

ISO BULLETIN

A. M. D. G.

B. V. M. H.

Vol. II

JULY, 1944

No. 6

WHAT PEOPLE WANT IN PRIESTS

DURING a staff meeting at the Central Office, discussion drifted toward the subject of what people most want in their priests. It was Father McDonald who put his finger on the quality that the laity always mention, always ask for, are always delighted with—and apparently are meeting with less and less frequently—

Approachability.

Posing quite frankly as a *Laudator Temporis Acti*, I recall happily the days of my high school and collegiate youth at old St. Ignatius in Chicago. I doubt much if the men who taught me were highly trained specialists. They used to say with perhaps more complacency than accuracy that the S. J. included all other lesser degrees. They felt that way and we bowed to their charm and wisdom.

For quite frankly, we loved them.

We thought they were the most wonderful men in the world, for the reason that they were so constantly at our disposal.

IF, IN those ancient days, a gang of kids didn't stay after school voluntarily to talk to the teacher, he left his class a crushed man. For all along the hall the other teachers sat at their desks with youngsters grouped around their platforms hanging on their words . . . while laughter floated down the corridors in most refreshing fashion.

I can remember the way we rushed, during our college days, from a last class up to Mr. Pernin's room—to sit literally at his feet until he threw us out in time for his own community supper—talking books and literature and current affairs and our futures.

And there never was a time in the old cinder-rough yard that half a dozen scholastics and a score or more of the priests weren't applauding a good play, or taking their turn to bat our flies, or tucking up their cassocks to nail a handball dead at the bottom board.

IN THE St. Ignatius of my student days there were legends current of the Belgium fathers who had founded the parish. Apparently they must have known every man in the parish by his first name and could have told every woman how many children she had. I have come to believe that the Jesuit afternoon walk, long current in the Missouri-Chicago Province, had little to do with exercise and much with approachability. Apparently those Belgium fathers walked the streets simply to meet their people and talk with them, to pat the youngsters on the head, and to quest with searching eye after the delinquent sheep of their highly personalized fold.

WHATEVER the comparative case, apparently people want their priests accessible, and are pretty much hurt, stunned, indignant, or resentful when the priest proves harder to see than the first vice-president of the First National Bank in charge of estates over ten million.

Quite naturally, our days grow more and more crowded. The pressure of modern living has caught the priest and holds him tight.

YET approachability was essentially a Christ-like characteristic.

It would look as if the more typically Jesuit saints possessed it in a marked degree.

Maybe we were intended to be learned without ever barricading ourselves behind the books.

Maybe we were meant to be scholars who never were to know scholarly seclusion.

Maybe when St. Ignatius picked the big cities as typical Jesuit places of residence, he was gazing fondly at the crowds that pressed tightly, made insistent demands, and were sheep looking for a shepherd who wasn't always looking for them.

At least, when we pause to examine our social virtues, we will be making a mistake if we pass up approachability.

Daniel A. Lord, S. J.

Communism Is Current

An open letter to Father Graham
by Raymond T. Feely, S. J.

SINCE the publication of the April *ISO Bulletin* I have been anxious to write a private letter to Father "Bob" Graham, a fellow San Franciscan, about his article entitled, "The Soviet Union Today." I say a "private letter" because for one who has just started to delve into this greatest of all enigmas, the article by Father Graham shows extensive current reading and a foretaste of the splendid things we may expect of him in his capacity as head of the Research Department of the ISO. However, it is one thing to amass quotations from various authors; it is another thing to analyze and evaluate them. He may be right or I may be right, but in all three conclusions at which he arrives in his summary, it would seem that someone should go on public record as expressing vigorous dissent from his analysis.

The Comintern is as "dead" as Joseph Stalin. The ultimate objective of the Comintern, namely, the establishment of the World Union of Socialist Soviet Republics, is as alive as Joseph Stalin. The tolerance of religion is purely a pragmatic move during wartime. These are the points I shall try to establish in this "open" letter to Father Graham.

The motive of this article is simply this: Time after time, leading Communists, at least on the Pacific Coast (and I understand the remark has been made by others throughout the world) have said that the one great bulwark which is opposing the spread of Communism as a world system is the Roman Catholic Church. The spearhead of the attack on Communism has been the Society of Jesus.

The writer was perplexed at the 1943 meeting at West Baden to hear the name of the U.S.S.R., mentioned but twice in public meetings, although it did arise accidentally in at least one committee meeting with which he is familiar. This is amazing in view of the fact that he had heard from Father General's own lips that the reason he desired an ISO established in the United States was to build up a Christian Social Order to counteract what he termed, and I quote, "Your greatest menace today is Communism, whereas ours in Europe at the present time is Nazism."

It was equally amazing to find in the article by Father Graham the statement, "Leaders of public opinion in the United States should be aware of these changes and not base their policies on the Russia of 1933."

In the Twenty-ninth Decree of the Twenty-eighth Congregation, which Congregation was held in 1938, five years after the date selected by Father Graham, we turn to Section Eleven of the Decree which reads: "Since atheistic Communism has infected nearly the whole world and threatens the destruction of the very foundations of the Christian State, Ours, fully alert to this danger, must gird themselves in a united effort to fight it off and must urge and train all to overcome so great a danger."

Soviet Ethics

The two points on which Father Graham bases his astounding statement are, "The dissolution of the Comintern and the restoration of a Patriarch of all Russia have called attention to these changes." Father Graham is, of course, referring to certain economic changes. These economic changes should not be particularly startling to anyone who has followed the history of the U.S.S.R. Have we forgotten so soon the New Economic Policy, or the Nep Period, introduced during the years 1921-1925? Have we forgotten so soon that the whole system of Leninism followed later by Stalinism, which we commonly call Communism, is a purely pragmatic one? Have we forgotten so soon the norm set up by Yaroslavsky, the recently deceased high-priest of atheism, "Whatever helps the Soviet Revolution is ethical?" Since when has Joseph Stalin, whose "hand is thicker than itself with brothers' blood," become a paragon of veracity? What is there in the history of this bloody Asiatic tyrant which makes even us Jesuits think that he can be trusted? Have we forgotten so soon how many accepted Hitler's word that he wanted no further territorial expansion after the Anschluss? And again, after Sudetanland? What is there in the past or present history of the U.S.S.R., which causes this sudden change among some of us to trust the Red Fascist, Joseph Stalin, more than the Brown Fascist, Adolf Hitler?

Is it simply and solely because the Russian Army has shown great courage and happens to be on our side in this ghastly war? Bravery is something that is not copyrighted by the Soviets. Ask any of the young men who have gone to your colleges, and who are returning from the front, what they think of the bravery of

the German soldiers; ask them what they think of the bravery, or as they prefer to describe it, the fanaticism of the Japanese soldiers. Day after day, they come into this office and they have nothing but praise for the valor of their enemy. Valor is *not* a Communist monopoly. Valor is not something that should cause us to warp our judgment and fail to face the facts concerning the dangers of Atheistic Communism (which is nothing but Stalinism) confronting Europe and the U.S.A., as the Catholic Church and the Society of Jesus have thus far presented them.

Documents for Examination

Perhaps this sounds like rhetoric, but now to the facts. Father Graham's article is subtitled, "A Documented Analysis." Let us take documents. First, there is the question of the Comintern. The American Communist Party was the official "American Section of the Third International" or Comintern, headquarters Moscow, beginning with the first meeting of the Third International held in Moscow in 1919. This openly admitted link with the Moscow-controlled International continued until November 16, 1940, when the American Section ostensibly withdrew from the Communist International. We will return to this point presently.

The activities of the Comintern, particularly in the Labor Movement in this country, were a vital issue at the time of the recognition of the U.S.S.R., by the U.S.A. In order to prevent too violent a public reaction to the recognition of a country whose gory godless record was only too well known to Americans, an exchange of letters took place between President Roosevelt and Foreign Minister Litvinov, which letters formed an integral part of the recognition. In a letter written by Litvinov on November 16, 1933, we read: ". . . (The Soviet Government undertakes) 4. Not to permit the formation or residence on its territory of any organization or group—and to prevent the activity on its territory of any organization or group, or of representatives or officials of any organization or group—which has as an aim the overthrow or the preparation for the overthrow of, or the bringing about by force of a change in the political or social order of the whole or any part of the United States, its territories or possessions."

No one familiar with the background of this "recognition" ever honestly thought that Stalin would remove the Comintern from Moscow or from U.S.S.R., soil. De facto, he did not.

The only question which would arise in one's mind is whether or not the Third International, residing on Russian territory, sought "the bringing about by force of a change in the political or social order of the whole or any part of the United States, its territories or possessions."

It is to be hoped that all members of the ISO who are interested in the subject, have read the case of Schneiderman vs. the United States, decided on June 21, 1943. I do not believe that in the whole annals of the Supreme Court there is a case recorded which shows such utter mental and moral bankruptcy as does this particular decision. The added tragedy is that the decision was penned by the sole Catholic on the Bench. Just to quote one or two sentences: "For some time the question whether advocacy of governmental overthrow by force and violence is a principle of the Communist Party of the United States has perplexed courts, administrators, legislators, and students." If there was space in this *Bulletin*, in retaliation it might be well to reproduce the section of the Government Brief in the Case of Harry Bridges dealing with "force and violence." Nothing more exhaustive on this issue is to be found in the English language, and nothing more convincing. If one can still purchase a copy of M. J. Olgin's, *Why Communism?*, published, incidentally, in 1934 after the recognition of the U.S.S.R., by the U.S.A., one will find startling evidence of just what extremes of violence the Communist Party of the U.S.A. advocated. However, lest one would think that Mr. Olgin was not speaking officially, perhaps any doubtful Justice or even Jesuit will accept the "guilty as charged" statement of Joseph Stalin. The most damning booklet ever released on this subject is *Problems of Leninism*, by Joseph Stalin. Here we have the old master, Lenin, commented upon by the present official spokesman concerning what Communism, or as we had better term it Stalinism, stands for. Many quotations might be given, but for the sake of brevity, the following will probably suffice: "The scientific concept, dictatorship, means nothing more nor less than power which directly rests on violence, which is not limited by

(Continued on page 4)

Russia a Sovereign State vs. Communism a World Movement

Father Robert A. Graham makes an important distinction
in his reply to Father Feely

IN HIS letter Father Ray Feely wields his axe with all the force and skill that a veteran woodchopper can put into it. Certainly the chips are flying in all directions. I hope I may be able to gather up a few of them and put them back in place.

Perhaps the Dean of the University of San Francisco is wondering if he has hatched serpents' eggs, for did I not sit at his feet for three summers, in the years when the Communist menace was at its height and bewildered Americans were wondering just what would develop out of it? It was in those years, I remember, that Father Feely, in obedience to the call of the Pope and of our Very Reverend Father General threw his every effort into the combat and did Trojan work not only in San Francisco, where his lectures and personal efforts did much to put the strife-ridden city back on an even keel, but throughout the United States as well by his writings. It was during those days, too, that the idea of an institute for the intensification of the social apostolate was formed in his mind. As you have on numerous occasions stated, it was Father Feely who laid the plan of the ISO before our late General and who brought back with him the mandate for the establishment of such an organization.

On a multiple count, therefore, I really should hesitate to add a rejoinder to the letter of my old mentor. But as both he and I regard this problem as one of supreme importance, in the interests of both religion and patriotism I feel that a full-length discussion is in order.

First of all, the article or report of mine was not about Communism in the United States, but about a certain world power called the Soviet Union. About the state of Communism in this country I agree with Father Feely that the party is still a dangerous element in our midst and has lost nothing of its capacity for mischief. The distinction between Communism in the United States and the U.S.S.R., is becoming increasingly valid. For one thing the party here has no responsibilities except to make trouble and to indulge in ideologues. The party in Russia has to govern the country, with the inevitable drift to conservatism which this responsibility produces. At the same time, I would be the last one to forget easily the lessons I learned from Father Feely about the unscrupulous, mendacious, atheist, and revolutionist character of the men who are ruling the Soviet Union Today. I would not wish anyone to take Stalin's words at their face value, unless supported by other evidence.

In my report which you were good enough to print in the *ISO Bulletin*, I started out by saying that our ideas about the Soviet Union need re-appraisal. This re-appraisal is both imperative and timely.

"Imperative," i.e., in the postwar world we must live with Russia. The days of the *Cordon Sanitaire* are over. We cannot shove Russia further back into her isolation and run Europe to our pleasure as we did after the last war. It is an integral part of the peace settlement to know whether or not we can get along with the Soviet Union. The stakes are too high for us to go along on the out-dated policy of the prewar days.

Russia's Place in World Peace

The course of international relations has already been set in the direction of international collaboration. The United Nations, by the Moscow Declaration, are committed to "the establishment, at the earliest practicable date, of a general international organization . . . for the maintenance of peace and security." Perhaps the hopes of enlisting the participation of Russia are destined to be frustrated, as they certainly will be frustrated if we do not re-appraise our attitude toward the U.S.S.R. But we are set on this course of collaboration. The alternative is a return to power politics and to 1919. Ross Hoffman in his recent book *Durable Peace* (New York: Oxford, 1944) says apropos of Russia's part in a lasting peace: "This we know: the great community cannot defend itself successfully without the aid of Russia, and therefore Russia must not be alienated from this business. Otherwise, she will surely revert to her former isolationist course and work to disrupt the peace. In that effort she would succeed. Neither Baltic, Central European, and Balkan issues, nor those of the Near East, Persia, China and Japan can be settled without the concurrence of Russia . . . Hence there could be no greater illusion

than to fancy that the United States and Britain can found a lasting peace without Russian partnership in the work." (cf. p. 63f.)

