather of the diplomacy of the Vatican—is first of all to protect the interests of the Church. This is the essential function of all diplomatic representation. Consequently the activity of Vatican diplomats is entirely religious. And as a counterpart, where there are no religious interests to protect, as in the Soviet Union (where there is only one Roman Catholic church), the Vatican has no reason to maintain an envoy.

Single Aim; Triple Attitude

The full story of Vatican diplomatic activity on behalf of world peace will be known only when the Papal Secretariate of State and the lay powers decide to publish all the documents. Meanwhile, however, it is possible to analyze the attitude of the Vatican from the sources which are common knowledge. On examination we shall find that the Vatican has had one single purpose in its activity since 1939—and indeed prior to the outbreak of the war as well—an objective which it has pursued resolutely regardless of whether the Axis or the Allies were currently on top of the heap. This aim is the realization of a peace determined not by the sheer ability of one power to impose its will upon the prostrate foe, but by a mutual consideration of the just needs and natural aspirations of all nations, large and small, in short, "a negotiated peace," not "unconditional surrender." This main aim of the Pope's prayers and efforts, prompted by the spirit of conciliation and the desire that justice be done, is accompanied by three attitudes: 1. *Neutrality*; 2. *Impartiality*; 3. *A high moral, religious and humanitarian tone.*

1. Neutrality

The *neutrality* of the Vatican is not surprising. What Switzerland and Portugal have been able to maintain is surely possible for the tiny Vatican State. Going further, the Vatican cannot but be neutral, in virtue of the terms of the Lateran Treaty, which states in article 24:

"With regard to the sovereignty pertaining to it in the field of international relations, the Holy See declares that it wishes to remain and will remain extraneous to all temporal disputes between nations, and to international congresses convoked for the settlement of such disputes, unless the contending parties make a joint appeal to its mission of peace; nevertheless, it

**Editor's Note:* This report is the second of a series prepared by Father Graham at the ISO Research Section, *America*, 329 W. 108th, New York 25, N. Y. His first report on "The Soviet Union Today," a documented analysis, appeared in the April, 1944, issue of the Bulletin.

reserves the right in every case to exercise its moral and spiritual power."

2. Impartiality

From this declaration it is clear that the Vatican, as a sovereign power, is *de jure* as well as *de facto* neutral; whereas other states, such as Sweden or Eire, are neutral only *de facto*. But mere neutrality, even a *de jure* neutrality, does not sufficiently describe the attitude of Rome towards the belligerents. The Vatican is not only neutral but impartial. The viewpoint expressed by Benedict XV is the viewpoint of Pius XII:

"To maintain an absolute impartiality towards all belligerents, as becomes him who is the Common Father, and who loves all his children with an equal affection;

To endeavor continually to do the utmost good to all without distinction of persons, nationality or religion, in accordance not only with the universal law of charity, but also with the supreme spiritual duty laid upon Us by Christ; and

Finally, as is demanded by Our pacific mission to omit nothing, as far as in Our power lies, to contribute to hasten the end of this calamity by trying to bring the peoples and their leaders to more moderate resolutions in the discussion of means that will secure a 'just and lasting peace.'"

(Cf. *Principles for Peace*, National Catholic Welfare Conference, 1943, n. 519)

Neutrality is a negative word and implies abstention from the affairs of the contestants. But impartiality is a positive concept and is proper to a mediator, seeking to effect reconciliation. The Vatican, then, feels obliged to work in a positive manner for the settlement of differences between belligerents. To this end a reputation for impartiality is absolutely indispensable, a precious advantage which the Pope cannot afford to abandon. Attempts have been made to get the Pope to make some sign favoring one side over the other, but unsuccessfully. According to Herbert Matthews, in a New York *Times* dispatch of September 16, 1941, President Roosevelt sent Myron C. Taylor to persuade Pius XII to declare the war on the Nazis a just war. The version given by Cianfarra (op. cit. p. 273) is that Roosevelt asked the Pontiff to issue a statement that would encourage Catholics throughout the world to support Great Britain and Russia in the war they were waging against Nazism. The Pope is said to have pointed out that the Vatican, being a body that represented the interests of Catholics of all nations, could not take sides in a war that involved Catholics in both camps. This attitude is thus expressed by the Foreign Policy Association Report of January 15, 1944, "Vatican Foreign Policy":

"The Church . . . is international in composition. It has among its members millions of adherents of both sides, the great majority of whom willingly support the policies of their respective governments as a result of years of habit and indoctrination. To denounce any man's national cause as evil and wrong is to impose on him an almost intolerable choice between religion and patriotism, and the Vatican may fairly hesitate to do this."

Shortly after Pearl Harbor, on January 1, 1942, the press carried an open letter addressed to the Apostolic Delegate in Washington, by Cyrus Eaton, Cleveland industrialist, who urged the Vatican to call upon Catholics everywhere "to oppose the pagan German and Japanese forces that seek to enslave the world." Italy might then drop out of the war and Eire end its neutrality, he said.

To look at the other side of the war, it will be recalled that when Hitler attacked Russia, the Fascist officially-inspired press urged the Holy See to endorse publicly what it described as "a crusade against Communism." But on the first address of the Pope after the opening of the Nazi-Soviet war, on June 29, 1941, he did not even mention the conflict—an indication that whatever his views of atheistic Russia, he did not intend to be used to further the propaganda purposes of Nazi Germany.

The rigid impartiality which the Vatican has cultivated is sincere. Even when all the signs pointed to an Axis triumph, after the fall of France, when Great Britain stood alone licking her wounds after the disastrous withdrawal from Dunkirk, and before lend-lease, the Vatican felt obliged to deny allegations that it was pro-Axis. Thus on February 17, 1941, the Vatican Radio quoted in its entirety an article from *Osservatore Romano* which carried six specific denials of what it called "lying items of news":

1. That the Holy Father had declared it obligatory for all to adjust themselves to the new European situation.

2. That the Holy See had for years opposed the democratic forms of government.

3. That the Catholic Church in Germany is now living in conditions which are altogether satisfactory.

4. That the Holy Father at Christmas time succeeded in getting permission for certain peoples in occupied areas to have special religious celebrations.

5. That the Holy Father had given a special blessing to the arms of one nation.

6. That the Holy Father had said that France would be better advised to substitute a peace treaty for the Armistice, without waiting for the end of hostilities.

(Cf. "Voice of the Vatican," by Robert Speaight, p. 15, *Sword of the Spirit*).

All this, it might be recalled again, at a time when public opinion was largely predicting with reason the complete victory of the New Order in Europe. Certainly the Vatican can not be said to have dropped its impartiality, still less to have backed the wrong horse.

3. Moral Viewpoint

Thus it is clear that the Vatican wishes to remain both neutral and impartial. But the third characteristic of Vatican diplomatic activity gives the best key for understanding its aims. This is the lofty moral, religious and humanitarian tone of its appeals and messages. The Vatican is not merely international but also supranational. This has been stated by a student of European affairs as follows:

What is the policy of the Vatican? In considering this one thing especially must be borne in mind. The Pope is the head of a *universal* Church, to which Catholics in all countries, both belligerent and neutral, belong, and for which the decisions of the Holy See in religious and moral positions are to a large extent binding. It is in the nature of the Papacy to hold aloof on principle from all immediate questions of political conflict between nations, but to adopt a religious and moral attitude to all problems of the times.

(Cf. "Nazi Diplomacy and the Vatican," by Rudolf Moeller-Dostali, *Central European Observer*, May 28, 1943.)

The moral viewpoint of the Vatican was expressed by the Pope himself in an audience with the envoy from Argentina, as reported by Herbert Matthews in the N. Y. *Times*, under date of November 22, 1941. The Pontiff said:

"If it is true that the Church does not want to mix in disputes about the opportunity, utility and earthly efficacy of diverse temporal forms which purely political institutions or activities can assume, it is none the less true that it neither can nor wishes to give up being the light and guide of consciences in all those questions of principle in which men or their program or their actions may run the risk of forgetting or denying the eternal fundamentals of divine law."

This moral tone or viewpoint has enabled the Vatican to speak upon occasion with telling force. Surely the Vicar of Christ could scarcely neglect his duty to console the flock entrusted to his care. Catholic countries which suffered severely in the first months of the war, such as Belgium, Poland, Holland and Luxemburg, learned from the Pontiff that their sufferings were his sufferings. The Secretariate of State branded the Nazi invasion of Norway on April 9, 1940, as a gesture that had made that country "not only the victim of aggression, but the victim of falsehood." (Cf. Cianfarra, op. cit. p. 219). With regard to Poland, said a writer last year:

"The Pope, as head of a supranational church, with millions of Catholics engaged on opposite sides, has always a tragically difficult task in time of war. For that reason, he must be careful about every utterance and in all his public actions; he may denounce injustice, but he is rarely in a position to give a decisive judgment for one of the belligerents. Nevertheless, the successor of Pius XI has never made any secret of his view about the injustice done to Poland in 1939 and the continued oppression of that country up to the present time."

("The Popes and Poland," by Edward Quinn, *Free Europe*, June 4, 1943. Cf. *Pius XII and Poland*, America Press, N. Y., [pamphlet]).

When Cardinal Seregi of Hungary issued a severe pastoral, January 22, 1942, condemning Nazi immoral practices, the Vatican Radio transmitted the whole pastoral in German to the Reich. This attacked political murders, mass executions, and forced removal of population. "Murder is murder," said the Cardinal.

On the other hand, if the main burden of the Papal condemnations has fallen upon the Nazis, the United Nations have not been immune from rebuke. The letter of the Pope to the Cardinal Vicar of Rome, after the bombing of that city by the American air force, was plainly directed at the Allies, even if the Nazis by their record at Rotterdam and Coventry had merited an even more severe condemnation. The campaign which the Popes have waged against aerial bombing, dating back to remonstrations to Franco on the bombing of Barcelona, has been in the name of humanity.

Nevertheless, the overwhelming weight of papal condemnations has been borne by the Axis despite the fact that the Allies have

shared the indirect if plain censures of the Pontiff. For those who wish to see some signs of papal support of the war against the Axis, the words of Count Carlo Sforza, former Italian Foreign Minister in pre-Fascist Italy, may be satisfying. The Count, who was sent to Italy at the fall of Fascism by our State Department, wrote:

"If we examine impartially all the formal and diplomatic pronouncements and actions of the Vatican since the German invasion of Poland, we may conclude that almost all of them must have displeased the Axis powers, even if they gave England no special reason to be satisfied."

(Carlo Sforza, *Contemporary Italy*, New York: E. P. Dutton, 1944, pp. 342-3.)

From the evidence, it is clear that the Vatican has kept to its agreement of the Lateran Treaty, and has remained not only neutral, but also impartial to the belligerents. But at the same time it is clear that the Pope has not abrogated his right, expressly reserved, to speak on moral and spiritual issues, even where the use of this right risked offending one or other of the contending parties. The moral tone consistently maintained by the Holy See has earned for it the spiritual leadership of countless right-minded people of all nations and creeds. The *Sword of the Spirit—Religion and Life* movement in England, by taking over the Five Points of Pius XII, acknowledged the soundness of the recommendations therein provided. This leadership in Christian principles and respect for humanity has recently been signalized by Dr. Bell, the (Anglican) Bishop of Chichester. He wrote:

"Once again the Church has given witness internationally since the war; and while we must not forget the activities of the War Council of Churches (in process of formation) for prisoners of war and for refugees, the greatest real opportunity so far permitted in this time of war for ecumenical utterance is that open to, and used by, the Pope. It may be that he is sometimes more guarded than we should like, and there are silences which are hard to understand. But there can be little doubt that for those with eyes to read between the lines, we see in his successive utterances a reinforcement of the principles of order and charity, a reassertion of the principles of the Natural Law, and a growing desire for an association between Catholics and non-Catholics in the preservation of order."

(Cf. "The Church and the Future of Europe," by the Bishop of Chichester, *The Fortnightly*, March, 1943.)

Aim: A Bilateral Peace

The triple characteristic of Vatican diplomatic activity in the present war has been sufficiently delineated and exemplified. They are its neutrality, impartiality, and its high moral, religious and humanitarian tone. It is now time to ask what are the wartime aims of this diplomatic activity. Admittedly, this aim is peace, and a peace according to the Five Points laid down in the Christmas Allocution of 1939, with the further developments made in subsequent addresses. But the content of the Pope's peace program is less to the point here. We wish to inquire what kind of a peace, diplomatically speaking, is the Pope striving for? The answer, is: a *negotiated peace*, not an arbitrary settlement based upon mere force, or dictated by the vengeful mood of a conqueror standing over his prostrate foe.

The term "negotiated peace" stands somewhat in disfavor at the present. This expression has been used to describe the expected peace offensive of Goebbels' propaganda designed to allow the Axis to consolidate its gains in Europe. For the record, it might be added here that the United Nations are not the only belligerents who have stopped their ears at the mention of "negotiated peace." On May 13, 1942, the Pope asked the belligerents not to let pass any occasion that may offer an opportunity for an honest peace with justice and moderation, even if it should not correspond in all particulars to their aspirations. (Cf. *Principles for Peace*, nn.1777ff.) This open plea for a negotiated peace, was not rebroadcast by Rome Radio EIAR, an omission which caused consternation in Catholic Italian circles. (Cf. *The Tablet* of London, September 18, 1943). But if one cuts away the connotations adhering to this phrase it is easy to see why the Pope should be striving for a negotiated peace. An anonymous writer in an unusually competent article appearing in an English journal last year does not hesitate to use this term in describing the essence of Vatican diplomacy:

"Since 1939, the Pope has pleaded with the belligerents to put an end to the war by a negotiated peace based upon respect for the cultural and political rights of every nation, great and small, a peace with justice which would appease the passions aroused by the war and give some hope of lasting reconciliation. Today [after the fall of Italy] the appeal is still the same—that is, the substance is still the same, but the context is completely different [sc. Allied successes] . . . The picture of Vatican policy which emerges from the broadcasts and initiatives and local action of recent months is consistent. The aim is a nego-

tiated peace, its basis: a respect for the rights of the nations, the cooperation of victors and vanquished, an end to totalitarian rule and the setting up in Europe of constitutional government."

(Cf. "Vatican Policy in Europe," by a Special Correspondent, *The Economist*, London, September 11, 1943.)

It is to be noted here that the versions of this article circulated in the United States deleted the word "negotiated" in the two instances it occurs in the original text, as above restored—an unintended tribute to the boldness of the Vatican policy, and an implicit indication of the disfavor which the phrase encounters in Allied circles.)

The desires of the Pope became clear in the address which he delivered September 1, 1943, on the occasion of the beginning of the fifth year of the war. He said:

"We turn to all those whose task it is to promote agreement and harmony for peace, with a prayer which springs from Our most intimate and sorrowful heart, and say to them that real strength need have no fear of generosity . . . Give all nations a justified hope of a worthy peace which does not clash with their right to live and their sense of honor . . . Only thus will it be possible to create a propitious atmosphere wherein peoples who are less favored than others by the trend of war at any given time may believe in the dawning and development of a new sense of justice and cooperation among nations and draw from this belief the natural consequences of great confidence in the future, free from fear that the preservation of the integrity of the honor of their fatherland may be compromised."

This is in substance a plea for a "negotiated peace," as distinguished from unconditional enslavement; peace with opportunity against peace with dishonor and without hope. In subsequent addresses delivered after the capitulation of Italy the Pope returned to this theme. In a message to a gathering of Catholic Swiss youth, on November 26, 1943, he expressed his hopes for "a peace to which all concerned can honestly agree and which permits the quiet development of all." In his Christmas message he said that a real peace in conformity with the dignity of man and the Christian conscience can never be a harsh imposition supported by arms, but rather is the result of a provident justice and a responsible sense of equity towards all. He stated:

"A true peace is not the mathematical result of a proportion of forces, but in its last and deepest meaning is a moral and juridical process . . . This hour demands with insistent voice, that the aims and programs for peace be inspired by the highest moral sense. They should have as their supreme purpose nothing less than the task of securing agreement and accord between the warring nations—an achievement which may leave with every nation . . . the possibility of cooperating with dignity, without renouncing or destroying itself, in the great future task of recuperation and reconstruction."

Unconditional surrender, the policy of the United Nations announced at Casablanca, if it means the treating of the conquered foe arbitrarily, without regard for equity, is opposed by the Pope. He feels it his duty, on moral grounds, to protest against any peace settlement based merely on what the victor can do, if it chooses. Peace is a moral and juridical process, not the result of mere force. The concept of unconditional surrender in its extreme acceptance is a denial of moral rights of the community of nations, and ignores the fact that both victors and vanquished must face the problem of reconstruction together. It is in this sense that the writer in *The Economist* cited above means the aim of the Vatican is "a negotiated peace, its basis; a respect for the rights of the nations, the cooperation of victors and vanquished."

That this was the trend and sense of the words of the Pope on September first (which occasioned the cited article) was also noticed by David Lawrence in an editorial in the *United States News* of September 10, 1943. The editorial approached the subject cautiously, by recognizing the opposition which His Holiness' words had aroused in the reader.

"Many thoughtful persons the world over must have been impressed last week by the address of Pius XII on the occasion of the beginning of the fifth year of World War II. To be impressed is not necessarily to agree, and it can hardly be doubted that many who read the address wondered if the message was inopportune, though couched in well balanced phrases endeavoring to reflect the impartiality of the Pontiff toward the contending belligerents. He says . . . Give to all nations a justified hope of worthy peace which does not clash with their right to live and their sense of honor."

In passing, it is worthy of note again that the Pope was bold in coming out in open contradiction to the expressed policy of the victorious United Nations.

Mr. Lawrence then goes on to point out that the continuance of our announced policy of "unconditional surrender" drives the masses in Italy and Germany all the closer to their present leaders.

But in the next week's issue, (September 17, 1943) after the capitulation of Badoglio, he took up where he left off:

"But now that the Italians have thrown themselves at our mercy, we must make sure that the spirit of our democracy is in accord with that so well enunciated by Pope Pius in his recent radio address from the Vatican. If we show by example what aid we can give to a people who have dared to rid themselves of totalitarian rule, we will impress the German people and we will shorten this European war by many months if not years."

Not Peace at Any Price

If the Pope is opposed to a unilateral peace because such a peace ignores the fundamental rights of all peoples to their honor and to their right to live, by the same token he is opposed to "peace at any price." He would rather not ask for peace, than to ask for peace that would be unjust. In addition nothing could appear more unrealistic and sentimental than to call for "Peace Now" when it is evident that such an appeal would not be heard and if heard would amount to the triumph of evil and injustice.

This policy has been manifest not only in the words of the Pontiff: himself but also in Vatican broadcasts. The situation was summarized by a report to the Catholic International Press Agency of Fribourg, November 3, 1942, by its Vatican correspondent concerning the last visit of Mr. Myron C. Taylor. The dispatch said:

"Even if the Holy Father makes constant efforts for peace, and leaves nothing undone that it may come about more quickly, yet he knows how hard is the clash between the two sides. Nor is he a partisan of peace at any price, but only a peace built up on the principle of truth, justice and love. Such presuppositions must come to maturity among the belligerents, and this does not happen without strength from on High . . . One thing, however, must again be emphasized in this connection: contrary to constantly recurring assertions, the Vatican has no interest in taking steps on his own behalf in order to be represented at a future peace conference. In order to do so it would have to be called to it by the powers and the necessary conditions of a just peace would have to be present. For we hold the Holy See precisely in its quality as a religious and moral power to be too wise to attempt to beat the air, a thing which could only hurt the prestige of religion."

(Cf. International Christian Press and Information Service, Geneva, No. 41, November, 1942.)

Italian Armistice and Bilateral Settlement

It is interesting to speculate on the share of the Vatican in the peace negotiations attending the capitulation of Italy. There are good indications that the Holy See took some part in this procedure; furthermore, that these efforts were successful. First of all, the concern of the Vatican about the nature of the peace terms was expressed by a spokesman who said on August 3, "The Holy See cannot remain indifferently inactive in the face of reaching a solution to the present intolerable international situation." It is known that conferences with British and American representatives followed this statement. In view of the obligation of the Holy See to remain extraneous to all temporal disputes between nations, unless invited to mediate by the consent of both parties, it would be rash to say on present evidence that the Pope had anything to do with the arrangements of the capitulation. Besides, the Holy See would not wish to be identified with a peace which at a later time might be the cause of criticism by the Italians. It seems very likely that the Holy Father attempted to minimize the application of that "unconditional surrender" policy which Churchill and Roosevelt had proclaimed at Casablanca. This action would be in line with his policy of working towards a "negotiated peace." In any event, the world was surprised to learn that the terms of capitulation were in fact a "negotiated peace." David Lawrence in the same editorial, the week following the surrender, records the surprise at the outcome: "We demanded of the Italians an 'unconditional surrender'; it turns out now that this phrase meant only a surrender by the armies. Political, financial and economic terms have wisely been left to the Allies to determine . . . Presumably we will work them out now in collaboration with the Italian government." The present popularity of the Pope among the common people of Italy may be largely credited to their belief that he, more than anyone else, was responsible for softening the relations of the United Nations with Italy and in obtaining a peace which "to which all can honestly agree . . . which does not clash with their right to live and their sense of honor."

Indifferentism to Forms

A feature of Vatican diplomacy which has especially been mystifying to the general run of people is a matter not directly diplomatic, but rather philosophical. By this we mean the attitude of the Holy See toward the governmental structure. To those

who envision this war as simply a battle for democracy, it seems incredible that the Vatican could have any truck with other forms of government. It is easy to protest that the Vatican is indifferent to forms of government. But the protests fall on uncomprehending ears. Consequently, a most confusing element in Vatican foreign policy is its readiness to have dealings with any nation whatsoever which may be induced to enter into relations with it. To many this appears like sheer Machiavellianism, to others it looks like sympathy for the philosophy of the regime. Actually, this policy is neither cynical, nor does it reflect sympathy for the philosophy of the regime; it is rather the result of a carefully reasoned policy which is ever aiming at protecting and assuring the progress and well-being of Catholics inhabiting the countries concerned.

The Foreign Policy Association, in its report of January 15, 1944, entitled "Vatican Foreign Policy," has stated anew the attitude of the Vatican towards the secular governments:

"The view that the Pope is at heart a Fascist and wishes to see the triumph of modern dictatorships, while a long sequence of superficial evidence can be constructed to support it, proves to be without foundation in fact . . . At the same time, he is not a supporter of democracy but is just what he claims to be—indifferent to political forms, accepting any government which will meet the minimum demands of the Church."

This attitude was expressed in concrete terms by an article which appeared in the Swiss secular newspaper, *Die Tat*, of Zurich:

"The Church through her authoritative spokesman, has been at pains to avoid taking a stand for or against any particular form of government. She is partisan to neither democracy nor dictatorship; is neither monarchistic, nor republican, although she permits her members, from the simplest layman to a Cardinal, full freedom to favor one or another regime. The Curia has not come out for the so-called European "New Order," nor has it joined a "Crusade against Fascist powers." If the Vatican at times protests against certain things that happen in the Axis countries, that does not mean that she wished to combat these states as such. If she rejects, in her unswerving constancy, a whole list of the principal teachings of Bolshevism, that does not mean that she takes a position against the Soviet Union, looked upon as a belligerent in this war. If today she enters into diplomatic relations with Japan and Finland, and tomorrow with China, she is neither approving nor disapproving the Greater-Asia policy of Nippon, the Three Power Pact, or the Battle of the Free Nations.

"Inflexible embodiment of fixed principles, the Curia is nevertheless sufficiently realistic in its policy to adapt itself to actualities as far as the defense of religious freedom would seem to demand. Today Japan has almost twenty million Catholics under its 'de facto' dominion; the Vatican was happy to see M. Harada enter the bronze doors as Imperial Minister. Marshal Chiang Kai-shek shows admirable good will to the more than two million Catholics in the territory he rules, and personally accepts Christian principles: Dr. Cheou Kang-sie will be welcomed as minister. The German Empire is today the State that exercises authority over more members of the Catholic Church than any other power—about 110 millions including the occupied territories of East and West. The Church consequently seeks to induce the rulers of the Third Reich to grant religious freedom to all Catholics, and tries to intervene when a great variety of reasons have threatened conflict between Church and the civil authority. The Vatican is so unbiased that no impassable prejudices separate it even from the Soviet Union.

(N.B. The above translation is taken from the *Tribune* of Melbourne, January 7, 1943. Unfortunately, the date on which the original article appeared is not given.)