If there is valid reason for believing that cooperation with Russia is at least within the realms of possibility, then our statesmen have an obligation to advance on that supposition. The young men fighting this war would be most cruelly wronged if by our stubborn adherence to extreme views we jeopardized the possibility of reaching an agreement with the Soviet Union. I therefore concluded my report with the statement: "Russia must travel a long road before the ideal of 'international collaboration' is realized. Yet there is sufficient justification for the United Nations to proceed on the hypothesis that eventually the Soviet Union will enter more whole-heartedly into the spirit of the Atlantic Charter. Undoubtedly, the United Nations should do all in their power to convince Stalin that they have no sinister intentions toward Russia."

I further said that a re-appraisal is "timely." Father Feely too easily passes off the internal changes that have been going on in Russia. Here we have something that does not depend on the word of an unscrupulous tyrant, whose record is truly as bloody as Hitler's. The natural forces that won't stay clamped down are bursting at last through the Communist straightjacket. These forces—entirely alien to Communist ideology—the spirit of nationalism, religious sentiment, conservatism, even the profit-motive, are phenomena which no citation from Marxist text-books can belie.

Our Responsibility Vis-a-vis Russia

Father Feely calls "astounding" my statement that "leaders of public opinion in the United States should be aware of these changes and not base their policies on the Russia of 1933." I hold it would be criminal for leaders of public opinion to shut their eyes to at least the hypothesis that cooperation with Russia is feasible. The citations from the authorities have sufficiently shown that things have substantially changed in Russia, although we are not sure at present just how far these changes have gone or will go. If the policy of unmitigated hostility, fomented by the Hearst papers and even by some Catholic publications, were made the policy of our leaders we would force Russia back to the old isolation, shut the door to conciliation and negotiation and leave in Eastern Europe the same specter that has been haunting the Continent for a quarter of a century. A more tragic climax to years of warfare could scarcely be conceived.

The writer of the letter takes me to task for appearing to take lightly Russia's expansionist ambitions. In this respect I used a distinction which I learned from my critic and teacher, namely the difference between "Russian" and "Communist." Russian expansionist ambitions in Central Europe is her history for the past century. The secret treaty which the Czar exacted from Great Britain and France would have brought Czarist Russia to within two hours journey by rail from Berlin. Vienna would have been only thirty miles from the Russian sphere. That program out-Stalins Stalin. In the same matter, Father Feely qualifies as "one-hundred percent false" my statement that there is "lack of any evidence to date that Stalin has ambitions to go beyond the territories he occupied with Hitler's consent before the war. There is no indication of any intent of Stalin's to 'overrun' Europe." From the context it is evident that I was speaking of military actions and the seizure of territories with intent to retain permanently. My authority was William Henry Chamberlain who based his argument not on any protestation of Stalin's but on certain indirect evidence. Mr. Chamberlain wrote that article over twelve months ago, but the evidence that has become available since that time has only borne it out. For instance, there is every indication that Stalin really desires an independent Poland, even though it be that "friendly" and "democratic" Poland which I defined. Expert opinion takes the view that Stalin does not want to absorb Germany into the Soviet Union. This notwithstanding the citations from the "Problems of Leninism" proffered by Father Feely. I do not deny that the procedure of Stalin in the past has been to "absorb" the countries which have fallen under his influence. I asked, "What guarantee can Russia offer that the countries falling under her influence will not be sovietized?" But this is another matter than the statement characterized by Father Feely as "one-hundred percent false."

(Continued on page 5)

COMMUNISM IS CURRENT—(From page 2)

any laws or restricted by any absolute rules . . . Dictatorship (of the proletariat) means—unlimited power, resting on violence and not on law." (pg. 25)

Acquiescent State Department

If then, what Litvinov promised President Roosevelt means anything, it would seem definitely that the Third International should have been removed from the soil of the U.S.S.R. Apparently, no move was ever made either by the Russian Government or by our own Government to have that commitment carried out. Have we any reason to expect that any new pledges made by the U.S.S.R., are any more trustworthy than the one made in 1933?

The very document dissolving the Comintern contains at least one major lie. In the official document, after a good deal of "double talk" concerning conditions in certain countries having "outgrown" the need of the Third International, we find the following: "These same considerations guided the Communist International in considering the resolution of the Communist Party of the U.S.A. of November, 1940, on its withdrawal from the ranks of the Communist International." Recall to mind two facts; first, at this particular date Communism and Nazism were allies and not military enemies; secondly, and the important point, an Act had just been passed by Congress requiring the registration of all those working for foreign governments. At that particular moment we were not coddling Communists to our official bosom, consequently, Red leaders in this country knowing that they would be indicted as well as the Bundists or Japanese agents under the Act of Congress, met and went through the motions of dissolving their relationship with the Communist International. These are the facts, as many of you will recall. It was purely a pragmatic and a fraudulent move to avoid incarceration. One is glad to note that Father Graham says: "Yet today the American branch still follows the Party Line as unswervingly as ever."

There should not be any question in the minds of those who have studied the problem that there has been no de facto dissolution of the relationship of the American Communist Party and the Communist International. Historically, is there anything that would warrant our believing that the new decree dissolving the Comintern will be any more veracious than the decree dissolving the relationship of the American Section?

There is, therefore, one deliberate lie in the official decree dissolving the Comintern. Now, let us take up the letter quoted by Father Graham, written by Stalin himself to King, a Reuters correspondent, in which he states: "It (the dissolution of the Communist International) exposes the lie of the Hitlerites to the effect that Moscow allegedly intends to intervene in the life of other states and 'bolshelize' them. An end is put to this lie once and for all."

Another lie does not put an end to a fact. Study the history of the Third International, including the American Section, from 1919 to the present time. Space will not permit one to go over the Communist-led strikes right here in San Francisco and many other cities in our nation. The whole story is best told in Eugene Lyons', *The Red Decade*. The activities of the Communists in Spain, in France under the Popular Front, and in the Balkans, etc., need only be recalled and need not be detailed. In fact, the whole purpose of the Third International is set-forth in the *Program of the Third International*, published by the Communists themselves. Why go to all of the trouble and ballyhoo of announcing the Dissolution of the Comintern if it had not been interfering in the internal affairs of foreign countries thereby causing constant friction.

Don't Be Gullible

Stalin goes on to say in the same communication quoted by Father Graham: "It exposes the calumny of the adversaries of communism within the labor movement to the effect that the Communist Parties in the various countries are allegedly acting, not in the interests of their people, but on orders from high. An end is put also to this calumny once and for all."

Is Moscow direction of the Party Line a calumny or a fact? Again, all one has to do is to read the Constitution of the Communist International: "All the resolutions of the Congresses of the Communist International as well as the resolutions of the Executive Committee, are binding for all Parties joining the Communist International. . . . After a decision has been taken by the Congress

of the Communist International, by the Congress of the respective Sections, or by leading committees of the Comintern, and of its various Sections, the decision must be unreservedly carried out even if a part of the Party membership or of the local Party organizations are in disagreement with it." (*Theses and Statutes of the Third International*, pg. 31)

Can anyone who has followed the activities of the American Communist Party in this country fail to perceive that they have followed the Comintern Party Line, and still continue to follow the Comintern Party Line? No better example is to be found than the "Yanks-are-not-coming" attitude of the Communists in this country and all over the world when they were denouncing the war prior to June 22, 1941, as an "imperialist war." For the first time, on that fateful date when the Nazis turned against the Soviets, the war became the "peoples' war." One of the most interesting sets of documents which one can possess are copies of Communist literature over that vacillating week of 1941.

Stalin goes on to say to the Reuters correspondent: "It facilitates the work of patriots of all countries for uniting all freedom-loving peoples into a single international camp for the fight against world domination by Hitlerism, thus clearing the way to the future organization of a companionship of nations based upon their equality."

How many Americans are going to be gullible enough to accept this statement? Hitler was making war on the rest of the world prior to June, 1941.

What do you mean, Mr. Stalin, speaking about "freedom-loving peoples?" Is any American, much less a Jesuit, going to accept such brazen duplicity. The suppression of the four freedoms has taken place ever since the inception of the U.S.S.R., is too well known for one to waste space on it here. If the issue were to be challenged, however, the writer would be only too glad to elaborate on the question of "freedom" in the U.S.S.R.

The main point being made here is the astounding quotation of the above letter, without the corresponding molten criticism it deserved. It is true that Father Graham says that he is leaving to his reader "to draw his own conclusions." This method would be understandable if it had been consistently followed. To label Dallin as "pessimistic" and not to use the "short and ugly word" when quoting these concentrated falsehoods smacks too much of the current Stalinolatry which certainly deserves no place in a Jesuit publication.

Stalinism

The history of Joseph Stalin, of Stalinism in reference to the suppression of liberties, of the Party Line emanating from Moscow through the various section of the Third International, of the attempt to bring about a World Union of Socialist Soviet Republics by force and violence, are no longer, for us, controversial issues. They should be stigmatized for what they are, and I would suggest that this letter of Joseph Stalin be put in parallel columns with the statements of our late Holy Pontiff in his Encyclical on Atheistic Communism.

The brazen effrontery of Stalin in making such claims to substantiate the alleged Dissolution of the Comintern so taints the entire picture that one can reasonably dismiss the Decree as one of the shrewdest frauds perpetrated by this Asiatic atheist.

Would it not have been nearer the truth for Father Graham to have spoken of the "alleged" Dissolution of the Comintern, rather than of the "Dissolution" of the Comintern? I know that he did not consciously put himself in the same credulous class as Ambassador Davies, and he would vigorously reject the maxim which is growing in popularity, namely, "the Soviet Russia has never broken its word." A partial refutation of this propaganda phrase is contained in the splendid article entitled, "Information Please About Russia," by William H. Chamberlain in the March, 1944, edition of *Harper's Magazine*. It is an article to be recommended to all.

This letter is growing to book size and I only wish that time and space would permit taking up the second and third points raised in Father Graham's article, namely, the section dealing with the Soviet Foreign Policy, and that dealing with the Status of Religion in the U.S.S.R. I trust that one day adequate space will be given in this *Bulletin* for a complete discussion of future Soviet designs, which would entail a study of their past dealings with Finland, Germany, Latvia, Japan, etc., and a consequent approximation of their post-war aims.

In the meantime, the general blueprint is to be found in the work quoted before, namely, the *Problems of Leninism*, by Stalin, in which Stalin in his controversy with Zinoviev, quotes with approval, Lenin's famous lines: "Uneven economic and political development is an absolute law of capitalism. Hence, the victory of socialism is possible, first in a few or even in one single capitalist country taken separately. The victorious proletariat of that country, having expropriated the capitalists and organized its own socialist production, would rise against the rest of the capitalist world, attract to itself the oppressed classes of other countries, raise revolts among them against the capitalists, and in the event of necessity, come out even with armed force against the exploiting classes and their states." (pg. 69)

One has only to conjure up the picture of what is happening in Yugoslavia with Tito, of the Communist deputies in the de Gaulle cabinet, of Ercoli's return to Italy, what is happening here in our own U.S.A., to realize that the essential objective of Lenin and Stalin is still being adhered to. Only now Stalin's keen utilitarian mind is adjusting itself to the various situations whether it be the recognition of a Badoglio or a temporary affiliation with de Gaulle. The ultimate aim is the same, namely, the World Union of Socialist Soviet Republics.

For the sake of the record, too, issue should be taken with the hopes falsely raised by the third part of the article dealing with the Status of Religion in the U.S.S.R. It is amazing to find lack of reference made to *Izvetia's* attack on the Vatican. Strangely enough, the most vigorous refutation of these calumnies is to be found, not in the *ISO Bulletin* but in *Life* (February 14, 1944), which had propagandized the U.S.S.R., in its famous special issue of March 29, 1943.

Church vs. Soviet

One question which any student in this field must ask himself, is whether or not the U.S.S.R., is totalitarian. If it is, it must subscribe to the doctrine that the *total man* belongs to the state, and reject the theory of natural rights. Any government that holds that the total man belongs to the state must, in the very nature of things, come in conflict with the Church which maintains jurisdiction over the soul of man. Despite the recognition of Sergius, and the rather minor concessions that have been made for popular consumption abroad, it is the writer's belief that His Holiness would not change one word of the Encyclical on Atheistic Communism if he were writing the same for the next edition of the *ISO Bulletin*.

Before this letter comes to a conclusion, let us cite another amazing statement of Father Graham: "The 'defense complex' explanation of Soviet antics is borne out by the lack of any evidence to date that Stalin has ambitions to go beyond the territories he occupied with Hitler's consent before the war. There is no indication of any intent of Stalin's to 'overrun' Europe."

I very humbly submit that this statement is just one hundred per cent false. There is not room in this edition of the *Bulletin* to take up the controversy, but in the meantime, I would refer anyone interested to the doctrine set forth by Lenin, with approval of Stalin, which gives the general attitude of these men in reference to an "island of Socialism in a sea of Capitalism." The quotation is to be found on page 19 of *Problems of Leninism*, and reads: ". . . International imperialism, with all the might of its capital and its highly organized military technique, which represents a real force, a real fortress of international capital, could

under no circumstances, under no possible conditions, live side by side with the Soviet republic, both because of its objective situation and because of the economic interests of the capitalist class which was incorporated in it, it could not do this because of commercial ties and of international financial relationships. A conflict is inevitable. This is the greatest difficulty of the Russian Revolution, its greatest historical problem: the necessity to solve international problems, the necessity to call forth the world revolution."

The intention of Stalin, as it is of any real Communist, is to establish the World Union of Socialist Soviet Republics. A grand start has already been made in the Balkans, France or Italy will be number two on the casualty list, the *modus agendi* is something we can treat of in another article.