Theoretical Disharmony vs. Modus Vivendi

Much has been made in recent months, particularly by anti-clerical emigrés from Fascist Italy, as to the pro-Fascist sympathies of the Papacy. This criticism appeals most to those who are accustomed to view the moves of the secular powers superficially, who see only political values and political significance, to the exclusion of other interests and ideals. The desire of the Church is to guarantee the spiritual welfare of its adherents; and wherever this can be done without sanctioning false philosophies of government, she has no hesitation in entering into diplomatic relations with states. This situation has been explained as follows by a student of international affairs:

"There is a vast difference between theoretical disharmony and practical maintenance of relations. Only in the case of communism has the theoretical breach been carried over into practice to an extent that makes compromise impossible. Fascism so far has not pressed its totalitarian theory into Church

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affairs to such an extent that they are seriously deranged, although numerous conflicts on specific points have broken out, some of a seeming permanent character . . . As for democracy, it remains, as we have stated, the only contemporary political system completely consistent with the claims of the Church."

(Cf. Oliver Earl Benson, *Vatican Diplomatic Practice as Affected by the Lateran Agreements*, Liege, 1936. Thesis presented to the University of Geneva, p. 12.)

This view, emphasizing the purely non-ideological significance of concordats with the secular powers of whatever political hue, was pointed out by another writer:

"The conclusion of a concordat does not mean that the Vatican sanctions the philosophy of state and society existing in the country in question."

(Cf. "Nazi Diplomacy and the Vatican," op. cit. supra.)

This indifference of the Church to political forms extends even to nations officially atheistic. The Vatican is willing to make an agreement even with Soviet Russia. This news was received in the United States with some surprise among those who were familiar with the unswerving hostility of Catholicism to the Soviet regime. In a dispatch to the *Chicago Daily News*, February 15, 1943, Paul Ghali wrote from Geneva:

"The Pope has consented to the sending of a special Soviet diplomatic mission to the Vatican, according to the most reliable sources here in close contact with Papal circles. This mission, which is described as of an 'informative character,' will pay only a temporary visit . . ."

There has never been any confirmation of such a mission arriving at Rome, but the correspondent then goes on to enunciate what is undoubtedly the policy of the Holy See:

"It should be stressed, however, that it has always been the Pope's policy to welcome the representatives of any country where Catholics live, regardless of that country's past attitude towards Catholicism."

Thus, opening of diplomatic relations between Rome and Moscow would not surprise anyone familiar with Vatican policy should the Soviet Union ever come around to the point of acknowledging religious rights in Russia for Catholics.

A Supernatural Juridical Institution

It is impossible to discuss the diplomatic activity of the Vatican without introducing some factors which are not specifically connected with a period of hostilities. The Church is a "perfect society," that is to say, supreme and independent in its sphere. She has a supernatural, if temporal mission, and she must direct her powers towards the continuing existence and success of this mission. As she has a right to exist, so she has a right to adopt all the means which are proper to a perfect society in order to achieve her end. It is this necessity of striving as a social organism to achieve her well-being which leads her to seek diplomatic relations with sovereign powers within whose boundaries her adherents reside.

This constant effort of the Roman Catholic Church, as personified in the Papacy, to achieve what it regards as its rights leads to and makes necessary Vatican diplomacy. For, once granted that the Church has a divine prerogative as a perfect society, on a par with and in fact superior to civil society by reason of its supernatural end, then the Church is entitled to use the same means to fulfill its functions that are permitted to the civil society. A student of international diplomacy has written of the peace-time aims and methods of the Vatican as follows:

"It is this perennial struggle to maintain what the Church considers its rights that makes necessary Vatican diplomacy. Whether acting formally through accredited diplomatic agents—legates, nuncios or internuncios; whether arranging its affairs in bilateral treaties with governments in the form of concordats; whether exerting unilateral influence by bulls, apostolic letters, or other documents,—the Vatican is always working to protect the interests of the Church by whatever means may lie at its disposal. Though at times the Vatican policy may seem to concede a great deal and though its political resources may appear weak, we must remember that, in every negotiation it undertakes, it possesses in advance the fundamental political necessity of permanence,—a fact which it realizes perfectly and which may help to account for much of the diplomatic success of this institution whose traditions and projects are alike millennial."

(Cf. Oliver Earl Benson, op. cit., p. 12.)

Unique Mission of Peace

Thus, it is fundamental to say that the Church strives in all its activities to enhance its position through the very same media which are permitted to the civil government. Yet this external apparatus easily tends to obscure the essential religious and moral character of the Church. She is committed to the cause of peace

and the reconciliation of men. It would be easy to explain this sublime mission of the Church, which sets it off from merely temporal societies, through citing oft-repeated utterances of the Popes. Fortunately however this unique distinction between the aims of Vatican diplomacy as against the diplomacy of power politics has been plainly stated by a Swiss scholar, writing from the viewpoint of international law:

"The remembrance of statesmen, as individuals, may remain; but their work on behalf of the ideal of peace lacks continuity. For never have nations consecrated themselves to the cause of peace, the idea of a common progress, the realization of a better world order. In place of statesmen who sponsor these ideas, there follow others who advocate the rawest imperialism. But there is one institution, whose supreme end, indeed, whose very nature it is, to stand for peace—the Holy See. And in the present conflict the Pope has never neglected, according to the express reservation of article 24 of the Lateran Treaty, to make effective his moral and spiritual power."

(Cf. "Die Weihnachtsbotschaft des Papstes," Gerhard Pink, *Die Friedens-Warte*, 1940, Nr. 1/2 p. 102.)

Vatican Prestige

One final word must be said about the position of the Vatican in the world today. Since the time of Macaulay's classic tribute to the perennial vitality of the Church, English and American writers have found this theme a source for enthusiastic, if grudging, admiration. At the time of the surrender of Italy, a writer in the English *New Statesman and Nation*, a periodical by no means friendly to Catholic thought, let himself go as follows:

"Nothing is more uncanny than to see historical landmarks emerging after a temporary eclipse, like watching a half-tide rock heave its shoulders through the waves at a given moment, or a spring, long dry, begin to run in old channels. I write from the point of view of a stern unbending Presbyterian, and must not be considered as expressing my approval of the phenomena here recorded—disapproval, if anything. But one does not approve or disapprove of the transit of Venus. One records it, and it is necessary to record that the old institution of the Sovereign Pontiff has reappeared in great strength and splendor. Radio Vatican takes its place unchallenged among the transmitters of the world: an unjammable radio, for even to jam Radio Vatican is a greater self-condemnation than anything that such a transmitter could publish abroad . . . Out of the Castle of San Angelo, the tomb of a Caesar, steps the Bishop of Rome, acclaimed by the multitudes in the streets—and the government of Italy, by its own act, leaves the City of the Caesars to—leaves the City of the Caesars to? . . . Nature abhors a vacuum.

(Cf. "Viva Il Papa Re," Walter Elliot, *New Statesman and Nation*, September 11, 1943. On this theme see also: "The Diplomacy of the Vatican under Pius IX and Leo XIII," E. L. Woodward, *Journal of the British Institute of International Affairs*, Vol. III, pp. 113-138, May, 1924; "Vatican Policy in the Twentieth Century," Algernon Cecil, *ibid.*, Vol. IV, pp. 1-29, Jan. 1925).

The writer of the above article assumes that the Pope still has aspirations for the return of the temporal power of the Papacy. In this respect he is poorly informed. But at any rate, disregarding the inaccuracy of the writer, there is much to confirm the view that the influence of the Vatican is at a greater level than it has been for decades. The writer in *The Economist*, cited above, made this analysis:

"The political influence of the Vatican in Europe is on the increase. This is partly a dividend earned by the central power from the outlay in courage and fortitude made by the local clergy. It is due even more to the fact that the proud totalitarian regimes which tricked, cajoled, undermined, discredited and finally fought the Church are now 'going down to the chambers of death.' Europe is losing its old leadership. There is still no certain sign of the new. The Vatican can play and is playing a new and vigorous part."

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VOCATIONAL GUIDANCE QUESTIONNAIRE

THE Committee on Vocational Guidance executed its first bulletin and questionnaire during early February. Those who would like to see a copy may get one from Father Maline at West Baden.

The bulletin was especially concerned with the opinions of Jesuits regarding the value of liberal education. The questionnaire was designed to find out what was being done for vocational guidance and asked for recommended books on vocational guidance that could be put into a permanent bibliography.

If any of our readers are interested in answering these questions Father Maline will undoubtedly be grateful.

THE SODALITY, ITS SCHOOLS, AND THE NEGRO

Father Markoe laid down years ago for us a principle which in Sodality work we have found uniformly satisfactory: If you discuss a Negro problem, you can find a thousand difficulties; if you simply go ahead and act, the difficulties invariably disappear.

When we planned our first National Sodality Convention in 1928, immediately the subject of colored delegates came up. Quite as immediately we decided to follow Father Markoe's plan, to invite them, to accept them, and to see whether difficulties would arise or not. No difficulties arose. Nor did they at the Parish Conventions which followed.

At the first parish convention the award for the outstanding Sodalists' contribution was voted to a colored Sodalist from Chicago.

From that day on, no matter where we held our Conventions, for example in the Palmer House in Chicago or the Hotel Jefferson in St. Louis—both of which bar Negroes—we simply invited them, accepted them, anticipated no trouble, and found no trouble.

When the Summer Schools of Catholic Action began in 1931, however, the problem was a little different. The first Summer School was affiliated with St. Louis University's School of Social Service with credits given where the student was qualified and did the necessary work. In addition, the classes were held at Webster and Fontbonne Colleges where the students would attend their lectures and hold their social events. As always, we acted on Father Markoe's principle. The colored were invited, accepted, came, ate in the regular cafeteria at Webster and Fontbonne and, though no one particularly noticed it at the time, actually were the first Negro students of St. Louis University. Again there was no slightest difficulty.

From that time on wherever we went, we simply invited the Negroes along with other Sodalists; they came along with the rest and in the finest hotels of the country were welcomed. This was true of a northern city like Saint Paul, or a southern city like Washington. Of course, in New York, Chicago, Milwaukee, and other cities of that type, the question wasn't so much as raised.

It was in New Orleans, however, that the question of Negroes at our Summer School became briefly an issue. It was made an issue by Archbishop Rummel who discovered that no colored student had ever attended a Summer School of Catholic Action in New Orleans. Very wisely he thought this wrong and desired that the colored Sodalists be admitted. That particular year the Summer School was held at Ursuline College. The colored students both men and women attended, were most cordially welcomed by the students and formed a very interesting section of the student body. Again, no slightest trouble.

One of the amusing side lights flashed up in Chicago. As we were concluding our Summer School in the Morrison Hotel, the hotel was taken over by a very leftist union. We came down from our final session to find the lobby filled with milling men and women and a speaker up on a chair haranguing the crowd. It seemed there had been difficulty about colored union workers being admitted to the convention. The Loop hotels in Chicago have a rule that does not permit Negroes. The leftist union had immediately made an issue of this, raised a terrific row, and had been invited by the management to leave. We were concluding a conference, every section of which both the scholastic, spiritual, and social had been attended by Negro Sodalists. We had had no difficulty at all.

So Father Markoe's rule turns out to be a very simple one and a rule that works. You can sit down in advance and think up a thousand problems which are going to arise out of admitting Negroes to anything. If you simply admit them, practically none of the problems ever arise. I have yet to have an unpleasant experience in the hundreds of local Sodality conferences which I have conducted and in the thirteen years of our Summer Schools as a result of the unflinching presence of Negroes among the white delegates.

Daniel A. Lord, S. J.

ISOccasions

FROM Belize comes a news report, Volume I, Number 1, listing the tremendous activities of the Jesuits in that difficult missionary field. Interesting is the fact that the Seventh Day Adventists are extremely active, and visit personally almost every house in the districts that they wish to evangelize. Interesting items in addition to those describing the enormous field of educational activity give accounts of a Bakers' Cooperative in Punta Gorda, a Credit Union which Father Ganey has been operating, cooperative education in several places, the fact that missionaries may often be so poor that carbon paper is substituted for an ordinary typewriting ribbon, a Carib translation by Father Knopp of Father Heeg's *Jesus and I*, and a rising interest in the devotion to the Sacred Heart.

Father Bernard Dempsey, of St. Louis University, was made First Vice-President of the Catholic Economic Association and Father Thomas F. Divine, of Marquette is an ex officio of the Executive Council.

The April issue of the ISO *Ecom News* presented a very interesting discussion of bank credit. As this is a subject that is always recurring, many Jesuits will want to get a copy of it from the Editor, Rev. J. C. Baker, S. J., St. Ignatius Church, Calvert and Madison Sts., Baltimore 2, Md.

THE sectional meeting of the Professors of Ethics, called by Father LeBuffe, met in Chicago, April 30. It brought together Father Paul Kennedy, West Baden College; Father Leonard Otting, John Carroll University; Father Peter Nolan, Detroit University; Father Wellmuth and Father Kelly, Loyola University; Father Edward McGrath and Father Joseph Ornsby, Marquette University; and Father James Walsh, Creighton University.

The summary of the discussions presented the following: A case book of problems from the field of Economics, social and political, should be compiled by this group as an adjunct to the teaching of Ethics. Natural Theology and Rational Psychology should be taught as a prerequisite to Ethics.

The program of commencement at the Xavier Labor School is an extraordinarily interesting document. Twenty-two received a diploma for finishing the two-year course. Eighteen received certificates for the completion of the first year. In addition twenty-one were awarded certificates for merit or perseverance. The Xavier Labor School and the Bellarmine School of Social Sciences held their commencement together.

Father John Peter Sullivan of Jamaica is announcing the third term of his Labor School in Kingston, Jamaica. His courses include Cooperative Credit, Cooperative Housing, a general course in Consumers Cooperatives, a course in Farm Problems of Jamaica, and a regular series of lectures and discussions on problems of Trade Unionism and Labor. The Labor School meets on Friday evenings and has no fees at all. The course in Cooperatives is given on Mondays and Tuesdays and has a nominal fee of five shillings.

Father Sullivan's report published in *Catholic Opinion* indicates very clearly that his Sodality Credit Union Ltd., is a distinctly thriving institution. He is turning the theory of his courses into immediate practical use.

FATHER VERSAVEL for the past five years has been running a Summer School for the colored people of Denver. The Archbishop and a few friends have been paying the bill. When last July Archbishop Vehr was invited to visit the School, he spent three hours with the children. While he was there he asked the children, "What do you like best about the school?"

The answer was immediately, "The Sisters."
Then, "About what did you learn most this summer?"

"Jesus," said the children.
But the children soon betrayed their recent Catholicity when one of the children asked Archbishop, "Please sir, do the Sisters have any sons in the service?"

Lawrence C. Braceland, S. J., has been writing a series of articles on the Canadian Jocist Movement for the Social Forum of Toronto. The Forum models itself rather closely on the Catholic Worker and follows somewhat the same policies.

The Credit Union in our parish in Trinidad rates the entire Volume 6 Number 7 of the *Rural Life Bulletin*.

WHEN Mr. Joseph P. Costanzo of Woodstock found that he was writing from twenty to thirty letters a week to students whom he had taught at Regis High School and who are now in the Armed Services, he devised a better method. He gathers together in one mimeographed letter the news items about the various students now in the Service and sends this out as a regular correspondence sheet to the "old boys." It not only keeps him in touch with the boys, but keeps the boys in touch with each other.

When Father Lord visited Woodstock, the scholastics put on an ISO pageant that presented in graphic fashion the various social works in which the Philosophers and Theologians were engaged. Some of the parodies were delightful and here they are.

Opening Chorus (Song of the Vagabonds)

When the war is ended, all the lives expended—
What achievement will they bring?
Shall we see tomorrow only deeper sorrow
Or shall Christian freedom ring?
Leaders, leaders, there's a job to do.
Strong men, bold men, it all depends on you.
All the world is waking; history's in the making,
And the reign of Christ the King.
Study, prayer, and labor all must help our neighbor
Learn what life is all about.
These must grow as we grow: farmer, worker, Negro,
Torn with poverty and doubt.
Forward, forward, eagerly we stride.
Onward, onward, that God be glorified.
Sharing Inspiration, Service, Organization,
Woodstock's working InSide Out.

Rural Life Number

How you gonna keep us down on the farm,
Away from the factory smoke?
How you gonna keep us away from Slumtown,
Breathin' fresh air, laughin' at care?
How you gonna keep us away from harm,
Healthy, normal folk?
A fair return for work is all we ask;
To get it now is not an easy task.
How you gonna keep us down on the farm,
Out of the factory smoke?

How you gonna keep us down on the farm,
Raisin' a family?
How you gonna keep us away from boredom,
Ants in our shoes, Big City Blues?
How you gonna keep us away from harm,
Responsible and free?
The loan shark's out to get us if he could,
And pagan notions out of Hollywood.
How you gonna keep us down on the farm,
Raisin' a family?

THE Seven Peace Points received new impetus through the magnificent series of public meetings held in Toronto from April 30 to May 7, and in the "Win the War—Win the Peace Institute" run for two days in St. Louis. English religious groups are strongly backing the peace plan.

Father Talbot talked under the auspices of the Town Hall of San Francisco on the Points.

That the Protestants are backing the Points is clear from such varied sources as an editorial in *The Christian Century*, the full text published in *The Adult Student*, a magazine which goes to the eighty thousand adult classes of the Methodist Church Schools, and the fact that The Points were the subject of the Tenth Annual Rhetorical Contest of the Jersey City High Schools.

Father Conway's speaking tour includes Milwaukee, New York, Topeka, Omaha, Denver, Seattle, Portland, San Francisco and Los Angeles.

Speaking of records on the air, Father Joseph Vaughan of Loyola University in Los Angeles, has been broadcasting daily for the past sixteen years. During that time he has practically covered via radio the whole field of the various encyclicals on Social and Industrial Ethics.

Social Action in the Bush

THIS letter was sent by Father Marion M. Ganey from Punta Gorda, British Honduras, in response to a request for news about his work for the economic life of his mission parish.

"This letter," wrote Father Ganey, "will probably strike you as surrealist. If it does, just skip it. I will try to stick to facts and avoid fancies. But I will skip the dates for I have not written for a long time and writing comes hard.

"One day I got it into my head that I could solve the whole moral problem of this district if I could bring it about that every boy reaching the age of twenty-one years would have a hundred dollars. As it is, most of them reach twenty-one without a red cent. With a hundred dollars, a boy could marry, get the ring, the clothes, start payment on a plantation, and have a few bottles of rum and a light cake or two for a celebration. All these things are necessary. I guess it is no fun getting married barefoot, even when you normally don't wear shoes the other 364 days a year.

"Only a week ago, a guy thirty-nine years old who has been living in concubinage for ten years told me with great emotion, 'I am going to make it by Christmas. Sam Vernon will back me up. I work for him a long time. I told the old lady the other day we will be married at Christmas. Last year we nearly made it, but then the old lady got sick and medicine cost plenty. I had the ring then, and I have it still. But I don't want to get married like Emiliano.'

"'But Emiliano and his wife had shoes and things,' I said.

"'Yes, shoes; but she got married in a hat.' (He pronounced hat with great disgust.) 'And I want my old lady to have one of those things.'

"He made a gesture that indicated a bridal veil; but when one of those things, just a matter of a bridal veil, holds a man back all these years from getting married, you see what the situation is. The guy is a mahogany cutter who gets fourteen dollars a month. He is strong and healthy, but he told me quite confidently that tobacco is high.

"'I chew too much. Only two leaves for twelve cents in the camp and sometimes I use four leaves a week.'

"So I wanted one hundred dollars for every boy who reaches twenty-one. That meant making some move, even if it was the wrong one. So as I went down the street, I met a boy, asked him where he was working and what he got. He worked in a cane field and got very little. I decided then and there to get a cane field big enough for ten boys to work.

"I kept on my way until I found the man who runs the cane mill and I asked him to rent an unused piece of jungle—we call it bush down here. He agreed to rent at three dollars a year.

"Next I got the boys together, bought the machetes to clear the land, purchased food and managed a portable altar.

"The day of our adventure came. We were to stay one week and clear off the jungle living a sort of Benedictine Jesuit existence, sleeping in an old cane mill.

"But the man who owned the land came to the house about half an hour before we started and said that it was all off. The boys on his land were a nuisance he wouldn't tolerate. There was nothing for me to do but to rush around and beg other planters to rent me property. They nearly turned flip-flops in their anxiety to explain why their land was not suitable. You see, the kids I had in mind were all Caribs which means, to make matters short, that they are of a despised race.

"So next I went to their elders, the Caribs who own a communal tract of 960 acres and asked for a place for the boys. I made a speech in which I said that a boy should be enabled to have one hundred dollars when he was twenty-one. Maybe if we started them out with a small piece of land, each boy could make a little money, save some of it, invest it in land of his own, maybe get a pig, a cow, a goat, and a dog. That was what I meant to say.

"Immediately half of them rushed off to tell the other elders who had been fishing at the time that the Father was a right guy and should be given twice as much as he asked for because he was going to give each one of the boys a dog, a goat, a cow, and a pig. I am afraid we are not over this misunderstanding yet, but the time will come when they will get it all straight.

"The elders deliberated for a week. Then a committee called on me and said they would take me out to pick a place.

"We went. The bush is thick, the tract is large, the mud was deep, deep all the way. I thought that the stuff would pull my legs out.

"I chose a place which had a hill on one side and a stream on the other, a good natural amphitheatre. It reminded me of Walsh Stadium on a very rainy day twenty thousand years from now. Wasn't that a reason for picking a farm?

"Well, we have been going out to that farm since August, 1942. Altogether about fifty different boys have been with me. Usually a dozen boys go out the same Saturday. The old people shout merry greetings at us as we pass. More practically, they give us hunks of cane to plant. It is an hour's walk through the mud and thick bush. We carry one bun each and drink from the stream.

"We have planted 1400 hills of cassava. We have sold twenty cents worth. The wee-wee ants (ata fervens if you insist) destroyed all that the wild hogs left. We have sold altogether \$7.06 worth of produce up to date. So mine has all the makings of a success story except the success. We have two hundred plantains in the ground. If they bear, we should get seventy-five dollars for them.

"But we still go out to our farm. It gives me something to talk about to the people. I make contacts out in the bush. I can talk to people about rice and corn.

"The next thing I started was a study club. Five men came. They were not intelligent, but they kept coming back every week. We read a book on cooperation. In nine months time they had learned the definition of cooperation which is on the first page of the book. Something made me think one night after one of those study club meetings that the old Fathers were wrong. As a rule, I regard such thoughts as coming from the evil spirit, but this thought kept returning, not that the old Fathers were wrong in the great devotions that they instilled into the people; not that they were wrong in the long labors and journeys through the bush to teach, heal, and help. But they were wrong in one little thing. These fellows at the study club kept repeating in a kind of sing-song, 'Our people don't know how to cooperate.' If I am not mistaken, some of the Fathers passed that remark aside in the past and said, 'Oh, you just don't want to cooperate.' But what these people said was the truth. They didn't know how to cooperate, just as they did not know how to speak German or to do calculus. They had to learn it from a book and spend a long time learning.

"That then was the lesson that the study club taught me in nine months. But, as I say, my group was persistent, if not intelligent. Their persistence gave me courage. As they discussed, I was trying to find a market for some of their products. I got as far as crating up some stuff and sending it to the capitol.

"I spent an hour explaining to my group the difficulty I had in crating these things. I wanted someone to make for me a collapsible crate so that dozens of them could be knocked down and sent back to us, the freight being less on the smaller packages.

"All five listened until two went to sleep. But the one I had most confidence in listened through most attentively, nodding his head the while in the manner of Bruce Marshall's B.B.B. So at the end of my harangue I asked him, 'Joe, do you think you can build me such a crate?'

"'I know I can build a crate, Father.'

"'But, will it be collapsible?' I asked.

"'Father, I can assure you that it will not collapse.'

"'But I want one that will collapse,' I explained patiently.

"'Mine will stand twenty trips, Father, and never collapse.'

"'But how about making one that will collapse at the end of each trip?' He merely laughed.

"'If you want one that will collapse, Father, you will have to get someone else to build it; because I'm not that kind of a carpenter.'

"The incident will give you some idea of the mental caliber of my study club.

"But nine months had gone and a definition had been learned. Then someone else showed up, and then about three more. These were antagonistic to the first group because of some ancient family squabble so I had to start over again.

"In the new group, however, I thought I saw a leader. He was quite a fellow, and incidentally he has promised to marry the mother of his six children in December. I am praying that he will, because I believe he could lead his people to cooperation and to the other things that will follow.

"Three months ago with him as treasurer we started a Credit Union. Just today we made our first loan, seven dollars, and that loan saved a planter the lease on some land he was purchasing. In the past, such cases meant the sure loss of anywhere from \$5 to \$50. The victim was hopelessly caught. Now I am the man who is caught. For there are certain elder brothers in the parish who think that the fatted calf is being slain somewhere without an invitation to them. In righteous indignation they are denouncing me and there are others who call out that the Father is ready to steal the money of the poor fools who enter into this league with the devil. Just the same, I suppose we will survive.

"Shipping products to the market is quite an undertaking. I received a letter from Father Provincial the other day as I was in the midst of packing. He congratulated me on this work for the people. I wish he had been here to help me mend the gunny sack which poor old Mrs. Palacio had wrapped around fifty golden plums which she asked me to send to Belize for her. They got there safely, and today I handed her thirty-two cents.