It is hard to justify, in the writer's mind, the statement: "And in this respect Dallin's two books reveal a weakness in regarding Soviet actions as sinister." Is there anything in the history of Joseph Stalin or his predecessor which would not cause any student to regard any movement made by Stalin as "sinister," if by "sinister" is meant the establishment of Atheistic Communism throughout the world. Beginning with November, 1917, and apparently existing to the present day, if one can accept the word of Kravchenko in his recent outburst against his homeland, which somewhat startled the American public, the entire record is one so destructive of what we as Catholics and Jesuits stand for that it is difficult, in view of the ghastly record of these years to understand how Father Graham has written such a statement. I leave to any reader to form his own judgment on Father Graham's comparison of our clumsy "Good Neighbor Policy" with that of the organized international gangsterism of the Third International as having "a common stock" in international diplomacy.

It is with a good deal of misgiving that this letter is sent to you, and a copy forwarded to Father Graham. It might have been simpler to suggest that you obtain permission to reprint Father Gillis' editorial entitled, "Stalin Tips the Apple Cart," (*Catholic World*, March 1944). Frankly, I had just intended to sit down and say that I thoroughly disagree with many of Father Graham's conclusions, and I hoped that we could argue it all out at West Baden. Perhaps living in the same city with Harry Bridges, perhaps having read Communist literature daily since 1934, may have given me a "Martin Dies" outlook on this issue. However, when one realizes that the world's most powerful tyrant, who has out-Hitlered Hitler, this high-priest of atheism, is in a position not only to write the peace but to *dictate* the peace because he has a military might which the combined armies of England and America can scarcely match—when one is confronted with this dreadful prospect, there would seem a need that "Jesuits Incorporated" go on record. I sincerely trust that others will write in their views so that we might get some cross-section of the *ISO* viewpoint on this whole picture.

Don't worry that "Bob" Graham's feelings will be hurt, if you publish this, since we both come from the same blunt-speaking City by the Golden Gate, and the true test of friendship is in frankly expressing divergent opinions.

If you do not have space to print all of this, will you please just quote what young Karl Marx wrote away back in 1848, almost one hundred years ago—it is the introduction to the *Communist Manifesto*: "A spectre is haunting Europe—the spectre of Communism."

RUSSIA vs. COMMUNISM—(From page 3)

The Religious Spirit Reawakens

The writer of the letter speaks of "hopes falsely raised" in regard to the religious situation in the U.S.S.R. I believe I sufficiently demonstrated that there is a genuine basis for optimism on the religious status. The advance does not consist so much in the election of a Patriarch, but in other phenomena whose reality is so undoubted and so wide-spread as to leave no doubt of their genuineness. The absence of reference to *Izvestia's* attack on the Vatican is called "amazing." Actually this attack came some time after I had submitted the manuscript to the *ISO Bulletin*. But I do not believe I would have mentioned it anyway. I did not claim that Stalin is pro-Papal. I do not see how the Vatican attack has anything to do with the status of religion in Soviet Russia. If anything I should be censured by ecclesiastical authorities for seeming to cheer the resurgence of the Orthodox schism!

Anyone looking at my report and the conclusions will not get the black-and-white impression of my views which Father Feely seems to have of them. Neither in the question of the Dissolution of the Comintern, nor of Soviet Foreign Policy, nor of the Status of Religion, do I think I have gone beyond the evidence or been "Pollyanna-ish." You will not hear me speaking with de Gaulle of "la chere Russie." At the same time I did not feel called upon to reaffirm the words of *Divini Redemptoris*. Father Feely has done this job already in his writings, so excellently that I thought I was justified in not reviewing them. But come to think of it I am glad that he has "for the record" recalled us to a realization of what type of institutions and men we are dealing with in establishing a just and durable peace. The only language Stalin understands is force. I did not say we had anything else in common, except the bitter need for freedom from the ghastly horror of war. All our former students look to us to win the peace as they are winning the war. The problem of Russia looms large in that settlement. Leaders of public opinion must have knowledge of what to expect from the Russia of today.

THE NAPKIN BOX

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

In Defense of the Classics

To the Editor:

In the February *ISO Bulletin* Father Bannon states that "St. Ignatius seized upon the Classics because during the Renaissance they represented the be-all and end-all of education." It is a statement one hears often enough but which has never been proved. In fact, I believe it might be more easy to prove that St. Ignatius seized upon the Classics in spite of the Renaissance. St. Ignatius was living in the very center of the Renaissance in time and place, yet we never find a single trace in any of his writings of the slightest influence that it had on him. The same is true of the knowledge we have of him from other sources. And on the question of training our scholastics in the Humanities we know that Father Laynez strongly opposed, as more than one of our men today, such education. He advocated *practical studies* and Theology at as early an age as possible, so that our men could get ordained and take up the work of the ministry. St. Ignatius with his customary prudence, that seems to have been directed by the Holy Ghost in such matters, together with Father Polanco, was adamant on this point however, and insisted that scholastics have adequate humanistic training before taking up their theological studies. And those men knew how to speak Latin.

IGNATIUS TRADITION

Neither St. Ignatius nor the Society ever sanctioned any of the extravagances that were characteristic, not of classical training nor classical traditions, but of the Renaissance. That was to come with the decadence of the nineteenth century, with the collapse of Protestantism that was grasping for what secular education, which is Protestant, has popularized by the word objectives. Not believing in truth the educators of that age tried to find some justification for the Classics and reverted to the aberrations of the Renaissance. However, I do not presume to speak with authority on these two points. It would be interesting and very profitable if some of our historians or some of our men interested in the history of education would study thoroughly the connection or the relation or the transition between the educational program of the early schools of the Society and the programs of the schools that flourished before our foundation. Another point of interest would be a very thorough investigation of what actually happened in education in the nineteenth century not only in this country but also in Europe. It seems that it is only now that the people of America and of the rest of the western world are beginning to see the connection between German research, *Wissenschaft*, etc., etc., and Naziism.

WINGS TO THE SPIRIT

However, suppose we should grant Father Bannon's statement, the Classics will still maintain their place as very effective instruments of education. First of all, in a very decidedly material-minded world that undoubtedly considers making money, the acquisition of power or pleasure the end of life, I believe the study of Latin and Greek does more to lift us out and above the materialism that surrounds us than anything else. Of themselves they actuate the intellect not primarily imagination or the senses. Their influence is subtle like the atmosphere of the campus of the non-Catholic college, which does more harm oftentimes than the classroom. The Classics of their nature appeal in that way to the spiritual in us in a degree that even Mathematics do not. It is hard to see how they can be used for a utilitarian purpose. Mathematics, our courses in English and the physical sciences and social sciences can. We must be interested in all these, intensely interested in them. However, we must, I think be on our guard, and especially as far as the social sciences are concerned. No matter how noble our motive or purpose is, the fact remains that they deal with material things, and have in many institutions degenerated into mere humanitarianism—a thing which is quite possible in our Catholic schools too.

POWER TO THE SOUL

As means of disciplining the intellect and even the will I do not think the Classics have ever been superseded. However, I have enlarged on this point in the January number of the *JEQ*. There is nothing so necessary in education today as the disciplining of the mind, as the training of the intellect so that one is able to analyse concepts—and there is nothing so rare in the world. People are talking about democracy, the freedoms, Fascism, and they do not know what these words mean. Why? Simply because the education of the vast majority has consisted in listening to what others have to say. The students, in spite of all the claims that educationists make, have never been taught to examine and analyse a concept so as to arrive at the truth. Their education has been indoctrination of the worst kind.

In the same number of the *JEQ* I also advocated that we should make radical changes in our present program of studies, by a closer adherence to our *Ratio Studiorum* rather than abandoning it. The situation is grave. The matter in question concerns the only important thing in life, the salvation of souls and then the salvation of civilization. In view of the tremendous importance of the matter I think the least we should do would be to give some slight consideration to changes as radical as I suggested. However, even though American education, which we have adopted, is essentially Protestant, we do not seem to be able to make such changes or we are afraid. And some not in sympathy with the *Ratio Studiorum* or not acquainted with its possibilities especially with the traditions through our schools, do not think it worth while to get acquainted with the document on which Jesuit education has been based.

RATIO STUDIORUM FIRST

Interest in the social sciences and studies can well be aroused today as in times past through the debating society, oratorical contests, intercollegiate contests and such worthwhile extra-curricular activities. Many of us remember the times when two vigorous debating societies flourished in all our colleges. At St. Xavier's in Cincinnati—and I am certain something similar was found in all our colleges—nearly every student from Poetry class up to Philosophy was a member of the senior debating society. This met every Wednesday evening at three-fifteen sharp and never adjourned before six o'clock. Each year at the beginning of classes a well organized program of debates on related subjects was drawn up and printed. Would it not be much better to return to something like this and drop most of the stupid extra-curricular activities, such as year books, some of the campus papers, that benefit no one and are a drain on the time and energies of the moderators and the boys? The oratorical contests and intercollegiate contests used to send us to the public library weeks before they took place to read about the subject and study it well. Such activities are going to do more to arouse interest on social questions on the part of the students than all the ex professo courses introduced into the curriculum, especially in the high school. We must have courses in social sciences in the colleges. In this way a demand is made on the ingenuity and self-reliance of the student, an active interest is aroused in him since he must think for himself on the question that is being treated or discussed.

Putting new courses into the schools will only prove detrimental in the end. It is rather amazing that all the Popes who wrote the great encyclical letters on economics and social conditions were men who never had any course or formal training in any of these subjects. Their entire pre-seminary training was according to the old traditional program of the Society. Leo XIII at least was a Jesuit student. Their seminary training was also the traditional course of studies of all seminaries. And yet they have written more powerfully on these subjects than many men with a Ph.D. Our late Father General was well abreast of the times. He was well aware of the social conditions in the world and the needs of the times. He had the same training as every Jesuit of his day, as the Popes of our times. And he insisted on a close adherence to the *Ratio Studiorum*. In every document he wrote on education, in his private correspondence on education, he always explicitly mentioned that point.

Joseph A. Walsh
Milford, Ohio

Let Us Pray for An American Workingman Saint

To the Editor:

The *lex orandi* has always pivoted the *lex credendi* in the Church. Thus, inevitably, social-minded Jesuits have been warmly fostering by pen and prayer the prospect of a Feast of Christ the Worker, with an Office calculated to emphasize the social message of Christ in His modern Church.

But there is another liturgical avenue we have left unexploited: the discovery and promotion of candidates for the honors of the altar from within the ranks of American industry. You may recall Father LaFarge's forceful appeal for ciastlantic saints (*America* July, 1930) and wonder why it has not resulted in a giant movement.

What inspiration and doctrinal uplift for the bulk of American Catholics could be drawn from the life-story of one of our own, whether worker or employer, whose conduct so conformed to the social encyclicals as to merit even the thought of canonization.

We infer from the success of Jesuit processes that Ours exert great influence with the Congregation of Rites. American enthusiasm and American money have contributed tremendously to buoy up the wearying and expensive procedure which culminated in the beatification of Jesuit heroes and the approbation of Jesuit proper offices.

Not that any of us would begrudge for a minute this inspired loyalty to our own. We are grateful beyond measure of words for the Feast of the Queen of the Society of Jesus, for the honors paid to soon-Saints Bernardine Realino and John de Britto; as our priests are grateful for the votive Mass of Christ the Priest. But if we were to rest content with such, we might well deserve from Catholic labor the taunt of holy smugness, of pious self-centeredness in our liturgical activities.

"This we ought to have done, and not left that undone." Twenty-five thousand Jesuits are keyed to heroism by the example of a Pignatelli beatified; but twenty-five million American Catholics are still thirsting for their *first* genuine every-sense-of-the-word American Catholic Saint who *worked* for a living. The ideal, by the Christian social paradox, would be a plumber, a miner, a stoker. But much inspiration could be drawn from any golden cog in the industrial scheme: stenographer, bank-clerk, housewife.

Admittedly there are difficulties. The externals of American industrial life are not congenial to received standards of canonizable sanctity. Americans just don't go in for spiritual diaries and other convenient records of their virtues; they shudder to wear their heart on their sleeve.

Hard to uncover, an American *servus Dei* would be doubly hard

SOCIAL APOSTOLATE IN INDIA

To the Editor:

Though we are only 1,300 out here, we have about four hundred million people to work on. And are they in need of the social apostolate! Unless we do for them socially in some way, we can hardly convert them. Something for the body first, and then for the soul. What we need here is very probably just a social revolution, and we have got almost nowhere after some four hundred years of work. Today, less than four million people in India are Catholics. The great Father Lievens of the adjacent mission in seven years baptized some forty thousand people. His mission numbers three hundred thousand Catholics. He did his great work, as you may remember, by espousing the cases of the poor people against the rich land owners in the law courts. Of course, all missionaries do something in the way of social apostolate—they must. But the problem must be carefully studied out before it can be carried into effect.

The problem for us in India is very different from that in the United States, for we are mostly land people, farmers, living as Gandhi says, in some seven hundred thousand villages, most of them miserably poor. Just a few weeks ago I was reading the pamphlet, "Rural Indebtedness, the Curse of India," put out by the New India Planning Group in the capitol. The effect of the war is to make India more and more urban. In any case, it is the people of the cities who get the good education, these are a small per cent of the population, but they rule the land. We have our schools to influence them, but we must get two or three more schools under way. Then we have quite an abundance of Catholic periodicals in the country, five Catholic weeklies, for example, with one paper in each of the big cities.

Possibly we may be able to call a conference of Jesuits in India as you did at West Baden.

Certainly our six thousand Jesuits in the States could help our thirteen hundred out here, at least by sending us more social literature.