"She was very glad, because thirty-two cents will buy a frock for the little girl.

"Our business is mostly like that, a few plums, a dozen pineapples, fifty plantain. They deliver them here and some kids and I fix them up and send them to a store in Belize. Nobody else helps. We are terrific in our lack of organization.

"Old man Palacio has been raising pineapples for years. He sells them here and gets three or four cents apiece until he sells about fifty. Then he has to give the rest away. I crated them up for him and sent them to Belize. He got \$9.50.

"I handed the money to the old man, and I heard later that he went straight down the street announcing, 'This young Father is a great Father. He just gave me \$9.50 for my pineapple, and I am going right down and have a drink on him.'

"The net profit for me is lots of good will. But I will have to get the bills out of the way and keep on figuring just how much we send and how much we can send. Thus far, starting with pineapple and ending with starch, since June, 1943, we have started 120 shipments with a freight cost of \$40 and a return to the people of about \$350. That is all there is to show for the hustling around, the banging with hammer and nails, the work and the worry.

"But I am searching around for other activities of a cultural nature. We have a debating club, and last Tuesday night we resolved that thatch houses were better than houses with zinc roofs. A discolored Carib girl of twenty-two fresh from the plantation, clinched the argument for the affirmative by stating with vehemence and no mean gestures that zinc roof houses are only the sign of vanity of the world and they who lived in them are contaminated with the same deadly virus. Previous to that the same young lady stated that agriculture was preferable to fishing, because the agriculturist could raise a cow and get milk, whereas you can't milk a fish in rainy weather.

"I regard her as a real comer.

"Last Easter time we produced, 'Everyman.' It was a knockout. The cast had their lines perfectly. We used no prompter. They said the lines with a fine simplicity that would have pleased you very much. I intend to have them do a Passion Play this year. I need help on it. I need some chorals. Who can send me some?

"Now as I finish I reread your phrase, 'your very excellent social work.' I must say quite truly that I thought someone who had never been here was exaggerating. It is all very far from grand. The farm is a ragged little group of kids who haven't made money; the study clubs go on and on without much progress. The producers association is just what I have told you. The credit association is going forward, but its methods are hit and miss.

"I know that I am only capable of stirring up the fire a little but I feel that a trained man could come here and do something big. Let me say that I would think it really wonderful if someone came forward with a plan to get a representative from that ISO to come down and look over the mission field here. Tell the one who comes to bring a large needle because that gunny sack of old lady Palacio is not going to last another trip without a lot of darning.

"To make the confession clean, let me mention two very strict closed retreats in my house during the last year. The twelve exercitants sleep on the floor and for breakfast eat a bun and drink a cup of tea. This regime is not something I invented, but it is quite natural to the Carib. They are tough boys and they like retreats."

BOOKS . . .

PRINCIPLES FOR PEACE. Edited by H. C. Koenig. Bruce, 1943. pp. 894, \$7.50.

At the 1943 West Baden ISO conference, the Committee on a Just World Order chose as the basis for their work the *Declaration on World Peace* endorsed by Catholic, Jewish and Protestant leaders. No book is better qualified to supplement the *Declaration on World Peace* than this scholarly volume on the Pope's Peace Points made possible by the Bishops Committee.

The *Catholic, Jewish, Protestant Declaration on World Peace* is substantially the same as the Five Points of Pius XII. *Principles for Peace* provides the texts of the complete peace program of His Holiness as elaborated in his Christmas Allocutions since 1939, as well as all the published ideas of Pius XII's four predecessors, Leo XIII, Pius X, Benedict, XV, Pius XI, on peace and related topics. The *Declaration on World Peace* insists on the recognition of the fact that not only individuals but nations and international society are subject to the moral law. Has there ever been a more competent exponent on the moral law than the Papacy? Nearly all American post-war planners have agreed that we must avoid isolationism in the future, and organize instead international institutions. International harmony has been the long cherished plea of the Vatican.

The word *Principles* as it appears in the title is misleading. This volume of papal plans contains more than *principles* for peace; it contains many practical answers to specific problems, answers whose roots are dug deep in the moral law. The pontiffs throw light on such vital questions of disarmament, a family of nations, fidelity to treaties, rights of small nations, racism, nationalism, minorities.

Anyone at all concerned about a just world order—and every Jesuit should be—must become familiar with this volume.

James L. Schaffly.



PATTERN FOR TOMORROW. By Sister Mary Juliana. Bruce, 1943. 128 pp., \$2.00

The *Manifesto on Rural Life* is presented in story form for youthful readers. Skillfully the author, Sister Mary Juliana of Maryknoll, covers most of the principles of the *Manifesto*. The problems of rural life and various Catholic solutions are vividly seen as Father Myers, with young Joe Conway, tours the country to find ways of helping his rural parish.

Pattern for Tomorrow tends to sugar-coat much of farm life, but it will help the young rural dweller to appreciate the real benefits of his way of life. Every young rural person will enjoy and profit from this book, while urban youth will learn from it to have a greater respect for the country on which they depend so much. Jesuits who conduct study clubs will want to keep this book in mind. A teachers' manual, with studies and activities, is available at \$1.50.

Joseph W. O'Donovan.



Anyone interested in books—and every Jesuit should be, would do extremely well if he glanced through the *Library Bulletin* published by the Western New York Catholic Librarians' Conference under the editorship of Father Bouwhuis. It is a grand piece of editing and an extraordinarily interesting way in which to keep up on what's going on in the book world.



Those who have not seen *The Church's Duty to Man's Earthly Happiness*, written by Father Joseph Bleutt of Woodstock College, and originally published in *Theological Studies* for June 1943, will be happy to know that his magnificent treatment of that much neglected subject was reprinted in pamphlet form. It presents an aspect of religion that we would do very well to stress in our pulpits.



Mr. Clive Staples Lewis, whose *Screwtape Letters* sold two hundred thousand copies, is a convert to Anglicanism from agnosticism. He occasionally preaches a lay sermon in Newman's old Church at Oxford.

When the War Is Won

In discussing postwar settlements, it seems wise if we discourage the constant impression that the settlements will be made by individual men. In the discussion of the Russian-Polish situation, the last people who seem to be considered are those who will have to live in the lands along the border. Might it not be wise to keep insisting that the people themselves, and not a handful of leaders, are the ones who are going to determine what lands go to what nations and what people will become citizens of which countries? . . . ◀ Since China is most closely involved with Japan, the views expressed by Chian Kai-shek are interesting. "When President Roosevelt asked me my views of Japan I frankly replied, 'It is my opinion that all Japan's militarists must be wiped out . . . but the question of Japanese post-war government can better be left to the awakened and repentant Japanese people to decide for themselves.' I also said, 'If the Japanese people should rise in revolution to punish their warmongers and overthrow their militarists' government, we should respect their spontaneous will and allow them to chose their own form of government.' Mr. Roosevelt approved of my idea." How far the post-war government of Japan will include the Emperor depends on whether or not America has been fooled about him. Though he was supposed to be strongly pacific and opposed to the war, at the opening of the 84th session of the Diet, he came out with a strong endorsement of the war and its leaders. . . . ◀ Who controls the oil of the world, controls the world's future. The estimate is that after victory, the Allies will probably control ninety-five per cent of all the oil resources buried in the earth. . . . ◀ The Reverend G. W. Edwards, pastor of a small but now famous parish in Hartsdale, New York, is a strong believer in the small parish unit. He is convinced that the war will be followed by a social chaos of a new "Dark Ages;" to survive, Christianity will have to be kept alive by very small groups in small basic units like the parish. . . . ◀ The reports from England indicate the growing realization on the part of the English that the allied war aims are extremely vague. *The Daily Mail* had an editorial entitled, "Are We Ready?" doubts that we are ready to work together and believes that if we are not, the war will be followed by stark tragedy. Apparently the English feel that the President's announcement of the Italian Fleet's disposition, the Russian recognition of the Badoglio Government, and the American note to Eire were all surprises to England. . . . ◀ Dean Harry James Carmon of Columbia University predicts that after the war the great American universities will replace the famous universities of Europe as the educational centers and meccas of the world. . . . ◀ When Coventry's famous cathedral is erected, the plan is to make it "non-denominational." This means that the famous Anglican church will become like one of the community churches erected by provident realtors—where anyone may attend—or no one. . . . ◀ Sergio Osmena, Vice-President of the Philippine Commonwealth, declares that world peace will be materially aided if the American system of trusteeship, followed in the case of the Philippines, replaces everywhere the old imperial colonization. . . . ◀ The serene feeling in America that immediately following the war foreign markets will clamour for American goods has recently been getting severe jolts. Prior to the war, British imports exceeded its exports by over one and a half billion with the national balance kept intact largely through foreign investments, insurance, and shipping. These foreign investments are largely destroyed so as a consequence, England will immediately go out to grab the markets which will restore a normal balance within its trade figures. Russia will undoubtedly try to dominate the sectors of the world in which its armies have fought successfully taking the place of Germany as a world commercial power. Anyone who expects things to be easy for the American business man and industrialist had better take a second look at the commercial world that will follow the war. . . . ◀ Correspondents in Washington are inclined to believe that following the war America will find itself falling heir to a vast Pacific empire. Most of the possessions of Japan seem to be dropping in our direction. How far we shall like the idea of America becoming an empire is a question. The old cry of "No Imperialism" which rang out at the turn of the century may be heard again.

Optimism Many of the cities are making a serious effort to face conditions as they will be after the war. The Minneapolis Research Bureau of the Minneapolis Civic Council queried Mr. and Mrs. Minneapolis with the following results: 96% were optimistic about the postwar future as against a pessimistic 9% and 27% who were not sure. Thirty-one per cent thought more jobs would be available, 57% thought fewer. Despite their optimism, 58% expect lower wages and only 17% expect higher wages, while 95% felt that it would take two years or less to come back to peace-time production.

Sixty-one per cent believed that public works projects would be necessary and the federal government got a plurality vote as the one to finance them. The development of airports took second place to the elimination of grade crossings, and war workers were given a preference vote over servicemen in the question of who would first be employed. The majority expected higher taxes. But a plurality expected lower prices. The optimistic prophecies for the future had their effect in the 63% who believed that the postwar period would be marked by many new projects. Yet, 58% were determined not to spend but to save the money that they made in the post-war days.

Pledge Judge Proskauer has presented a four-point pledge to overcome racial and religious bigotry that has been supported by Catholic Archbishop Spellman and Episcopal Bishop Tucker. The pledge reads:

I will daily deal with every man in business, in social and in political relations on the basis of his true individual worth.

I will never try to indict a whole people by reason of delinquency of any member.

I will spread no rumor or any slander about any sect.

In my daily conduct I will consecrate myself, hour by hour, to the achievement of the highest ideal of the dignity of mankind, human equality, human fellowship, and human brotherhood.

Nearest Neighbor To the credit of the frequently-despised-by-Americans Mexicans of San Antonio, the latest reports show that about 700 of them have been killed, wounded, or reported missing-in-action during the current war. . . . ◀ Something that has not been publicized has been the fact that though 90,000 Mexicans were recently allowed by the Mexican government to work in the United States, tens of thousands more would have come were it not for the attitude toward Mexicans taken throughout the Southwest. Texas is regarded as the worst offender. The "No Mexicans" signs throughout the Southwest have produced the deepest resentment in Mexican hearts, to the detriment of anything like good-neighbor relations. . . . ◀ San Antonio has been interested in the whole question of the Sinarquists. Father William Lamm of St. Mary's University, author of several devotional books, writes recently in reply to a question from our office that "The reason why the Bishop's Committee or any individual bishop does not come out with a public statement about the Sinarquists is that such a statement at present would do more harm than good. Relations are in such a critical condition both in Mexico and in this country that it is best to wait. However, Monsignor Ligutti accompanied the Sinarquists on a tour of the United States some months ago. There was a luncheon in their honor in Washington. We certainly can and should deny false reports about the Sinarquists. This has been done by several individuals and agencies. . . . ◀ Many of our American Jesuits may not have come across *Montezuma*, a monthly review issued by the Jesuits who established their seminary in the United States for the Mexican Province. Probably many who do not know of the journal will want to get it for their library.

Social Institute at Catholic U. It seems that thus far no Jesuit has ever attended the Institute of Catholic Social Studies offered by the Catholic University during the course of the summer. This year the dates are from June 25 to August 7. A Sulpician, Father John F. Cronin, is the Director of the Institute; two priests, a layman, and a laywoman constitute the staff.

Soviet Hymn The Jewish poet, Louis Untermeyer, gives this translation of the new hymn of the

Soviets:

"Through terror and darkness the sun shines today,
For Lenin and Stalin have lighted the way;
We crushed the invader,
We hurled back the foe,
And our armies in triumph
Will sing as they go:
Long may she live,
Our Mother land,
Long may her flag be over us;
Flag of the Soviets,
Our trust and our pride,
Ride through the storm victorious,
Lead us to visions glorious—
Flag of a people in friendship alighted."

There is no significance in the fact that the rhymes, "over us," "victorious," and "glorious" are directly from the British national anthem.

Race The Public Affairs Committee has brought out a pamphlet called *The Races of Mankind*. It is an objective and scientific appeal for tolerance and the elimination of race prejudice. Forty-six pages, it sells for ten cents and seems primarily to have been directed toward the serviceman. Quotations run thus: "Racial differences are in non-essentials. The races are what the Bible says they are—brothers. All human blood is the same . . . Race prejudice is a determination to keep a people down and misuses the label 'inferior' to justify unfairness and injustice." The pamphlet says that one hundred thousand Americans have petitioned the War Department to have at least one division of the Army contain both whites and Negroes. . . . ◀ When the colored Bishop John Gregg visited United States troops in the Middle East, he could find no hotel which would give him a room. As a Negro he had to find refuge in a hospital for Negro patients. . . . ◀ Under the heading "Negro Schools," *Missouri Schools*, runs this article: "Russian Week of Better Relationships with the United States" was observed in the Douglass High School in Columbia, Missouri, during February. . . . ◀ One of the greatest national problems in the world continues to exist in South Africa. Two million whites completely control seven million blacks, while within the white group less than half are British. The majority are South African Dutch, still cool to British dominance. . . . ◀ The New Jersey farmer who thought he could solve his farm-hand shortage by using Japanese prisoners from their internment camps, found that New Jersey Americans can be as bitter and prejudiced as men in any other part of the country. Mass meetings, the burning of one of his outhouses and general fury in the neighborhood forced him to send the Japanese back to their camps.

Schools and Service

A growing feeling among Jesuits, and certainly one which recurred at the JEA meeting, is that our schools in the future will be judged in terms of service to the whole community. Apparently the public schools and many of the private schools have come to realize that the class day is not enough. The buildings, used only for a limited number of hours for students, must then be made available to the community. It is of course a problem of manpower that is involved here, but probably energetic deans and rectors and principals are already taking the matter under careful previsioning. . . . ◀ Are many of our schools cooperating with the victory farm volunteer corps of the United States crop corps? It seems to be a project well within our radius of influence. . . . ◀ Following the war, the colleges may well expect boom years. Practically every veteran who is qualified and wants it will be able to get from one to four years of education. Looking forward to this, schools will be wise to get themselves set for the returning veterans.

Free Workers William Green, President of AFL, gave a passing nod to a rumor of a Soviet plan to hold one million German workers in forced labor in Russia. He said, "The American Federation of Labor serves notice here and now that it will oppose with all its power any attempt to enslave workers of Germany or any other country when victory is won. Our message to Germans is a message of hope. We are determined to free them from the bonds of Nazi oppression and give them every opportunity to work out democratic solutions of their problems in the postwar period."

Press . . . At the present time the freedom of the press is cared for by 1,800 daily newspapers, 10,000 weeklies, 77,500 magazines which do not include house organs . . . ◀ Since *The Nation* and the *New Republic* have gone hysterical and anti-Catholic, most of the moderate left-wingers have merely drifted over to *The Progressive*, a news magazine which has been combined with LaFollette's magazine. . . . ◀ *The Readers' Digest* has been getting quite a bit of pounding lately. The *New Yorker* has refused to allow it to quote any longer since it believes that the Digest has become much too powerful for anyone's good. No longer is it merely a digest magazine, but one which farms out articles in the prospect of digesting them after they have appeared. Now Max Lerner in the *St. Louis Star-Times* launches an attack on *The Readers' Digest* for swallowing up, as the Luce publications do, promising young writers and burying them in machine-made journalism. . . . ◀ Apparently no one has the courage even to attempt to bar a magazine from the mails on the ground of obscenity. It makes us think of the old days when the murdering racketeers were all sent to jail for tax-dodging. So *Esquire* lost its second-class privileges not for smut, but for failure to live up to a long forgotten requirement of those who profit by these mailing privileges.

Refresher There is much talk about the Atlantic Charter and its effect on the postwar world. Though it is referred to frequently, it is seldom explicitly given to us. Hence it may be well to recall the main points:

1. The Allies seek no territorial gains.
2. All territorial changes are to be by freely expressed wish of the people concerned.
3. Each of the peoples has the right to choose their form of government, and self-government and sovereignty is to be returned to all who have been forcibly deprived of it.
4. To all, as far as possible, access to trade and raw materials.
5. Fullest collaboration between all nations in the economic field to secure for all improved labor conditions, economic standards, and social security.
6. The establishment of a peace that will afford all safety within their boundaries.
7. Peace upon the seas and the right to travel the oceans without hindrance.
8. The abandonment of the use of force, disarmament of the nations which threaten aggression, limitation of all other armament.

Women's World Dr. Cowdry of Washington University School of Medicine maintains that the future population of our country will be dominated by women. In 1940 there were only 400,000 more males than females, though in 1910 men had predominated by two and a half million. With the casualties of war, the taking over of jobs by women, the predominance of women in public life is a steadily growing possibility. ◀ Perhaps women may hesitate to return to their homes after the war, but, if they are reluctant, it will be difficult to understand why. The pictures of the women freight-handlers in *Life* were as disturbing as anything that used to come out of the Soviet. A great many women quit the Kaiser shipyards in Portland simply because the noise of the place, the dizzy heights at which they have to work, and the enormous confusion surrounding their jobs, almost drives them crazy. One would think that after that a kitchen would seem positively restful.

Private Enterprise Walter H. Blucher, Executive Director of the American Society of Planning Officials, is convinced that private enterprise must play the principal role in replacing nine million men in industry once the war is over.

"Public works must play only a small part in the postwar economy," he maintained. "General planning must come first." This point of view is also being held by Professor Theodore O. Yntema, Department of Economics, Chicago University. He believes that the big postwar problem will be solved by expansion and then by adjustment. All this, both experts maintain, means the real encouragement of private enterprises instead of government money poured into projects, some of which may be entirely without use.

THE NAPKIN BOX

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

IT WILL be the policy of the ISO Bulletin to welcome expressions of opinion by Jesuits. The editors naturally enough expect a great variety of these opinions. They do not by publishing them necessarily approve or disapprove. But quite frequently we want the pages of the Bulletin to be used for the widest expression of Jesuit thought along social lines.

Inevitably there will be conflict of opinion and disagreement of viewpoints. This may on occasion lead to some temporary confusion. In the end, truth should prevail and the better opinion and the more sound judgment should take precedence. But we would prefer to see ultimate conclusions develop through the pages of the Bulletin rather than to have your editors impose their tailor-made opinions upon you.

In the case of the individual committees, they will always get first opportunity. And when they reach final conclusions which they wish to present with authority, every effort will be made to see that these are properly stressed.

But all of us seem to be learning that there is wide variety of opinion possible on social questions and we would like to keep the Bulletin platform open to as many Jesuits as care to use it.

If there are any who care to disagree with this viewpoint, they too will be welcome on the platform.

Daniel A. Lord, S. J.

To the Editor:

It may be possible that there is a small corner in the Napkin Box for these comments on some of the minutes of the last executive committee conference of the ISO. I should like to pick out for added emphasis those statements dealing with ISO and Jesuit Education in which it was stressed that we must develop a social spirit which would run through our whole educational system.

To spread the social spirit among many educators and among many courses other than social science courses is as important a task as that of developing specialists and specialized courses. In fact, some of our special courses in social sciences may do more harm than good to the social spirit. In this connection could be mentioned sociology courses for football players, sociology courses for enjoyment mostly and sociology courses for easy credits and high grades.

There are also sociology courses taught in our schools which claim to be neutral in regard to ethics and religion. Father Furfey states the case for this last type of sociology in the *Modern Schoolman* for March. He is, to say the least, very conservative when he says that such courses are strange and dangerous for Catholics. In this same article he makes statements which will be helpful in developing the social spirit of which we are speaking. He tells us that "the Holy See encourages the growth of a science which studies society and which takes Catholic doctrine into consideration in doing so."

Now the Church is quite clearly encouraging a true Catholic Sociology. But it is certainly not encouraging many of the things connected with sociology as we have found it in the past. We must distinguish then between the wishes of the Church and sociology as it has been. Since sociology and some other social sciences have the reputation they have earned and since it may not be possible in the near future to give all or many of our students courses in sociology and other social sciences, it is well to also stress the idea of the development of a social spirit and of a social content in many branches of our curriculum and among our educators and leaders in general. Should someone ask in what should this social content consist, he could find some of the answer by reading the Pope's Encyclicals and the many simplified commentaries now available.

Letter signed but name withheld.

To the Editor:

A file of information accompanies this letter and gives you the history of our Social Order Academy here at Weston. A similar file has been sent to Alma and Saint Mary's and we were pleased to know that the file helped them to establish their ISO groups.

Our Social Order Academy is now in its tenth year under the direction of Father Joseph F. MacDonnell. Our practical results are both in the fact that former members have completed doctorates in social sciences and are staffing the Industrial Relations Institute at Holy Cross.

But the Academy's main effort has been to provide the theologians with an opportunity for the practical study of Catholic social principles and the philosophy opposed to them, as a preparation for future apostolic work.

The Academy has been divided into separate seminars. This year four groups engaged in studying Peace and Reconstruction, Labor Problems, Youth, and Government and Education. Each member of the group is assigned a topic, reports his findings at a committee meeting, and information is then organized and presented in a panel discussion to the entire Academy.

We are fortunate in having among us men trained in the social sciences, so that we could maintain a realistic and scholarly approach to these problems. Father MacDonnell has been gathering through the years a good collection of books. The Academy members are given credit for the work as a start toward graduate studies later on. Guest lecturers have been invited for general meetings.

This year a Philosophers' Social Order Academy has gotten off to a good start under Father William F. Drummond. Since last fall a course has been presented on Friday evenings of (1) Explanation and direction of *Rerum Novarum*, and *Quadragesimo Anno*, centering on a just wage, the vocational group, and social justice; and (2) guest lecturers usually in conjunction with the Theologians' Academy.

At the beginning of the meetings on the Encyclicals, one of the members presented the analysis of an important book, such as Father LaFarge's, *The Social Question and the Negro*, and Fanfani's, *Catholicism, Protestantism and Capitalism*.

The 39 members have formed four committees—Family Life, Civic Life, International Life, and Economic Life.

Members may get two credits from this course.

The Social Order Academies are not the sum and substance of ISO activities here. We must also make a bow to the Sodalities on both sides of the House.

Francis J. Donoghue
Weston College

A letter from Brother Walter D. Meyers, Sacred Heart Novitiate, Los Gatos, California, contains the following important paragraphs:

"The ISO has certainly found favor with many of the Brothers. They are happy to receive a copy of the Bulletin each month.

"Offhand I should say that many of the Brothers could offer considerable information on conditions among the working classes. Many of them have spent years doing exactly what these men are doing. Having lived the life, they would know just what attitude the working man takes toward the present life, the life to come, business, pleasure, war, postwar plans. As you know, many a man would express his ideas one way before a priest, his boss, or some government official; when he is speaking with a man of his own class, he expresses ideas very differently. These latter are the ideas he really believes. Could not some of this information be made available to the ISO? There is one thing, of course, that Brothers can do, pray and pray for the success of the ISO. But what about the other aspect?"

We very sincerely hope that the Brothers who read the Bulletin will think twice about this suggestion. We would be very happy to send a questionnaire around to the Brothers if that would help them formulate their ideas.

But if of their own initiative, they would be willing to send in information of any type, that will be most welcome and most appreciated.

They need not bother about the form in which it is sent. A letter, jottings of any kind, the experiences or observations that they have made—no attempt at style or presentation would be needed. We are looking for information and we believe the Brothers have it.—Editor

To the Editor:

I have read with interest the issues of the ISO Bulletin. One thing is certain, we will all have to back the ISO as far as we can. After all, it's the Pope's "Band Wagon" and there's nothing to do but to jump on. Father Kearney came back from West Baden last summer full of enthusiasm and has been after me ever since to give you an idea of the social work being done here at this church.