L. A. Foster

to promote. What organization would support him so powerfully as the Jesuit order supports its own? And as for miracles, it would seem like a mild blasphemy even to ask God for one "through the intercession of Jack Smith of Pittsburgh."

That miracle-question involves a closed circle which we Americans simply have to break into by violence. French and Italian peasants storm heaven for new miracles because their faith is strong by reason of home-town miracles in their midst. Bereft of such local impetus to faith, we must nevertheless learn from those successful rivals to clamor with a shameless nationalism for miracles in the name of real Americans. Yes, and we might as well be really brazen about it: American *laymen*.

In the last analysis the *one* essential for canonization is sanctity; and it smacks of heresy to assert that in the vast ranks of American lay Catholicism not a single saint can be found to show forth the grace of God for the strengthening of his fellow-men.

souls of impressive holiness living a commonplace daily life. If the pastor might, *in foro externo*, keep a keenly sensitive ear to the ground for such cases; if, when death has set upon them the crowning seal, he would publicize him to the best of his ability: I do not say sudden canonizations would result, but one immediate and highly desirable effect I do predict. Other observers would quickly be impelled to match this case with an even nobler one of their experience: and so gradually would emerge the advantage inherent in every rivalry: the best would come to the top.

But pastors are too busy *making* sanctity to spare any time for publicizing it. That is where we deskworms could be put to use. Postal clearing-houses of exchange for saintly prospects would form an ideal hobby for footnote-chasers whose talents for ISO field work just don't keep pace with their enthusiasm for it.

You could give us a real chance by creating within Father Ellard's social Microcongregation of Rites a committee to work for the liturgical honoring of Christ the Worker and other Christs who were workers.

Robert G. North
Saint Marys, Kansas

P.S.: Incidentally the Feast of Christ the Worker deserves a boost from us as symbolizing our loyalty to our Brothers. What a votive Mass that would be to offer for them! We are reminded of the admirable internal-forum social move invented by Father Frank Ratermann's ordination class in Kansas, and plagiarized by this year's group: each man pledging to offer one Mass during his "free" month for the Brothers of his province.

R. G. N.

WANTED: A PAMPHLET ON THE JESUIT BROTHERS

To the Editor:

Why not a pamphlet on the Brothers' life? Without a doubt, there are millions of American men, Catholics at that, who do not know that Brothers exist. For that matter, students in our own Jesuit schools know nothing about them. Going on a little further, how many Jesuit priests or scholastics ever heard of the Jesuit Brothers before they entered the novitiate? There must be thousands of men in the armed forces who are learning the foolishness of living only for time and not for eternity. When the war is over, they will just slip back into the ordinary life unless someone tells them about the possibilities of serving Christ in religion. Many of them may have no call to the priesthood, but would feel right at home among the Brothers.

Walter D. Meyers
Sacred Heart Novitiate
Los Gatos, California

HIGHLIGHT REFECTORY READING

To the Editor:

It seems to me that the famous old book, *The Priest and Social Action*, by Father Charles Plater, S. J., which was published by Longmans Green and Company in 1914, would be entirely suitable if omissions were judiciously made. May I incidentally suggest that most books which might have left a good impression even under the handicap of refectory reading, have instead left a bad taste simply because the Prefect of Reading usually burdened with a number of other important jobs, didn't get around to making a selection from those books. They would have been vastly improved by proper omissions.

With proper selections Father Martindale's *Life of Father Charles Plater* might make excellent reading at table. So would Father Schuyler's, *The Charity of Christ*.

Unsigned

Servicemen's Interests The guaranty given the servicemen that they would get back their old jobs has been running foul of a little noticed qualification in the Selective Service Act of 1940: "If such person was in the employ of a private employer, such employer shall restore such person to such position or to a position of like seniority and pay unless the employer's circumstances have so changed as to make it impossible and unreasonable to do so." . . . The section that follows the "unless" gives employers a wide latitude, necessary for honest men, but likely to be used by dishonest men, too. . . . ◀ The Timken Roller Bearing Company of Chicago has announced that it will give all men and women employees on military leave two days of seniority rights for every day that they served either in the armed forces or the Merchant Marine. . . . ◀ When the boys come home apparently seven out of every ten will want to resume their education. This is the opinion of Elbert Thomas, Senator from Utah. To meet this need apparently many a school is planning night courses for veterans leading to a fully standardized degree. . . . ◀ The new bill signed by the President provides \$300 for all discharged veterans who have served overseas. Those discharged after service in this country only will receive \$100 if they have served less than sixty days, and \$200 for longer service.

Juvenile Goodness for a Change Angelo Patri, famous author on youth, joins the rest of the thinking world when in a syndicated article he places the problem of juvenile delinquency right on the shoulders of the parents. The fact that some parents leave the care of their children to the school, the church, and the police, is the real problem. "Children from good homes," he writes, "and by good homes I mean homes where goodness is taught—and practiced—seldom go astray and never go for any length of time. A good home breeds good children." . . . That some homes are doing just that is evidenced by the code to govern the behavior of the school children in New York City drawn up by the students themselves. The report of the eighty-three junior high schools represented 100,000 students. Their five-point code states:

1. I will never, knowingly, by word or deed, injure anyone's person, feelings or property in any manner.
2. I will always respect the religious beliefs of others as I will respect my own.
3. I will show courtesy to other people at all times, particularly to my elders.
4. I will abide by the laws and regulations of my school and community.
5. I will be honest with myself and others.
6. I will practice cleanliness of mind and body at all times.

"White" Problem The Marquis of Donegal writing in the Hearst papers takes up the questions arising out of the Negro groups in England. He wonders if Americans will find the Negro problem increased or lessened by the English friendliness toward the Negroes—(if that really exists. An American Indian told me not long since that the English constantly discriminated against him on the grounds that he was colored. He was not welcome anywhere, he found, and thought Americans more tolerant.) . . . The Marquis quotes Walter White, executive secretary for the National Association for the Advancement of Colored People, after his visit to the armed forces in England. Mr. White reminds the whites that as white men make up less than one-third the world's population, this problem is not a "colored" problem but one of a white minority dominating the bulk of the human race. Only an ingrained prejudice in this minority creates any problem at all. . . . Mr. White appears to find the English more tolerant toward the Negro. But his chief hope is not in English influence but in the American realization that there can be no race prejudice in battle. General Eisenhower has repeatedly taken stands against racial prejudice. This is having a deep effect upon officers and soldiers as well as civilians.

The Churches and Peace

The Protestant Dr. Hocking pointed out that the separation of Church and State does not free the Church from the obligation of bringing religious principles to bear upon the political sphere as upon every other sphere. The Churches are encouraging members as citizens, to express their convictions on international organization. The Methodist Crusade, the Baptist World Order Crusade and the Congregational World Order Compact are to be followed by programs of the Disciples, Unitarians, and others. . . . ◀ Speaking before the 450 delegated church commissioners and three thousand laymen gathered for the 156th General Assembly of the Presbyterian Church, Reverend Doctor Henry Sloane Coffin of New York said that the "Church must lay impatient hands on stubborn remnants of the anti-Christian isolationism . . . Had the Church succeeded in placing all nations on the heart of her people, we should never have been bedeviled by the hideous pagan isolationism which prevented this country from perceiving at once her obligation for the well-being of all lands and her involvement in oppression anywhere . . . God has again pressed in upon us through this world conflict and has smashed huge sections of the confining walls . . . But unhappily the walls were so deeply based and so massive that enough of them remains in the public mind that they may be rebuilt." . . . Doctor Coffin clearly forgot the part which Protestantism played in splitting the Church Universal into the national churches which made isolationism a positive religion. . . . ◀ Addressing the National Institute of Arts and Letters in New York City, Archibald MacLeish said in part, "The peace we seem to be making will be a peace of oil, a piece of gold, a peace of shipping—a peace, in brief, of factual situations, a peace without moral purpose or human intent, a peace of dicker and trade about the facts of commerce, the facts of banking, the facts of transportation which will lead us where the treaties made by dicker and trade have always led." . . . The one hope in this dark situation is the work being done for the Seven Peace Points. We Jesuits would be wise if we supported Father Conway's work along this line much more energetically.

To the Many, the Future

Once again the birth rate of the nation is falling off. The previous increase brought about by war marriages has now given way to such a slump that calm statisticians believe that within fifty years we will have a fall in population. . . . ◀ Dorothy Thompson making a play for the growth of the birth rate calls attention to the tremendous possibilities of Australia, New Zealand, South Africa, and Canada. Observes Miss Thompson, "The relative feeling of weakness of the British, which repeatedly comes out in speeches such as the recent one of General Smuts, is founded on nothing but lack of population." She then goes on to indicate how Australia, New Zealand, South Africa and Canada offer seven and a half million square miles in climate favorable to European settlement though at present containing less than three million inhabitants. When the birth control advocates plead for a smaller world, they are condemning large sections of the earth to permanent barrenness. . . . ◀ Meanwhile Russia by 1970 is expected to grow to 250 million, from its present 174 million. During that same period, Europe is expected to decline from 500 million to about 225 million. There is more to world dominance than a mere matter of winning wars.

Fifth Mercy

It's hard to suggest with any degree of dignity, but one of the California Province Jesuits has proposed the possibility of an order of Brothers for the running of "flop-houses" for men. He has in mind something like the famous hotel of the late Father Tim Dempsey of St. Louis. Father Dempsey called it his "Workingmen's Hotel," but used to confess with complete frankness that most of his men were out of work—permanently. But at any rate, there seems to be a need for such places, and a brotherhood to care for "down-and-outers" is something toward which preliminary moves could be made.

China and Democracy The Dean of Canterbury, notably leftist, sees for China only the choice between Fascism and Communism. He apparently hopes that China will choose Communism. That China might choose Christian democracy doesn't seem to enter into his mind. One of the strangest obliquities of modern thinkers is to present Fascism and Communism as the only two alternatives whereas Christian democracy is the third alternative and the right one. . . . ¶ Yet Sun Fo, the son of the almost legendary Sun Yat-sen, rather upset the apple cart by admitting publicly that China was not a democracy and showed little signs of becoming a democracy. Indeed, he doubted in all honesty if it were ready for a democracy or ever would adopt democratic government as understood in America. Those who believe that democracy is the one and only government for all the peoples of all the world were startled. . . . ¶ Thus Theodore H. White's disillusioning article on China in *Life* is sad yet not surprising. Chiefly it brings out the fact that democracy is a word that hasn't one meaning but a thousand. For a long, long time we shall have to be content with one of the secondary or tertiary or hundredth meanings of the word. We are fighting for democracies with nations like England which has a king, like Russia which is a totalitarian dictatorship, and with China which is ruled, Mr. White says, by a Nationalist party "dominated by a corrupt political clique which combines some of the worst features of Tammany Hall and the Spanish Inquisition." Without going into a discussion either of Tammany Hall or the Inquisition, the sense in which the author uses them, is painfully clear. There is much education to be done, much Christianizing as a preliminary to democracy, much proof by our own country of the superior claims and characteristics of democracy, before we can expect that to be the government of the world.

Hollywood Lew Ayres who passed from Hollywood to pacifism and from pacifism to an army assignment as chaplains' aide, now announces that after the war he will enter a Congregationalist seminary to study for the ministry. . . . ¶ The picture of the year 1943 chosen by the New York critics was "Watch on the Rhine." Chiefly responsible for this decision was the performance of Paul Lukas. Those who saw either the film version or the stage version or both had a feeling of inadequacy, not about the play itself which was tense and full of suspense, but about the principles for which the hero and heroine were fighting. They hated Nazism out of painful personal experience; but it was almost impossible to discover what they were offering in place of it. Time was, when protests might be enough; one now wants to know what is to be substituted. Throughout "Watch on the Rhine" one never felt a very clear perception of either democracy or that Christian democracy in which we are interested. The hero was a martyr because he hated. Martyrdom should be based on the deep devotion to clear-cut faith and principles. . . . ¶ It happens that Alfred Hitchcock, motion picture director, and recently very much in the limelight as the man responsible for "Lifeboat," is a Catholic and former English Jesuit student. To his credit be it noted that at a motion picture stag dinner when each man was expected to tell an off-color story, his story was a re-telling of Cinderella so beautifully done that the men about the table are reported to have sat breathless, though there wasn't the slightest sign of an off-color word. . . . ¶ Sam Wood, who directed among other notable pictures, "The Song of Bernadette," has been elected the President of Motion Picture Alliance for the Preservation of American Ideals. This organization, made up of important men and women in Hollywood, sets itself to counteract the efforts of Communists, Fellow Travelers, Fascists, and other totalitarian groups who have tried to use the motion picture industry as a center of propaganda.

Annoying Neutral The firm determination of the Leftists to get as many people fighting against us as possible was indicated in the pressure they brought on the House to break off relations with Spain. There's no doubt about it, if only they could make Franco an open enemy, they wouldn't care how many more divisions our Army had to fight. . . . ¶ Leftist anger flamed up again recently after Churchill's speech that mentioned what the United Nations owed to Spain's neutrality. Once more we realize that there seem to be thousands who would rather see Americans killed by Spain's bullets than have Franco stay out of war.

Rules for War Brides Dr. Ray, the famous marrying minister of the Little Church around the Corner, comes out emphatically against war marriages. However, since he is convinced that people will marry in wartimes, whatever the risks, he lays down some simple rules for war brides that are worth noting:

- Set up a home of your own.
- Don't follow your husband around.
- Keep in touch with your husband's family.
- Be willing to live on your husband's wages.
- Keep busy and get a job if you can.
- Try to grow in understanding even of an absent husband.
- Cultivate faith in God and each other.