First, get the picture. We are a downtown church which has long and fine traditions in the City of New Orleans. We hear confessions all day long and the parlor work takes up whatever time we have free. We meet all kinds and classes and, as Father Pat Cronin says, cover all the books of Moral Theology that were ever written and the three that are still to be written. One isn't stationed here long before he realizes how fully he must dedicate himself to the people. Two texts of the Gospel keep ever recurring to one's mind and I hope to one's heart. "I came not to save the just but to bring the sinner to repentance." And "I have compassion on the multitude." We realize fully what a damned thing heresy really is. There's a lot of ignorance in the world and a lot of weakness and I wonder if there's so much downright malice. So we've decided to bend all our feeble efforts under the grace of the Master to try to solve as many of the problems as we can. The bulletins, the reports of ISO committees, the findings of the ISO have helped us in a very effective way. After all, we haven't time to study and get in barely the essential reading.

We have established what we call "The St. Anthony Loan Association." Its organization is very simple. St. Anthony is the President, Father Kelleher the Treasurer, and the rest of us the Board of Directors. It's not a public association and, therefore, doesn't come under man-made laws but under the supernatural charity of Heaven. St. Anthony's Box two years ago was giving us about sixty dollars a day. Out of this we sent checks to the various Catholic charitable institutions of the City. The Brother at the door gets fifteen dollars a week for his clientele of hopheads and down-and-outers. We have an early-morning bread-line of about one hundred and thirty-five. Even with all this, we still had plenty to play with. The only time the community meets is in the recreation room after dinner and it was there that we found a way to use the money.

Take the young couple, just married, and wanting to live fine Catholic lives and to build up good Catholic homes. If we could just tide them over the first year or two, they would be able to realize their ambitions. Take the family that is in temporary distress. Take the ordinary family that has for the past few months lots of sickness with medicine bills, doctor's bills, etc. We find them out through the confessional and the parlor. We bring them in to our association. Here are the conditions:

On the day of the contract they must receive Holy Communion. There is no interest. All we ask is that they put back into St. Anthony's Box five dollars per month and to pray daily that God may show us a way out of the present economic conditions. We keep no records and demand no salaries. If the treasurer hasn't got enough cash on hand he makes out the check to ourselves so that there will be no embarrassment to the parties concerned. St. Anthony's Box today is averaging about one hundred and ten dollars a day. Leaving out the various incidents that are so consoling and edifying, I couldn't begin to number the families that have been held together; the homes that have been saved, and the souls that have come back to God. We here swear by St. Anthony. He's the best pal we've got.

Then, too, you have the necessary social work that goes on in the busy parish priest's life. Here, too, we have to find some way of doing the impossible. The first step was to study the Associated Catholic Charities. We asked their Director over to the house and after much planning linked ourselves closely to his cohort of workers. We raised our personal offering from one hundred and twenty-five dollars to two hundred dollars per month. In return, Monsignor Jacobi promised to have his workers do our investigating for us. Of course, I had to put my neck out and I give courses in Ethics and Religion to his girls. We have covered Matrimony and Justice. About one hour a week is spent in discussing the Catholic attitude and treatment of various cases which come under their supervision. This tie-up has strengthened the influence of the Church and has put the Society in a very favorable light with the Archbishop.

One result of our union with Catholic Charities is the opportunity given us to exert Catholic influence in the various other social agencies, Red Cross, Family Service, Traveler's Aid, etc. One is amazed at the damnable paganism of modern philanthropy. The whole field is new to me. You can shout out at the next meeting of the ISO that the movement inaugurated at West Baden last summer is not merely a nice thing, not merely a good

Jesuit work, it's absolutely essential and necessary in the world today. The Provincials made no mistake when they allowed so many to go to West Baden.

When the war first started we were stampeded with service men, their wives, families, etc. Then came the USO. When I heard of its existence, I went over and talked with the Director. We showed them how we could help them and they could help us. As a result, practically all of the cases connected with the service is handled by them and us conjointly. They are now members of the Board of Directors of St. Anthony's Loan Association and they handle some of our civilian cases as well, the over-night help, meals, traveling, etc. I have been the spiritual adviser of the two USO-NCCS clubs (men's and women's divisions). We have been able to keep the clubs in tip-top shape and too much credit cannot be given to the Catholic directors of these two clubs. Again, you can't estimate the spiritual and corporal works of mercy that have been done by these fine Catholics. They call upon us for anything. It's a fight to keep on, for there is bigotry in the USO, and the YMCA, YWCA, Jewish War Board and the rest hate to think that we are succeeding. They watch our every move. One incident may bring this out.

The USO is not allowed to lend money or cash checks. Through St. Anthony's efforts we are able to give this service. They are trying to find out where the money comes from. We tell them that it's a Catholic charitable fund. In one of the meetings of the various directors a lady representing Traveler's Aid demanded that the practice be stopped, that the USO cannot lend money. Our directors countered that the USO is not lending money but the NCCS was. Therefore, we agreed that every time we loaned money or cashed checks we would announce that the USO was not doing this for them but the NCCS. By this means, there would be no mistake. The lady sat down promptly. St. Anthony must have had a good laugh over this.

Monsignor Jacobi, Moderator of the two USO's and member of the official committee of the City, asked for volunteers from the priests, each to take his turn in spending some time in the clubs. The ministers formed their association also, so that we can say every club in the city, Catholic or non-Catholic, has been benefited by the ministrations of these zealous men. You will be glad to hear that our Jesuit brethren have done effective work in this field.

The Pastor of this church becomes the spiritual director of the particular council of the St. Vincent de Paul Society. Thus we are a clearing house for the work of forty conferences. The people come in here, we find their address, refer them to the local conference, and help the local conference in solving the problems.

The particular council of the St. Vincent de Paul Society in conjunction with the NCWC Bishops' War Committee is interested in the work of the Apostleship of the Sea. We purchased a building, are having it remodeled, and expect to open the Catholic Maritime Club. We now have an establishment that is small but really worthwhile. Our full capacity in the dormitory will be eighty beds. A Redemptorist Father Chaplain is working in conjunction with a committee named by the particular council.

This is the longest letter I have ever written. Call it a report. Father Kearney tells me that you would like to hear these things. I have tried to be objective through it all. The work has been very interesting and priestly.

Louis J. Mulry
New Orleans, La.

To the Editor:

The ISO Bulletin, Volume I, Number 1, reached here in the South Pacific a week or so ago. I read it with avid interest. Having taught Economics and Sociology at Saint Joseph College, Philadelphia, for some years before I entered the Navy, I was gratified to see the interest aroused in things social and the organized effort among Jesuits to bring American problems the ideals of the Encyclicals.

The Conference at West Baden is a promising and heartening advance in the realization by Jesuits of the vital need of study and social sciences and the current pressing demand for a solution of our major social problems.

Please keep me on your list. I haven't lost interest in things social in the thousands of miles away from the United States.

I can assure you that the boys here on an advanced base in the South Pacific will demand more than mere social theories and surveys when they return to home and the adjustment to civil life. Their big worry is jobs and security. Their collective desire is to return home to enjoy everything that home means to an American. I hope the Society with its colleges and social agencies will be active and forward in meeting these issues.

Congratulations on the Bulletin.

Edwin C. Mulligan

CLIPPING DIGESTS . . . from the Secular Press

THE peace terms that will follow the war are predicted by the *United States News* in its issue of May 26.

Russia will be in favor of harsh terms, while the United States and England will favor a milder policy. The Russian demands will probably be granted.

1. Germany will be required to surrender on the basis of complete defeat so that the legend built up by Hitler that the Allies did not win World War I cannot be repeated this time.

2. In the first war prisoners were allowed to return singly and in groups and to disappear into the population. Many of them carried their arms. This time they will be treated as prisoners and their arms will be taken away. Russia immediately wishes to organize the Germans into labor battalions doing construction work as the Germans have been using the French soldiers since 1940. The United States and Britain are inclined to follow the Geneva Convention which requires that prisoners be returned to their home countries as soon as the war stops. But as Russia never signed this Convention, it is a question whether the United States and England will be able to gain its consent.

3. Germany will be occupied jointly by the three nations. For this a new branch of the United States Army has been established known as G-5.

4. An agreement reached in Moscow calls for trials of those Nazis guilty of war atrocities. The Russians, however, are the ones who are taking this most seriously. They have long lists of individuals whom they expect to bring to trial, and there is talk in Russia of liquidating thousands of Nazis, especially the militarists and industrialists who formed the Nazi conspiracy for world conquest.

Though the English and American viewpoint is milder, no indication has been given that opposition will be raised to such a purge.

5. Germany may be cut up into as many as twenty pieces. Austria will certainly be separated; East Prussia will be split between Poland and Russia. The Rhineland may either become independent or be given to France.

6. Reparations in cash are now regarded as impossible simply because of the fluctuation in money values between various countries. Hence reparations this time will be in terms of goods and equipment. Much of this apparently will be paid to Russia in return for an itemized bill which lists all the destruction of Russian cities and countryside.

7. Two schools of thought disagree about the ultimate treatment of Germany. One group believes that the Germans can be given a real democracy and then be inducted into the family of nations. The other group favors the complete destruction of German power since it maintains that Germany is already laying plans for World War III. Nazi funds have been transferred to Switzerland, Argentina, and other neutral countries; many German soldiers captured in Tunisia were frank in their belief that they would ultimately return to war and complete world conquest.

The second attitude now seems to be the stronger.

8. Russia's attitude toward Germany is dominated by a conviction that a strong Germany is an undying threat to Russia, either by itself, or an alliance with the smaller nations that encircle the Soviet.

HEALTH CHARTER

Newsweek reports that the first British step toward the Beveridge plan has gone through. The Minister of Health presented the House of Commons a "Health Charter" providing free medical service for every Britain after the war. The estimated annual cost will be \$592,000,000, to be reaped by taxes, local assessments and insurance. Neither patients nor physicians will be forced to join the insurance system and private hospitals will continue under their own management. Doctors joining the Health Service would receive uniform pay and patients would be free to choose their own doctor.

RIGHTS

The editorial in *Life* (April 24) on "Negro Rights" makes a shrewd comparison between white fears and Negroes' real desires.

White fears center around intermarriage, fear of personal and social equality, the joint use of schools and other public buildings, equal voting, equality in the law courts, and equal economic opportunity.

The colored desires are exact inverse. They want first of all an equal right to work, then legal justice, next the vote. Segregation is not regarded as a major issue, and the Negro's desire for marriage with the whites exists "only in the whites' minds."

FACT-FACING MR. BESS

Mr. Demaree Bess who spent twenty-two of his fifty years living abroad, largely as correspondent for American papers, wrote in the leading article of the December 18 issue of *The Saturday Evening Post*: "Let's Quit Pretending." He writes in part: "The Russian dictatorship, the British Empire, and the American Republic finally worked out at Moscow a sensible compromise among their various interests. This is by all means a complete victory for worldwide democracy, the Atlantic Charter or the Four Freedoms. Americans are beginning to realize that our propagandists are misleading us when they portray the European conflict as a clear-cut struggle between dictatorship and democracy, or between totalitarianism and democracy.

"Because while it was true that the German-Italian war machine was ruled by dictators, it was also true that the opposite camp likewise included several dictatorships: Russia, Yugoslavia, Greece, Poland, Albania. When these dictatorial governments defied Germany and Italy and their countries were invaded, most of them set up business again in London, and our own Government officially accepted them as Allies.

"Our propagandists are not presenting the true picture when they show the war as a simple tug of war between a cohesive term called the Axis and a cohesive group called the United Nations."

Bess believes that we have been misled when we have been told that the bulk of our resources were in the European front while we were merely fighting a holding war in the Pacific. Most of our Navy and a very large part of our Air Force is actually in the Pacific and the reason we had no second front in Europe was because American military resources poured into the Pacific, while British armed forces were spread thin through Africa and Asia, made an all-out European campaign impossible. The criticism of America's "playing with Fascists" in North Africa is nonsense; since our forces there were so weak that any real resistance from the colonial administration might have swung our armies into disaster.

The Moscow declarations are a frank admission that this is not America's exclusive war. Other nations were in it long before we entered and are not fighting our war today. They need our help to win, but when we stumbled into the war in Europe and in the Pacific, we exacted no promise from them nor are we in any position today to boss the war or to make uncompromising decisions about the nature of the postwar world. We have never demanded that any of the Allied governments, exile or free, should change their form of government to conform with our ideas. Yugoslavia is a case in point where we have recognized Prince Paul and his frankly dictatorial government.

This is also true of the Poles and the Greeks whom we have recognized despite the fact that we are not sure that the governments-in-exile represent popular opinion. In our present situation, we have inherited a number of war aims which our Allies publicly proclaimed, but which our own propagandists have deliberately beclouded. Such, for example, is the determination of Great Britain, France, Belgium and the Netherlands, to maintain their imperial interests. We are sometimes told that we are fighting imperialism. As a matter of fact, at the end of the war the European imperialistic system will not only continue, but will be strengthened.