With the Workers The Executive Council of the American Federation of Labor in the second part of a plan made public in April presents a strong demand for world order. Among other things it calls for:

1. A United Nations Commission to establish the "General International Organization" of the Moscow Agreement.
2. The transformation of wartime alliances into an organization for peace.
3. The AFL approves of the United Nations Relief and Rehabilitation Administration.
4. A certain number of international functional agencies will be necessary to insure the consistent development of sound economic policies: a. The National Labor Organization; b. Agencies to deal with the stabilization of foreign exchange, transportation, commercial policies, access to natural resources and raw materials and foreign investments; c. A court of international justice is called for. . . . ¶ The CIO United Steelworkers brought to light a most important point when they insisted that a good daily wage was not enough. Ten dollars a day may look fine in a news report; it doesn't mean a thing until we are also told how many days a year the ten dollars was earned. A great many companies received a lot of applause for their high daily wage—and hoped nobody would notice that the employees worked less than half the year. . . . ¶ Eric Allen Johnston, self-made man who is today President of the United States Chamber of Commerce, talked at Boston University very frankly to both Labor and Management. He believed that Labor had been guilty in the last decade of many of the same crimes which had characterized Management in the preceding decade. He listed the seven deadly sins, common both to Labor and Management: monopolistic practices to crush competitors; autocratic leadership; failure to make proper financial accounting to members, employees and public; too many strikes, which withhold labor and new inventions from production; violence on the picket line, sometimes incited by the Management's hired thugs. The worst economic sin, he insisted, was restraint on production by methods meant to create more jobs and to make them last longer.

Rural Future *Life and Land*, the bulletin of the ISO Rural Life Committee, presents the post-war policies for agriculture in this important note: Those who are curious as to the United States Department of Agriculture policies as planned for the post-war era, will find some of their questions answered in a small pamphlet entitled, *What Post-War Policies for Agriculture?* It is a report of the interbureau and regional committee on post-war programs. It comes from the Superintendent of Documents, Washington D. C., and costs five cents.

The points of the report cover the following:

1. Adequate food and fiber for all.
2. Parity income for farmers.
3. Parity of public services and facilities for all rural people.
4. Better marketing at lower costs.
5. Dominance of family farms.
6. Good land-tenure conditions.
7. Reclamation and cultivation of potentially good land.
8. Employment and security for part-time farmers and for "rural residents."
9. Fertile soils and luxuriant forests.
10. High level of industrial activity.
11. Freer international trade.
12. All this by democratic process.

Red Can Be an Ugly Color Justice Ferdinand Pecora of the New York Supreme Court speaking before the Convention of the International Ladies' Garment Workers asserted that the hungry people of liberated Italy are being deprived, as a result of the efforts of the Communists and fellow travellers under the leadership of Representative Vito Marcantonio, of the relief which Americans want to give them. Despite the approval of the Government, the Italian Relief Committee headed by Myron C. Taylor and including such men as Toscanini, Don Ameche, and Angelo Patri was balked by Communistic effort.

Means to a Right Charles Michelson, who formerly was publicity chief for the Democratic Party, recently made an attack on the Gallup poll. The Gallup poll had reported that 61 per cent of American people thought the Government had made a mistake in the Montgomery Ward case. Michelson believed that this expression of public opinion might influence even the courts, and certainly much more the representatives of the people in Congress, and in the legislatures. Without entering into the question of the accuracy of the Gallup poll, what about this effort to prevent the people from expressing their opinions? Right or wrong, they will continue to express themselves under a democratic government and it seems only fair that they should be given some kind of open forum in which to do so.

The Menace of Secular Social Case Work

by Bakewell Morrison, S. J.

Department of Religion, St. Louis University

THE Department of Religion of St. Louis University sits in its ivory tower and watches men and movements. Sometimes it can see dangers that, perhaps, men more occupied with the instant affairs of life may not suspect. The Department at present is aware of an acute danger and therefore it raises its voice to call attention to this "profession" that emerges from its novitiate of long maturing and that would take over the direction of the lives of many, even of many millions of American citizens.

It strikes us as odd, but not unintelligible, that the normal watchdogs of orthodoxy have not sooner raised the hue and cry. But they, tied by their friendships, almost—so it would seem—shackled by their need for diplomacy, and optimistic in the fine glow of their own efforts and certainly effortful in the scattering need of watching all fronts at once and flanks and rear, may be appreciated without being damned.

Still, the Department of Religion views with alarm Social Case Work!

We announce the arrival of a new, of the very newest religion. It has, for the most part, only priestesses, for there are few men who arrive at pinnacles of grandeur in it. Its votaresses are so frequently of that lantern-jawed, stern-souled and determined sort whose like we can recall from Prohibition days, jargon-haunted, idol-worshipping females! They are energized by a messianic complex, which operates dynamically with ingenuity, vision, money, for, according to a rather competent reviewer, these "Workers" have the makings of one of the strongest lobbies in Washington.

New Religion with a Past

This newest of religions has a history. At the turn of the century it was a stripling of fairly innocent guise. A dawn came, however, and a new life was injected into this formerly innocuous, benevolent, noisy movement, changing its uncertain Protestantism into a portentous, self-conscious, crusading and dynamic cult. This dawn was a conscious and thrilling moment for the Social Case Worker. It might be signalized as having occurred along about 1917 for then the word "charity" began to stink in the nostrils of the elect. Social Case Work could not go whither it was planning to go—"Charity is not a professional word"—under that great charter of Christ: "Charity is kind, charity is patient . . . charity puffeth not up . . . charity seeketh not its own . . ." The name of Agencies, of National Conferences was changed, and "charity" was deleted from titles.

The John Baptist of this newest religions was Freud; its messiah, through which—for it is impersonal—it will save the world is Social Case Work. Its watchword of the moment is "dynamic-passivity." The mystery of the fine-sounding, catchy password is equalled only by the insistence, the impenetrability and the consistency of the German-hatched language, jargon if ever jargon was, which the real devotees must speak, bewildering their hearers and delighting themselves. Its ritual is conducted in and from a series of "Agencies" and these are far-flung across the face of our land.

Americans, Its Victims

My chief reason for calling attention to this newest religion at this particular moment is the simple fact that we are at war. Being at war, "problems" of a personal nature are to be expected among the soldiers, among the families of soldiers, among the general population. This opportunity is to be seized by Social Case Work and the answers are to be given to the harried, to those whose morale is low, to the weak, to the sick, to the "underprivileged" in a newer and more consistent fashion. There really seems to be no one else to meet the emergency, since only Social Case Workers are "trained."

This newest of religions has a god, variously permitted for purposes of lip-service: "The Social Case Worker is probably unaware how close she is to Spinoza . . ." The majority could, no doubt, quite easily recite this creed: "That which I identify with god I do not claim to be a personality or self or conscious . . ."

(Is it merely curious, or is it one of those striking, lightning flashes of guidance from the Holy Ghost that Pius XI was moved to write: "He is not a believer in God who uses the word 'God' in speech or writing, but he who associates with the sacred word the true and worthy idea of God. Beware of that growing abuse in speech and writing of using the thrice-holy Name of God as a meaningless label for a more or less capricious form of human search and longing.")

It uses words that Christians have loved and used, but it uses them in a new context. "Values" are sacrosanct, but the source of values is obscure. Man is sacred, but the reason why man is sacred is not given. Human life must be conserved, human life, that is, that is judged worthy by their yardstick. For it is more than doubted by many of the votaresses whether certain folks should be permitted to have children: "Many Social Case Workers have broadened their sense of the indications for the use of contraceptives." Human sickness and pain must be relieved, unless, of course, the indication is for euthanasia! I could find only two reasons in a fundamental book on Medical Social Case Work why euthanasia was not the fit answer to incurable, suffering humans. The reasons were simply that it is too hard to say when a disease is incurable, and, besides, science must not be deprived of its laboratories, since science has been known to stumble on lucky finds when doggedly working at the hopeless!

Conscience Must Go

This newest religion has a positive horror at feeling guilty. A Social Case Worker, a Catholic, too, could ask in all simplicity whether it was "worth risking arousing guilt-feelings in an Italian (Catholic) couple whose year old baby had not been baptized because they felt there was not enough money on hand for the proper celebration of the event." Dimly this Catholic must have been aware of the fact that God has rights, the baby has a valid claim. She must have "unconsciously" been made uneasy by: "Suffer the little children to come to Me!" But the Ghost of Social Case Work Present, made her doubt.

This horror at feeling guilty can, quite naturally, upset a Catholic who has been taught to say sincerely and with sorrow: "Forgive us our trespasses . . ." and who has often and often said an Act of Contrition wherein she is "heartily sorry . . . she dreads the loss of heaven and the pains of hell."

And is it, then, just coincidence that Pius XI wrote: "The repudiation of the supernatural elevation of grace . . . is an error and an open challenge to a fundamental truth of Christianity. To put supernatural grace on the same level with the gifts of nature robs the vocabulary, fashioned by the Church. Pastors and guardians of God's people will do well to act with vigilance against this looting of the sanctuary and this work of confusing minds . . ."

It has a moral code. Undoubtedly it has a moral code. But one of its fuglemen confesses that "we are leading men, we know not whither!" Others condemn in most serious terms the use of moral notions, the—as they would view it—bludgeoning of superstitious minds with authoritarian taboos. You may be many things and be pardoned by Social Case Work, but you may not be "moralistic" and expect to be well received by the cognoscenti. Morality is relative, and there is no right and wrong in the older sense in which Christians use the words. It even does not appear whether "evolution or revolution" is the better hope for the real Social Case Worker who is zealous for the lot of the proletariat, and, maybe, not disinclined to take orders from Moscow?

One is inclined to wonder what may be the effect of such teachings on those wholesome Catholic girls who enter through the portals behind which votaresses are made and Workers "trained." What if they had once heard in school the words of Pius XII: "Before all else it is certain that the radical and ultimate cause of the evils deplored in modern society is the denial and rejection of a universal norm of morality . . . We mean the disregard and rejection of the Natural Law itself . . ."

Baneful Initiation

That "training" is a wondrous thing, swathed in mystery—the mystery of new words and of old words with new meanings, exotic meanings; the mystery of old ideas translated and transfused into modern concepts; the mystery of function and process and acceptance; the mystery that there ought to be greater concern in and interest over the processes occurring in a human being than in the results achieved by those processes: The training draws its life-blood from the sweet and wholesome inner life of the devotees. (Little nuns, postulants and novices of Catholic organizations, have the sacred recesses of their souls well guarded against intrusion, and well protected against imprudent, itching curiosities and doubtful suggestions. Though her heart be as candid as the translucent sunshine, the Catholic nun knows what

it means to have privacy for her soul.) But, not the novice in these schools of Social Case Work!

And one can be seriously puzzled how Catholics can enter such schools at all. Did not Pius XI forecast a woeful fate for ignorance? "The minds of men must be illumined with the sure light of Catholic teachings; their wills must be drawn to follow and to apply them as the norm of right living in the conscientious fulfillment of manifold social duties. Thus men will oppose that incoherence and discontinuity in Christian life, which we have so many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the fields of labor and industry, in the professions, trade, business permit a deplorable cleavage in the conscience . . . Such lives are a scandal to the weak, to the malicious a pretext for discrediting the Church."

For, in these Schools, non-Catholic, of Social Case Work, where "it is generally known that the Freudian and the Rankian viewpoints are predominant," the novices are taught to study themselves in the light of the meaning of the masters. They are taught to interpret themselves to others in self-revelatory class exercises. They have their moral and psychic pulses felt by instructors and supervisors at every breath they breathe. They are rated, scaled, evaluated, made almost hopelessly psychically sensitive, and they are then sent forth to heal the woes and guide the lives of human beings by "indirection." They must not persuade, argue with, take sides against any client or any thing; but—and here the hopeless ignorance of pedagogy stuns us—they are to interpret the client's own problem for him so that he may see it in proper light; they are to outwit "resistance;" they are through rapport to be a buffer and an "assistant ego" so that the client may learn self-determination. They are to point the attention, select the points for consideration, show the viewpoint that the helpless client may not want to see—their viewpoint! But, of course, that is not to indoctrinate. Indoctrination only occurs when ecclesiastical taboos are urged. A free soul is a soul free of any teaching from the Church!

New "Science" Destroys Human Rights

In these Schools a new "science" is being forged, founded on "scientifically gathered and scientifically evaluated case studies." Man is the object of the science. Conduct is the purpose of the science. A Utopia is the goal of science.

And yet Pius XI has told us: "To hand over moral teaching to subjective human opinions, that change with the trend of the times, instead of anchoring it to the holy Will of the eternal God and to His commandments is to open wide the door to the forces of destruction."

Do we, then, want too much of this "Freudian-Rankian" viewpoint made available for our soldiers, for their families, for the citizens of our fair land that fights its life and death struggle for the sacred, inviolable rights of the individual human being? Did not Freud remark of his well beloved Otto Rank that "his deep work on incest is bound to provoke the most violent dislike?" And, even though Rank has modified Freud, and Freud himself has done some revising of his own work, can we feel satisfied that the "man" who is envisaged by them is a proper American? They know no immortal soul, no free will, no God, "Supreme Judge, to whom men are responsible for their actions." They know nothing of man as destined for the Beatific Vision, of man, a member of the Mystical Body of Christ, of man privileged to work out his salvation through the merits of Jesus Christ and through His grace.

I, for one, certainly view the whole situation "with alarm."

Life-Giving Truth

But, distinctly, I am not hopeless. These Social Case Workers are unaware of the Catholic concept of man. No one has ever really told them. Our Catholic techniques, natural and supernatural, are an unknown world to them. Catholic teachings must be—they can be—brought to their serious attention. Practically this can only be done if the *Catholic Schools of Social Work* flourish and develop in every way. For we have Catholic Schools of Social Case Work, properly accredited schools, schools that are not looked down on nor sneered at. But they still have only a tiny voice, and they speak, almost in whispers, with their glorious message of Truth. They have indeed Life-giving counsel to give. They have Life itself to give!

Books . . .

THE POPES' NEW ORDER, by Philip Hughes. New York. Macmillan Co. 1944. Pp. 331. \$2.50.

The busy Jesuit will find Father Hughes' latest volume of use because it summarizes in a very capable manner the position of the Popes since Leo XIII on nine basic social questions their causes and remedies, i.e., the State and Its Powers, The Catholic Attitude to the Modern State—general theory and practical direction for special cases, Family Life the Basis of National Wellbeing, the Capital System and the Worker, the International Problem. For one who does not have time to go to the original encyclicals and yet who wishes to check on the general ideas brought out in them as well as their background and the conditions under which they were written, the book will be very helpful.

Although the summaries make up the greater part of *The Popes' New Order*, and hence may be considered most important, the introduction to each encyclical and the individual short prefaces or outlines giving the argument at a glance and its place with reference to the problem or solution, add very much to the practical value of the book. When one has before him an account of the conditions under which the encyclical or letter was prepared and knows the problems of the immediate period, he is able to grasp more completely the significance of the words of the Holy Father; and when he has the whole argument in mind from outline as he studies the various sections of the Pope's address, he is able to gain fresh insight into particular points and conclusions.

Though many books of a similar nature have come from the press in the last three years, most of them either go into their subject too minutely for the man who has little time, or they present rather sketchy outlines. Father Hughes has hit a rather good middle path in *The Popes' New Order*.

J. J. Campbell.



RACE AND RUMORS OF RACE, by Howard W. Odum. University of North Carolina Press. 1943. Pp. 245. \$2.00.

Number ten of *The Fly Page*, the mimeographed circular of our Committee on Interracial Justice, carries an account of "rumor nailing." *Race and Rumors of Race* is the history of a large scale effort to track down and prove or disprove the crop of ugly rumors which have sprung up since Pearl Harbor. "Eleanor" stories, ice-pick myths, and countless others have been collected and collated from all over the South.

Dr. Odum does a good job, considering the difficulty of attempting an objective survey of contemporary events, and not only teaches a technique of effectively combatting prejudice and race hysteria but also makes sound proposals for a positive solution of our national problem. It is too bad that more space was not devoted to this latter feature. In chapter XX, "The Way It Was," he gives a summary of the situation, its extent, and popular feeling on it. Chapter XXI, "What Was Being Done About It," offers accounts of the Durham, Atlanta and Richmond conferences of whites and Negroes. The reported resolutions should be of use to any one called on to discuss interracial cooperation.

In the long list of institutions, publications and individuals consulted in the survey, Father LaFarge appears as the only Catholic authority. Though this is not a fair representation, in view of all the work done by Ours and other Church organizations in the South, it would seem that there is room for more direct, concerted action in this field. *Race and Rumors of Race* may provide help to those interested in furthering such a movement.

Donald Campion.



A PASSAGE TO INDIA, by E. M. Forster. Modern Library (Random House). Pp. 322. Ninety-five cents.

When this book appeared in 1924, it caused a minor sensation. In its reprinted form, it has continued to sell and has been widely discussed. The subject is the race problem, but this time the English and the multi-national citizens of India. The author has clearly lost all belief in religion, whatever the form, and with it he seems to have lost all faith in the possibility of the races understanding one another, and all hope that the white man will ever give the tinted races a chance or that they would know how to use if they got it.

So the study of Anglo-Indian relationship leads to no conclusion. Along the road, however, Forster gives a penetrating study of the English bureaucrat in India, and a still more penetrating, if very confusing picture of the basic differences that make India the patchwork quilt it is.

As a study of race problems it is illuminating. As to solving the problems, it makes no pretenses. Indeed, one doubts that Forster thinks there is a solution.

Daniel A. Lord.

Bigotry and Communism Ally Against the Church

A survey of the "Smear" technique of the Anti-Catholic Press
by John O'Connor

WEEK after week—not in unison but usually in succession and never away from the public eye—you will find the left-wing or "liberal" weeklies running advertisements announcing the current or coming issues of the newest magazine on the "smear" front: *The Converted Catholic*. It is not peculiar that this new magazine should advertise in these periodicals alone. As a matter of fact, it is small wonder that such a magazine has been so long in coming.

Let's take a look at the "smear" brigade, not as it concerns politics, but as it affects religion. Make no mistake about this: the Catholic Church today in America faces her cleverest and most unscrupulous enemy since the days of the catacombs.

Take it from one who has examined these periodicals at length; who has gone to their offices; met some of their staffs; compared their often simultaneous drives for a certain common objective—as though they were manipulated by a single guiding hand: the attack is near and it will be on many intellectual fronts.

New Tricks for an Old Trade

Naturally, the most easily identifiable is New York's famed somersault daily, *The Daily Worker*. Very often the policies of this paper take on a queer aspect, for Stalin evidently fails to consult Browder on the details of Soviet foreign policy. Their attitude on religion has been cloaked but not changed. Instead of the direct attack, we now have the indirect appeal. If you care to drop into the "Workers" Book Store on East 13th St., you will find the out-and-out "Commie" publications in several languages. Pamphlets appealing to Catholics are in evidence and are usually authored by people with either Celtic or Latin names. This can mean anything, however; names and identities of party members are not to be taken too seriously when you are doing writing or research on them.

However, in the case of *The Worker*, you can practically write your own leads and heads once you hear any news at the same moment they do.

The Daily Worker and *The Sunday Worker* both grow in that journalistic jungle, New York's Union Square. Nor are they the outstanding periodicals in that area. Others have been attacking religion—ninety-five per cent of the time it is the Catholic faith that is the object of their hate—whenever they have an opening or see the chance to create one. Others merely want to set up a Soviet and let it go at that.

The Militant, actually a Trotskyist paper, does not hesitate immediately to identify any thugs as "Christian Fronters"—when actually the latter are all said to be in the services. For instance, on editorial page for January 29, 1944, they carried the following item:

"Anti-Semitic attacks are on the increase. From New York, Boston, and Baltimore and elsewhere come reports of beatings and knifings of Jews by 'Christian Fronters' and other hoodlums. Instead of protecting the victims of these assaults, the police shield their attackers or remain indifferent to them . . ."

Or, quoting their favorite, *The Spanish News Letter* (of London origin) they hasten to explain that ". . . an estimated 1,500,000 political prisoners still remain in Franco's Spanish dungeons and concentration camps . . ."

So much for the fate of the faith in the Stalin-Trotskyist rivalry. One a subsidized daily, the other a weekly printed on newspaper format and also subsidized. They appeal to a limited group. What of the two dailies that try to appeal to the entire city of New York?

Pro-Soviet and Anti-Catholic

There is a continual, day-after-day sniping at the Church through its laymen and its prelates in the dual version of the *Izvetia*—or New York *PM* and the New York *Post*. *PM* is strongly pro-Soviet and the New York *Post* is strongly anti-Catholic. The fact that Father Charles E. Coughlin made a public address in Detroit in the second week in March had the *PM* editors printing a small blank, which the reader is to fill in, demanding that the Attorney General indict the priest as a seditionist. More recently *PM* has demanded the removal of Carlton J. Hayes, American Ambassador to Spain, stating that he is enamored of the Franco regime, ergo, an out-and-out Fascist or a fool—or both. In their first issue demanding the ouster of Ambassador Hayes, they were careful to run a two-page spread on the activities of the small Catholic Interracial group, thus presuming to draw the claws of such periodicals as *The Tablet* and *The Catholic News*.

Mr. O'Connor is a graduate of St. Peter's and Fordham . . . sold his first magazine article to *America* and has contributed to *Catholic World*, *Servite*, *The Sign* . . . conducts a syndicated column for a number of Catholic weeklies . . . currently teaches English and Civics at Brooklyn Prep. This article was written at our request. If readers are interested Mr. O'Connor promises the results of his further investigation of anti-Catholic publications in the fall.

It is also a strange phenomena that these two dailies continually defend the most publicized columnist of a rival paper: namely, Walter Winchell. It has been stated several times that his political speeches come from the typewriter or the suggestions of Albert Kahn, former editor of the now defunct newspaper *The Hour*. Kahn is a contributor to some of the most bitter anti-cleric magazines in the country.

Lies in Every Language

In the weekly field we have four standbys. They are red or pink in varying degrees. Be it noted that *The New Leader* is more a Socialist paper—and you count on it to expose any and every Red fraud with more facility than an outside periodical because of its knowledge of the techniques of its old associates.

The leaders in the field of the "butcher paper" weeklies are such magazines as the "pinko" *Nation* and those two Communist darlings, *The New Masses* and *The New Republic*. Many times items originating in their columns will bear fruit in the columns of *The Daily Worker*, *PM* and the New York *Post*. This is especially true in regard to attacks on Franco or the various shifts of government in Argentina. The Sinarquistas of Mexico also come in for their share of "smear." However, for the purposes of this brief introduction to the leading paper-and-ink enemies of the Church, this should suffice, as they are easily procurable on the stands in most metropolitan areas and can be readily checked.

The writer has examined and fine-combed the French and Spanish weeklies devoted to foreign language groups in the metropolitan areas in this country. They are part of a sustained drive on the minority groups of all tongues and nationalities. The Spanish papers of New York's teeming Porto Rican Harlem are especially vivid in their nasty attacks. This area has elected Marcantonio to Congress.

In the Negro area there has appeared in the last two years *The People's Voice*, edited by Adam Clayton Powell, Jr., a former minister now in politics. It has a definite Communist line and technique. Its editorial policy is more intelligent than much of the Negro press, and is not as anti-religious as most Communist papers. Its labor columnist and editor is Ferdinand Smith, National Secretary of the National Maritime Union and a party member of no small calibre. The Treasurer is May Yergan, a West Indian long associated with *The Daily Worker*. They publicize left-wing affairs, but never as such. The American Youth for Democracy is an example, for it receives full-page spreads designed to catch young readers.

Powell will probably be elected to Congress from this area in the fall, sharing the top half of packed Manhattan Island with Marantonio. Powell is also on the staff of *The Protestant*.

And Seldes Is an Honorable Man

In the field of the newsletter there is actually only one decently constructed paper remaining. It is *In Fact*, a single sheet, four-page newsprint affair issued weekly by George Seldes, now a Communist fellow-traveler and for years on the foreign staff of the *Chicago Tribune*.

In Fact, which spends all of its space "exposing" power politics in the State Department and among the capitalists in this country, has been running for several years. Founded, edited, and written chiefly by George Seldes, it is sold almost entirely by mail. Copies can be secured at various newsstands around Union Square. Seldes, claiming a circulation of 135,000 (one dollar a year) is

losing no money on the publication. His experience is greatly similar to a story he used to tell of a small-time racketeer who popped up in his path in Pittsburgh and in Moscow, peddling a phony labor journal with "one damn bad accent."

Seldes has gone far to the left as regards the Church, continually picking out "pro-Fascist" signs and stressing them as such. When he does not attack things Catholic directly, he lets correspondents' letters speak his piece about such "Fascist" publications as *Our Sunday Visitor* for example.

Claiming that a great number (200) of newspaper men supply him with deleted or censored material—never military—he coolly and quietly manages a clever "smear" campaign, dedicated—as all of them are—"to the cause of truth." For instance:

In the issue of July 12, 1943, page 2, he quotes an article by William Philip Simms citing the following:

"Violence broke out (in Spain) . . . mobs surged . . . the smoke of churches and schools darkened the sky. Priests and laymen were killed. A rightist counter-revolution broke out, led by Francisco Franco."

States Seldes: ". . . historically, this is a plain unvarnished lie. In other words, it is Fascist propaganda, not history." On the opposite page, page 3, he carries an attack on *Our Sunday Visitor* in which it protests the distribution of the paper at the Training Camps and accuses its editors of anti-labor, anti-Semitic, pro-Fascist policies.

It is amusing to note that Seldes, who continually states that his crusade is for a free and incorrupt press, freely admitted stealing or lifting most of his chapters of *Sawdust Ceaser* from a manuscript entrusted to his care by Dr. Angelico Balabanoff, a well known socialist writer who had befriended Mussolini when he was young. Now, while Dr. Balabanoff is anti-Mussolini, he is also strongly anti-Stalin. Yet Seldes freely confessed to changing the manuscript here and there—with a subsequent result that *Sawdust Ceaser* turned out to have a strong pro-Stalin tone. (For details of the Balabanoff suit against Seldes see *The Socialist Review*, May-June, 1939.)

In *Fact*, and all the other aforementioned periodicals stick chiefly to the political line of attack, with one definite goal, the isolation of the followers from the leaders. They leave the interior things of the faith alone although they may mention them slightly or in passing. They do not seek to offend directly. They remain silent in this quarter that they may work better.

Attack in the Religious Field

In the field of the monthly it is another story, however. They are out to draw adherents from each religious body. One needs but to examine them to see how they strive for that goal in various degrees of viciousness.

The first is *New Currents*, a recent monthly that carries a definite appeal to the Jewish element in the American nation. While it confines its appeal to a certain faith, it hits strongly at Catholicism but remains within the bounds of the political, Spain and South America being the chief targets on the foreign front, and Fathers Coughlin and Curran of Brooklyn coming in for their share of smear on the domestic front. The magazine is pro-Russian and the contributing editors have been known for their contributions to other left-wing periodicals.