Despite Lend-Lease, the lesser European Empires look to Britain rather than to America for the backing that will guarantee their future. This is notably true of the Portuguese Empire in its recent agreements with Great Britain. Despite our interest in the Azores, Portugal ceded the bases in these islands not to us, but to Britain. In the same way Britain is very likely to have the determining voice in what happens to the Italian Empire.

Among the war aims we have also inherited is the maintenance of a powerful Russia. This Russia has re-asserted its intention of recovering all the area in Eastern Europe which it forcibly acquired from 1933 to 1940. The British Government openly supports these claims. Though the United States Government has clearly stated a policy of refusing to recognize territorial gains acquired by force, our leaders have maintained complete silence on this whole question.

By the Moscow Compromise, America has agreed to recognize Russia as a larger force in European affairs and implied that the English-speaking powers are doing nothing to weaken the Soviet system.

Thus we must remember that our Government has come to terms with the Russian dictatorship and with the greatest of European empires. The question now remains: What kind of world will follow the war when that world will be dominated by the Soviet totalitarian dictatorship of the age-old empires?

So it would seem that we are not merely fighting for democracy against dictatorship, but have made such deals that the "American

century" about which we have talked, "The century of the common man," will be simply impossible.

Against this we must remember that historical trends seem to indicate that all empires of themselves are dissolving. The Italian, German and Japanese empires have failed. What of the rest? Secondly, we don't want to engage in an ideological war against the Russian dictatorship. We went to war because our interests were threatened by Germany and Japan. We do not need to have a war with Russia, unless we want to fight a class war. Americans would hardly tolerate participation in a European class war.

The Russian leaders did not go into this war to make the world safe for the dictatorship of the proletariat, any more than Americans got into it to make the world safe for democracy. Until Germany attacked Russia, the Soviet had denounced the war as an imperialistic struggle which did not concern them. Russia wants merely to win the war and to insure its own security.

These are the two things for which we in America are realistically fighting: peace for ourselves and security for our future.

So, though the United Nations include dictatorships, semi-dictatorships empires as well as democracies, and every type of idea, the Moscow Conference has proved the possibility of compromise.

But it is rank misrepresentation to maintain that Russia is just another form of American democracy. Such a view makes us easy prey for the next ambitious dictator. Russia is ruled by a dictator which in some respects is the most absolute ever created. But this dictatorship is willing to do business with American-speaking powers on a live-and-let-live basis.

We have won our war if we achieve victory and establish security by cooperation among the nations which, like ourselves, need and could profit by a prolonged peace.

TWIGS

THE *Woman's Home Companion* for June carries an interesting story of a campaign against race prejudice put on by the school children of Springfield, Mass. The schools' playgrounds outlawed by a vote of the youngsters themselves all the unpleasant names by which we are accustomed to libel foreigners and those of a different color. The Parent-Teacher Association was enlisted in the campaign. The results were so remarkable that the churches joined the campaign. A newspaper at the end of the year was able to headline a feature article with the fact that the schools of Springfield were demonstrating Christian democracy.

WORLD-MINDED

FORTUNE'S Survey indicates a complete shift of opinion among Americans on the subject of internationalism. Three years ago, *Fortune* found thirteen per cent of Americans favoring participation in any kind of international organization. By March of this year, the figure had risen to an approving sixty-eight per cent. Less than thirteen per cent now voted against any alliances and complete isolation.

THE FUTURE IN THE ARMED FORCES

THE *United States News* predicts that once Germany is defeated our Army will be cut to about half. The Air Forces, however, and the Navy and the Marines will continue at full strength until Japan has been completely defeated.

Just how the enlisted men will be released is a matter for speculation. Probably those who were longest overseas will first be demobilized. Men over thirty will get preference over the younger men, as fathers will precede those who are not fathers. Those who were drafted very late may be let out almost at once, since they have little training and are not as effective as the veterans who will be needed for the Japanese war and for occupied Europe.

It looks as if the desk officers, the men who were doing jobs as lawyers, accountants, and executives of the various types, would be the last out of uniform. They will be extremely busy during demobilization.

It is expected that the Navy will do the major part of the fighting against Japan though the Army Air Forces will be heavily employed. Much of the land fighting will be carried on by Marines.

REWARD MOTIVE

"Do More and You Get More," is the title of an article by A. D. Rathbone in *Liberty* (January 22). The author makes an analysis of the incentive to work arising out of increased wages and shows the important part played by the reward motive in such places as Bethlehem Steel. His contention is that a minimum wage is satisfactory only if the good worker is encouraged to earn more by doing better and more work.

THANKS to Father Joseph Zimmerman of Pine Ridge, our attention was called to this interview which Mr. Dies had inserted in the *Congressional Record*. It presents Mr. Lewis in somewhat new light.

INTERVIEW WITH JOHN LEWIS WHO HATES COMMUNISTS AND READS PEGLER

By HENRY J. TAYLOR

When John L. Lewis speaks he does not whisper. And in an exclusive interview given me today he did not whisper about American Communists inside and outside the ranks of organized labor.

The 220-pound labor leader was angry clear through when I brought up the subject, and this is what he said, while I kept one eye on the door. You can't tell what may happen when John L. Lewis really gets mad.

"About once a week," he said, "somebody asks me about Communists, as though I saw a place for them in our country's labor picture. There isn't any place for these parasites as far as I am concerned, never has been, and never will be. Fifteen years ago I had a clause written into the United Mine Workers of America constitution outlawing any Communist from membership. I do not know a single Communist in that union today and if you can find one in it for me he will go out on his head tomorrow.

"If I had my way not a single Communist would belong to any labor union in the United States.

TECHNIQUE IS SIMPLE

"As heroic Russia battles against our German enemy, the Communists in our labor movement naturally hang on to the coat-tails of the Red Army and try to build an ideological bridge between our loyalty to Russia and their own pet schemes. The Communists play hard on the trick idea that America cannot fight side by side with Russia in the war and at the same time fight against American Communists and fellow travelers here. That is an outrageous contention. They do not help the two great nations with the war together. They simply help themselves."

"How can American Communists be so effective in the labor unions when the total membership of the Communist Party in America is supposed to be so small?" I asked. Mr. Lewis fairly snorted his answer.

"Their technique is simple," he explained. "The American Communists limit their membership to only the cleverest schemers they can find. Then they worm their way into key places in local chapters of unions. In this way they control whole organizations which our public, therefore, thinks have gone Communist. But the more the newspapers and our public shout about such a union as a Communist hotbed, the more misunderstood and abused the rank and file of the ordinary members feel—and the thing goes around and around in a vicious circle."

C. I. O. CHIEFS HELPLESS

"Oh, they're clever," the miners' leader continued, "believe me I know. When I was organizing the C. I. O. we picked up a lot of Communists as we grew—including Harry Bridges. But if I had not resigned the chairmanship and left the C. I. O. in 1940, I can tell you the Communists would have been weeded out.

"Instead, as anyone might expect who has seen them throw their weight around inside labor organizations, the Communists dominate the C. I. O. today. Philip Murray today is the prisoner of the Communists in his own union. They control him and the C. I. O. through their seats on his executive committee. Sidney Hillman is just as badly off. Both of them have got to play ball with the Communists now—or die."

"This is the way Communist takes hold. This is the way it endangers the labor movement, and our country. For the same thing happens in governments. Communism has an anti-natural and basically anti-economic quality. History shows that Communism is only compatible with primitive and under-nourished economic surroundings. In its control and destruction it does not distinguish error from truth, good from evil, justice from injustice. It does not care for history or the experience of humanity, for freedom or for the dignity of man. And the last thing on earth the American Communists are interested in is the American way of life."

"You sound like Westbrook Pegler," I said.

"Believe it or not," said Mr. Lewis, "I read him every day."

A Working Man's Act of Social Faith

Father John P. Delaney wrote this *Credo* which was published in America, October 11, 1941. We ask leave to reprint it for we felt that our readers might once more want to see this exceptionally fine statement of economic and spiritual principles.

I BELIEVE in God, the Father.

Creator of heaven and earth,
my Creator;
in Jesus Christ,
Son of God from all Eternity,
Second Person of the Blessed Trinity,
True God, True Man,
Redeemer of the human race,
Carpenter of Nazareth,
King of Heaven and Earth,
in the Holy Ghost,
Third Person of the Blessed Trinity,
True God
Divine Fountain of Truth.

I BELIEVE in the essential equality of every

human being,
rich or poor,
educated or ignorant,
strong or weak, sane or insane,
of every race, nationality, color, social
condition;
in the dignity of every human being,
created by God,
redeemed by the precious Blood of Christ,
son of God and brother of Jesus Christ,
one with Christ, and one in Christ with all men;
in humble reverence for the dignity of every human being;
in the oneness of the human family
in the need of unselfish cooperation as brothers
for the perfection of every man
and for the good of all men.
in the fundamental, inalienable rights of all men.
in man's eternal destiny,
in the subordination of all things else to his
God-ordained and of serving God and gaining eternal happiness;
in man's right to happiness on earth
as a prelude to eternal happiness.

I BELIEVE in man's right to live in a manner

befitting his sublime dignity;
in the Divine scheme that the goods of this
earth are destined for the use of all men;
in the equitable and fair distribution of this world's goods;
in the right of private ownership as a means
whereby the goods of this earth may serve
the purpose intended by God;
in the right of private ownership,
not for a limited few
but as the right of all human beings;
in the social obligations of private ownership,
in the limitations imposed on private ownership
by Social Justice;
in the stewardship of wealth;
in the Christian spirit of poverty.

I BELIEVE in man's right to work

and in man's duty to work
to obtain the things necessary for decent living;
in the dignity of work
as measured by the dignity
of the man who works;
in the greater dignity of work
performed in the spirit of Christ the Worker;
in the importance of everyman's work
in the social contribution every worker makes
to the good life of all men;
in the right of every workingman
to join with fellow workers
in democratic unions
to defend the rights
and attain the just aims of all workingmen;

SOMETHING NEW IN RECREATION CENTERS

FATHER GEORGE NELL is always miles ahead of most of us. He is undoubtedly one of the real social pioneers in America. He has always understood "social" in two senses, recreational as well as the larger social implication in which we are all interested. A recent letter deserves quotation:

"Have you noticed the increased movement of what the Recreation Association is calling 'Soda Pop Centers'? During the past few years this type of youth center has sprung up all over the United States and is surprisingly popular with both the young people and their worried elders. The Recreation Association has published a pamphlet on them called *Teen Trouble*. To help stogy grownups to understand, the pamphlet gives a page to an explanation of the terms used by the young people who frequent these centers.

"Some people seem to think the centers are not so good. Our *Sunday Visitor* warned that they were just one more push toward the breaking up of home and family ties. While appreciating this point of view, I believe the centers have wonderful possibilities if rightly handled. They are on the increase and seem more than a passing fad. Community Chests and other community funds are interested in them and are anxious to develop this type of center. It will pay us to be in the picture if these financial organizations do begin to help.

"At present these centers are getting started under a variety of sponsorships, church, school, civic groups, even individuals. Apparently the young people enjoy them more when they are community in character rather than restricted to any one parish. So I believe that joint sponsorship of a group of churches or schools is the best approach.

"There is real need for a specially fitted young priest on your staff to make a study of this problem and to work out its possibilities and its dangers.

"Years ago I attended a meeting in Cincinnati where the priests talked in terms of million-dollar buildings. I finally felt constrained to suggest that we talk about the seven or eight thousand parish halls and club-rooms, and by furnishing leadership and information, use these parish halls and club-rooms while we are waiting to build the million-dollar establishments. At the time, I was greeted with complete silence. Last year at a Summer School of Catholic Action a priest came up recalled my statement, congratulated me and said it was still the solution.

"Perhaps the 'Soda Pop Movement' is something that we should be considering as eminently practical today."

I BELIEVE in the harmonious collaboration of

Capital and Labor
to produce the abundance of all things
necessary for the good life of all men;
in a courageous sharing of responsibility,
in an honest recognition of rights and
fulfilment of duties
in the need of economic re-adjustment
that will grant to workingmen
a sharing in management
a sharing in profits
a sharing in ownership;
in economic democracy
as an indispensable foundation
for cultural and political democracy;
in justice and charity, that only through justice
and charity can a right social order be achieved
and maintained;
and in the possibility of a just social order

BECAUSE

I believe in God;
I believe in man, the image of God.

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