Only a few issues of *New Currents* have appeared and it is hard to become specific about particular charges and smears. For the moment, then, be it noted and be it marked for future reference.

Another smear journal, *The Voice*, much like the *Watchtower* of the late "Judge" Rutherford, is turned out by *The American Council of Churches*. This group is said to have broken off with the Federated Churches of Christ in America and to have gone ahead on their own. They are headed by a Dr. H. McAllister Griffiths who is the general secretary and one of the organizers. The executive committee is composed of the Reverend Carl McIntire, President, of Collingswood, New Jersey; Dr. R. T. Ketcham, Vice-President, of Waterloo, Iowa; the Reverend W. O. Garman, Secretary, of Wilkinsburg, Pennsylvania, who is also president of the Independent Fundamental Churches of America. The treasurer is the Reverend Walter Patrick of Lynbrook, Long Island, and the other members of the Executive Committee are Dr. William McCarrall of Cicero, Illinois; C. W. Standridge of Detroit; and Dr. T. T. Shields, of Toronto, Canada. This outfit claims a total of 600,000 constituents. It is composed of the following churches: The Independent Fundamental Churches of America; the Bible Presbyterian Church; General Association of Regular Baptists; the American Bible Fellowship; Union of Regular Baptist Churches of Ontario and Quebec; the Methodist Episcopal Church South (not

merged with the Northern Methodists); the old Evangelical Catholic Church.

The Voice which is both anti-Catholic and anti-Semitic is published from 4000 Washington Boulevard, St. Louis 8, Missouri. The offices of the organization are at 2230 S. 52nd Street, Cierco 50, Illinois. The editor is O. B. Bottorof and a "Bill" McGarrahan is the associate editor. The attack in *The Voice* (not to be confused with Emmanuel Chapman's defunct attempt in New York several years ago) is consistent in its attacks upon the Church in both religious and political fields. All this group lacks is a leader such as Kenneth Leslie or Leo Lehmann the former Benedictine, and their circulation would mount steadily. There is no reason to think that the leader may not appear.

Protestants or Communists?

With the mention of Mr. Leslie we reach the final, but one, smear journal in these United States: *The Protestant*.

Leslie started *The Protestant Digest* in 1938 and later changed the name to *The Protestant*, but says it is "not a church publication." Mr. Leslie is inducing many prominent Americans to lend their names as "sponsors" of his committees, among them Pearl Buck, Harold L. Ickes, Secretary of the Interior; Fannie Hurst; Newbold Morris, and scores of Protestant bishops, union heads, college presidents, and others. These sponsors are undoubtedly sincere in their desire to fight anti-Semitism. Few of them, however, are aware of his other crusades all carried on at the same time.

Fred Woltman, writing in the *New York World-Telegram* of February 7, 1944, disclosed the following:

"1. For years (Leslie and his magazine) have been waging a violent, uninterrupted campaign against the Catholic Church, its American leaders and the Vatican.

"2. Bitterly attacked the American Jewish Committee because it works with the National Conference of Christians and Jews . . .

"3. Has built himself up as an unofficial apologist for Communism, supporting many American Communist front movements as well."

Leslie's two Committees are the Textbook Commission to Eliminate Anti-Semitic Statements in American Textbooks and the more recent National Committee to Combat anti-Semitism. His close associates on both committees as well as on his "Protestant" magazine are Pierre Van Paassen, the author; Johannes Steel, radio commentator; and Joseph Brainin. Brainin and Leslie are also on the staff of *New Currents*. Brainin is the editor and Leslie himself is a contributing editor. Also affiliated with both are Albert Kahn, reputed ghost-writer on things political for Walter Winchell and who for years ran the private newsletter *The Hour* with Henric Wilhelm Van Loon, Wyeth Williams, and Leland Stowe.

In their frequent and sustained outbursts against the Catholic Church—mostly in the magazine—Mr. Leslie and his associates have spoken sneeringly of "the Hitler-Vatican shenanigans"; denounced Monsignor Fulton J. Sheen as a "dangerous . . . subtle Fascist"; held that the Pope is interested chiefly in a "Fascist world hegemony;" and called Archbishop Francis J. Spellman "the dainty servant of Vatican intrigue." "Papal Collaboration with Hitler," "The Mad Logic of Bishop McIntyre," "Berlin Uses Spellman," "Did the Vatican Finance an Invasion," "Stalin-Architect of Peace," "The Vatican Peace Offensive," "Government Sponsored Fascism—the Story of Georgetown University," are some of the more recent titles blared forth in three colors on the cover of this well set-up monthly. The latter story, incidentally, was written by one Tabitha Petran, an alleged member of the Communist Party and a full-time member of the staff of the *New York Post*.

In Pro-Semitism Disguise

Despite all this they are getting on their Committee against anti-Semitism such members as former New York Supreme Court Judge Jeremiah T. Mahoney, Philip Murray, President of the CIO and Dr. John A. Lapp, eminent educator. Other sponsors whose names are being used to promote one or another of the Leslie committees are Governor Olin Johnson of South Carolina, President Daniel L. Marsh of Boston University, Supreme Court Justice Ferdinand Pecora, Raymond Gram Swing, the Reverend Guy Emery Sipler, editor of *The Churchman*, and Major Raymond Massey, the actor.

The list includes also, Bishops James K. Humphrey, G. Ashton Oldham, James A. Bray, Ralph S. Cushman and William R. Cruickshank—and of course Francis J. McConnell, the perpetual supporter of things anti-Catholic and pro-Soviet. Others include James W. Gerard, former ambassador to Germany; Dr. Mary E.

Ex-Priests Join the Brigade

Woolley; four CIO presidents: R. J. Thomas of the Auto Workers; S. H. Dalrymple, of the rubber workers; Albert Fitzgerald, of the electrical workers, and Morris Muster, of the furniture workers.

The textbook commission has "an interlocking arrangement" with *The Protestant*, which is not hard to understand. They share the same offices at 521 Fifth Avenue. While the textbook group has no permanent officers as yet, Leonard E. Golditch is the acting secretary and has stated that the four chief organizers are Messrs. Leslie, Van Paassen, Steel, and Brainin. Sponsors were addressed by Mr. Steel.

Gullible and Malicious

Recently *The Protestant* held its 1944 annual dinner at the Hotel Commodore, honoring Mr. Van Paassen. Mr. Leslie was the other principal speaker. Both spent the evening attacking the Catholic Church.

Mr. Van Paassen asserted that the late Pope Pius XI, then Monsignor Ratti, had started a campaign of persecution and terror when he was stationed in Poland as Papal Nuncio following the last war. The February-March issue, 1943, carried a speech delivered by Mr. Van Paassen at last year's annual dinner. Why, he asked, was it taking so long for General Eisenhower's "splendidly equipped Army" to drive Marshal Rommel out of Africa?

"The answer to that question does not lie in Africa, in Rommel's headquarters, or in the offices of the German General staff in Berlin," declared Mr. Van Paassen. "The answer lies in the secret council chambers of Madrid, in Vatican City, in Washington's State Department, and in the archepiscopal palace on Madison Avenue, New York City, sometimes known as 'The Powerhouse' and which is the home of Archbishop Spellman."

Leslie has lent his name—often as editor of *The Protestant*—to communist fronts ranging from Free-Earl-Browder and the Delare-War-on-Finland to the American League for Peace and Democracy.

He has had a somewhat interesting and varied career. A native of Nova Scotia—and not an American citizen as far as can be ascertained—he has, at one time or another, taught, lectured, farmed an apple orchard, bought and sold stock, led a dance orchestra, studied acting, written poetry, operated a buttermilk restaurant in Los Angeles, sung Hebridian songs over the radio and has written and published popular songs under the firm name Leslie and Fitzgerald. At one time he was on the staff of the First Baptist Church of Montclair, New Jersey.

Strange God

From the start his magazine set out to glorify the Soviet Union as a true, if not actually the truest, example of democracy and to make Communism respectable and not at all at odds with Christianity. For *The Daily Worker*, the official Communist organ in the November issue, he wrote in an article entitled "A Churchman's View!":

"If there is a heart of justice in the universe it is beating now in the Red Army. I believe in that heart. I call it God."

In the past four years the editor of *The Protestant* gave his name to at least four organizations which the Department of Justice has designated as Communist: The American League, already mentioned; the National Federation for Constitutional Liberties; the American Youth Congress; (he was on its executive committee), and the League of American Writers, which went one hundred per cent down the line of support of the Communists' sabotage of America's defense preparations during the Hitler-Stalin pact. He sponsored the Communist-Controlled Progressive Committee to Rebuild the American Labor Party in 1941; demanded a diplomatic break with Spain and a revocation of the Harry Bridges deportation order.

Along with *The New Republic* and *The Nation*, Leslie frequently gives prominence to articles by the noted anti-Catholic team of Gaetano Salvemini and George La Piana, two Harvard professors known for their dislike of the Church. The latter, incidentally, is an ex-priest.

Not long ago these two, who have been on the payroll of Harvard University these many years, devoted an article as a reply to Don Luigi Sturzo's criticism of their book "What to Do With Italy." Leslie ran Sturzo's counter reply in the April, 1944, issue—but featured it as though it were a contributed article by a staff member.

It is not the purpose of the writer to give a digest of *The Protestant* type of articles. The ones quoted above and the record of the man himself speaks volumes.

The final item in this introduction to "smear" publications is *The Converted Catholic*.

Basically, little is known of this magazine. It is new (in its present format) and recently has been able to afford advertisements in such left-wing weeklies as *The Nation*, *The New Republic*, *The New Masses*, and *The New Leader*. This magazine is not yet sold on the newsstands, nor are any of its products available except via direct purchase or via the mails. Thus far it is a closed group, but one that is doing business after apparently coming into some sudden wealth in the last few months.

The Converted Catholic Magazine "edited by former Roman Catholic Priests" is published at 229 West 48th Street, New York 19. Investigation reveals the address to be "Christ's Mission," a non-denominational church on the grade floor with a U.S.O. canteen in the basement. Careful investigation of the magazine racks in the U.S.O. recreation rooms revealed nothing but the usual popular magazines of national circulation. In the rear of the first floor there is the shipping room and assorting room usually supervised by the editor-in-chief, Leo H. Lehmann, a former Benedictine. It is here that many pamphlets are kept, ready for immediate distribution. Books such as Brennan's *The Spanish Labyrinth*, George Seldes, *The Vatican*, Salvemini La Piana's, *What to Do With Italy*, and a host of others of this same kind are prominent on the shelves and on the wrapping counter.

In the rear west basement is the editorial office. Usually the staff is working quite diligently, reading proof or putting articles together. The clerks are usually old women, typical parish charges, who are handy at more elementary tasks. A tall, non-Christian, Leopold Mannaberg (Ph.D., Heidelberg) apparently has much to do in this room in the line of authority and research, although Lehmann is perpetually at work on one thing or another and always ready to talk.

The editorial staff as given in the March, 1944, issue, consists of the following:

Editor in chief: L. H. Lehmann; associate editor, J. J. Murphy; contributors: Rev. A. Caliendo, M. A., Rev. Francis Guglielmi, D.D.; Rev. A. Malinverni, D.D.; and Rev. P. J. Whelan. The first contributor is from New Jersey and is currently living in Union City. Murphy, the associate editor, is said to be from the mid-West. Of the others nothing is known at present.

The magazine, measuring six by nine inches, is attractively laid out with a two-tone color and coated stock. It is significant that no indication of any union printer can be found in this periodical. Nor can any be found in the reprints and special pamphlets issued from this office.

For the sake of evaluation the writer has cited material from the contents of the last four issues (January through April, 1944). The January issue leads off with the following quotation from the Public Papers of Woodrow Wilson, labelled "Reminder for 1944": "Our Liberties are safe until the memories and experiences of the past are blotted out and the Mayflower with its band of Pilgrims forgotten; until our public school system has fallen into decay and the Nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their prerogatives to priests."

Under "Editorial Notes and Comment" we find after the lead paragraph:

"... Father Coughlin, Hubbard, Curran, and Duffee have toured the country in the interests of clerical fascism. . . . As a false front, Monsignors Ryan and Haas, Fathers McGowan and Walsh have ingratiated themselves with the New Deal and have assumed influential positions in the high councils of the government. . . . Many other priests have ensconced themselves in well-cushioned places where they draw pay from the government well up in the thousands. . . ."

The article then goes on to list ten priests who—in the last ten years—have played an important part in Central European politics; from there they switch to a revelation of James A. Farley, Joseph P. Kennedy, and Leo Crowley as men similar to Gil Robles, Antonio Salazar, De Valera, Von Papen, Dollfuss, Degrelle, and Schusnigg. They are all lumped together without distinction.

The next item is an indirect attack upon the Blessed Virgin. Then the American Bishops are excoriated for "defaming" the Moscow conference. . . .

The Story of Dr. Lehmann

The lead article in the January issue is a reprint of an article that appeared in *The Gospel Witness* of Toronto and is entitled "Reporter's Picture of an ex-Priest." The article was signed by "a Church of England" clergyman who writes under the nom-de-plume of "Roman Collar." It is an interview with Leo H. Lehmann, editor-in-chief of *The Converted Catholic*.

Dr. Lehmann's father was born in Germany, in the Black Forest country; his mother, a Rainsford, was of English extraction. The editor was educated in Ireland at Mungret College but he had "an inquiring turn of mind." Writes "Roman Collar:"

"Dr. Lehmann doubted, and Dr. Lehmann believed. His education for the Church was completed at the International college of the Propaganda Fide, Rome. In Rome he was awarded the S.T.L. and D.D. degrees, and was ordained. Thus an excellent theological education was acquired. But after his conversion, after his experience as 'a sinner saved by grace' (his own phrase) he 'regularized' his training as he quaintly put it, by taking the M.A. degree at New York University.

"Out of the Church, naturally, he had to make a living somehow, and his first job was with the Western Union Telegraph Company. In some way . . . he got in touch with Christ's Mission New York City. This, by the way, is a unique organization. It is run by ex-priests, and, I think, largely for ex-priests. I learned that it has been some fifty years in existence, and three hundred or more ex-priests, seeking the light of God's truth, have been helped to freedom and to a revolutionary experience of the grace of God in their lives. This exodus of priests astonished me, but I was amazed further when I was informed that many other disillusioned priests go into atheism or indifference. The Mission does not reach them and they do not reach the Mission."

Converted Catholics' Tactics

A typical Lehmann attack is the following:

"North of the Rio Grande, largely Protestant, the rate of illiteracy is 6 per cent; south of that dividing line, almost overwhelmingly Roman Catholic, 60 to 80 per cent . . . North of the Rio Grande the ratio of illegitimate children is 2.4 per cent; south, it is 25 to 40 per cent."

Neat, specific quotations are extracted from the writings of John Gunther, H. G. Wells. A long twelve-page article on "Clerical Fascism in Austria" by J. J. Murphy follows. Then there is an article on the true priesthood of Christ, followed by two pages of "On the Lookout" which is actually small paragraphs from Catholic sources and such columns as those of Drew Pearson and others. Finally, "The Case of Professor McMahan" is discussed and in it is revealed that Jesuit pressure on Notre Dame forced him out. Finally there is the editor's mailbag and then a list of the available publications.

The February issue contains a lead article by J. J. Murphy on "The Vatican-Japanese Entente." The same writer has one of equal length in the March issue on "How the Vatican Helped Hitler to Power." Lehmann also has one entitled "Human Lives or Catholic Shrines?" and "Shinto Christianity." The April issue is devoted to "Vatican Power Politics in Ireland" and two other articles, "Religion as a Cloak for Evil" and "Catholic Anti-Semitism."

Their pamphlets are excellently printed and well bound, with a heavy cover and two color printing jobs. The most recent is *Clerical Fascism in the United States*. Murphy is again handling this item. On the back of all these pamphlets there is a full-page advertisement of *Behind the Dictators* a book by Leo Lehmann supplying "a well-documented factual analysis of Roman Catholicism and Nazi-Fascism."

The most recent non-staff member of the organization is Dr. Leopold Mannaberg. His two pamphlets, *A Vital Condition for Lasting Peace* and *Vatican Power Politics in Europe*, are equally well set-up and their approach and attack are a bit more skillful than that of his colleagues. Recently one of them was quoted from Moscow by the Tass News Agency as the true voice of Catholics in America.

Not long ago Lehmann was asked for a copy of *Behind the Dictators*. It was out of stock, he replied, but he expected some in soon. "They're held at Customs" was his explanation.

Singing in Tune

What does this all add up to? Judge for yourself. The attack is far more clever than in the old days of *The Menace* and other favorite targets of the great Brann. Their allies are outside the country—there is little doubt about that. They sing a similar song. *The Converted Catholic* is the most consistent and the one most familiar with the ritual and the traditions of the Church and thus able to make much more capital of modern parallels than the others.

Gradually these publications, especially the monthlies, are trying to become accepted as the modern, awake, realistic representatives of each faith, (60 per cent of the anti-Catholic magazines contain anti-Semitic attacks) the leaders who are not afraid to break "the heavy chains of the past."

The wealth of journalistic talent is on the side of *The Protestant* and *The New Currents*. Zeal is on the side of them all.

Information . . . Thank you

We are indebted to Harold McAuliffe, St. Marys, Kansas, for the following items which open a new department in the *ISO Bulletin*, one in which we shall publish news of interest and "service" value. We invite your contributions. Send us material we may have overlooked. Help us edit a paper that will be as much practical help as possible to readers.

THE AMERICAN INSTITUTE OF SOCIO-POLITICAL THOUGHT

THE American Institute of Socio-Political Thought aims to create a new social order by restoring the true notion of man. Located at 840 N. Main Street, South Bend, Indiana, the Institute has Vincent Lackner as chairman of the editorial committee.

A bulletin and study guide will be published quarterly. The purpose of this publication is to develop young men of organizational and executive ability to act as leaders in re-Christianizing society. The first section of each issue presents a true philosophy of action based upon the *Growth of Christian Thought*; the second section outlines a socio-political inquiry for the Institute's school of leadership.

According to the study guide of the first issue (March, 1944), "The Institute's school of leadership inaugurates its first inquiry with the high resolve of aiming the education of students of the socio-political arts at the Christian wisdom of the past; the application of this wisdom to particular problems; and the actual work of forming existing functional groups into natural human associations and institutions whose acts and policies shall be directed toward the common good." (Source of information Eastern Kansas Register, Friday, March 24, 1944, Section Two, p. 5.)

A STEP FORWARD

Register papers for the week of March 19 to 25 carried a bit of good news of social importance in their column, "Brief News Flashes." The Catholic Press Union, Inc., of Cleveland, Ohio, has set up a pension system for the employees of the three papers in its organization: the *Catholic Universe-Bulletin* of Cleveland, the *Catholic Chronicle of Toledo*, and the *Catholic Exponent* of Youngstown.

Other Catholic organizations and institutions might take occasion from this to examine their conscience in regard to their own practical application of the Church's social teaching in their employer-employee relations.

Social Worship Notes

by Gerald Ellard, S. J.

THE advantage of the left hand's finding out what the right is doing was illustrated in connection with the Mass for the new feast, *Regina Societatis*. An inquiry was sent to the Social Worship Committee from Shadowbrook, asking if it would not be feasible to pool orders for printed copies of this Mass as inserts for hand-missals and so induce a publisher to bring it out. Word was sent to all the scholasticates, and orders began coming by return mail. Then it turned out that Wernersville had already embarked on printing the Mass (and the new *Commune Rom. Pont.*), and had offered to supply nearby houses. The upshot was that Wernersville did the most gracious thing of supplying fourteen other scholasticates with enough copies for all their scholastics. For the Brothers at St. Marys Father C. Daly made an English version of the Mass, and this may perhaps be issued in printed form next year.

New Study Outline Added to Social Worship Bibliographies

THE Committees were asked some time back to prepare bibliographies in their respective fields, and to grade them as for seminarians, for collegians, high school students and for study club groups. In the Social Worship group ten men worked on the bibliographies, which were mimeographed and made available at the Central Office about Eastertime,—only to find out that an eleventh member of the committee, Father R. L. Rooney, was putting an excellent study-club manual through *The Queen's Work* at the very same time! The booklet, *Light on the Liturgy*, presents in twelve discussions introductory lessons on worship and sacrifice, and then covers the Mass of the Catechumens. It will be followed by a companion booklet later. The title ought to be added at once to the study-club section of the bibliography.

ISO Occasions

FATHER W. COLEMAN NEVILLS, President of the University of Scranton presented the forty-one graduates of the Hazelton Labor School with their diplomas. Father J. Eugene Gallery had been directing the school.

Of the graduates three were women. The majority were associated with the various labor organizations particularly the United Mine Workers of America. United Mine Worker's Attorney, Otto Pahuk, President of the Hazelton Chamber of Commerce, delivered the graduation address on "The Need of Cooperation between Management and Labor."

Under the sponsorship of Marquette University post-war education was discussed by Father Charles O'Hara and an important group of associates. Doctor George Beke, Head of the Department of Education, followed Father O'Hara's paper on "What Shall We Study After the War?" with "How Shall We Teach These Subjects?" Major William Plodowski, Commandant at the University, discussed "Shall We Include Compulsory Military Education in the Program?"

On Tuesday, June 6, the Marquette Forum, which announces itself as a Public Discussion Institute, handled the warm subject of Socialized Medicine. Father Edward McGrath, Dr. Eben J. Carey, Dean of the School of Medicine, C. J. Nuesse of the Sociology Department under the chairmanship of Father Anthony Berens made up the panel.

SYRACUSE is the city that boasts of its forward-thinking. "Syracuse First" is their slogan, and they like to be first in everything. Recently they were decidedly first in the Interreligious Committee on Peace which presented a magnificent demonstration backing the Seven Point Declaration on a Just Peace. A three-man Committee was made up of Reverend R. E. Dillon, Vice-Chancellor of the Diocese, Rabbi Friedman of the Jewish Welfare Federation, and Reverend C. M. Thompson of the Syracuse Council of Churches.

At the big demonstration the Bishop himself gave the invocation and a mixed group which included Father Gannon of Fordham discussed the moral brief of a just world peace.

Father Conway reports that this is being imitated in a number of other places.

Father Antonio Poulin, the director of the *Messenger Canadien*, has brought out his pamphlet, *The Ideal Mother* in English. The booklet had already attained 150 thousand copies in French. The chapter headings include: "The Loving Mother," "The Mother Who Gives Good Example," "The Mother Who Speaks and Sings and Prays," "Who Encourages," "Is Patient," "Who Benefits and Watches," "Who Cooperates and Foresees." The eighty-eight page booklet concludes with a charming discussion of "Mary as the Ideal Mother."

More than once we have referred to Father Gabriel Zema's work for the Regis Alumni Associations. Now we have a chance to glance at the formal ceremony of induction by which the graduating class was introduced to the Alumni and the Alumni given an opportunity to meet their future associates. Refreshments, games, an entertainment called, "Shakespeare's Greatest Trashedy," an address by Captain Timothy Healy, and the ceremonies of induction made up the evening's program.

CLIPPINGS from one issue of *The Cardinal*, school paper of Belarmine Prep, San Jose, California, reflect the social-mindedness of the school in accounts of the Sodality-sponsored drive for the consecration of families to the Sacred Heart, the debating teams' discussion of private, public, and religious education, and the Upper Division Orations, under the direction of Mr. Edwin J. McDermott, on "The Evils of the Communistic System."

"Economic Democracy through 'V-Groups'" written by Father James McShane is published in easily readable form by the *Ecole Sociale Populaire* in Montreal. This is the study of vocational grouping and the vocational group system as applied to cooperation between employees and employers. The article first appeared in the *Social Justice Review*.

FATHER WILLIAM SMITH and his Committee on Industrial Relations held a meeting in New York which was pronounced by those who attended it as one of the finest conferences they had ever taken part in. Of a special interest was the panel discussion on: "How Practical is the Catholic Concept of Industry in Society." Four Catholic laymen led the discussion. Dr. George Brenner, Mr. James B. Hayes, Mr. Godfrey P. Schmidt and Mr. Justin McAghon. The effectiveness of these men was due to their long membership in Father LeBuffe's famous Evidence Guild.

The greatest evidence of the success of the meeting was their request for another in the near future. A meeting is planned for May 27 and 28.

THE Worcester Telegram for May 7, 1944, carried a full page article with pictures on the Holy Cross Labor School. The article was titled: "Labor Comes to the Classroom" and subtitled: "Holy Cross Labor School Only One in New England; Teaches What Labor Is and How It Will Best Function in Economic System."

Of special interest were the pictures of Solomon Barkin, research director for the Textile Workers of America conducting a class, and a group picture of foremen, office managers, superintendents and other industrial officials in a class on Industrial Relations.

Mr. Richard Burke, the chairman of the Philosophers' Social Action Academy at Weston, Mr. Donoghue, of the Theologians' Academy, and Mr. Andrew Boss of Alma have been keeping in close contact as they worked out constitutions for an ISO chapter in scholasticates.

Saint Ignatius High School of Chicago presents a list of its alumni in the service. Four impressive pages, three columns of close type with its honored dead in larger type. Fine as the record is, it probably is a record that could be duplicated in almost every Jesuit school.

"Everywhere we are receiving splendid cooperation from the Catholic Church," said A. Philip Randolph, national negro leader. He was speaking to the community at Mount Saint Michael's.

Mr. Randolph is the President of the Pullman Porters' Union. He praised highly the work of Monsignor John A. Ryan and Father John LaFarge for the support of the Fair Employment Practices. Mr. Randolph believed that there would always be various classes based on culture. The Negro objected to the Jim Crow segregation because it rested on color alone. He concluded his talk by hoping that before long a negro scholastic would be at Mount Saint Michael's.

Father George Deglman of Rockhurst is working with the Knights of Columbus on their Council on World Affairs. He serves as a member of the Board of Directors. With Rabbi Mayerbert and an Episcopalian, Dean Sprouse, he was one of the speakers on a panel discussion of democracy. More invitations have now been offered for panel discussions on the race problem.

IF ANY period should be of interest to Catholics, especially to scholarly Catholics, that period is the first centuries of the Church. Yet for most of us it is an unknown age, an age about which we have not second-hand, but tenth or twelfth-hand information.

So the work that Father Joseph M. F. Marique of Fordham is doing seems to be of fundamental importance. He is working on a biographical dictionary, complete with all documentary evidence, of Christians and people intimately associated with Christianity during the first seven centuries. Not only is the work to include baptized Catholics, but the heretics, persecutors, and intellectual antagonists of the period.

Father Marique has been assembling a group of correspondents across the country who are interested in the beginnings of Christianity and its early days under the Roman Empire. He would be glad to get in contact with those who are interested in this period of history.

Down in Rio de Janeiro there is a series of publications called *Edições Lumen Christi* that might be compared to our Science and Culture Series. Feeling that Father Ellard's book, *The Dialog Mass*, will definitely contribute towards creating the right atmosphere between the two nations, the Editors of *Edições Lumen Christi* are contracting to bring out a Portuguese translation of it as soon as feasible.

ISO BULLETIN

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