

# ISO

# BULLETIN

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*The Report from the Central Office on*

## The Second Annual Conference of the ISO

West Baden College, June 18-23, 1944

**D**ELEGATES to the second conference of the Institute of Social Order gathered at West Baden during the week of June 22. Sunday was spent by the Executive Committee in planning for the Conference itself and in discussing the general policies of the ISO.

The meetings began Monday morning and continued without interruption until Friday noon.

Attendance was about fifty delegates higher than last year. At the 1943 meeting the members of the West Baden community were listed if they attended or took part casually in the discussions. This year only regular delegates, those coming from a distance and the few actually appointed for membership in various committees from the West Baden Community were listed. So, despite the difficulties of accelerated programs, conflicts with retreats, and problems of transportation, the 160 delegates represented considerable growth in attendance.

The program for the Conference was quite different from last year's meeting when much time was spent in general sessions at which the structure of the entire ISO organization was planned.

This year the general sessions gave place to committee meetings. Father Lyons and Father Wirtenberger had planned the tightening of the general structure with the result that the individual committees were ready to begin work at once on the social order activities that fall under their particular program.

The West Baden Community could not have been more generous in the hospitality offered to the delegates. The Scholastics, at real inconvenience to themselves turned their rooms over to the visiting priests. The entire Community worked day and night meeting the trains, handling the baggage, making beds and straightening rooms, preparing meals, serving tables, acting as secretaries at the general meetings, turning out bales of mimeographed minutes and notes, and remaining at the continual beck and call of the visitors.

Anything that the visitors wanted from a railroad reservation to a filled fountain pen, was promptly and expediently cared for by the priests, scholastics and brothers of West Baden.

How much this kindness contributed to the smooth running of the Conference only those who attended could possibly judge.

The spirit of the meeting this year lacked, as one delegate put it, the "freshness of apostolic enthusiasm," but undoubtedly it was far more effective than the meeting last year. The Conference did not merely resume where it left off last year. As a matter of fact the work of the committees during the year had advanced the ISO program to a point where last year's Conference plus the achievements of the intervening year formed the springboard for the current program. In addition to the work of the committees the delegates found that the Institute of Social Studies, the Graduate School planned by the Provincials of the Assistancy was speedily to become a reality.

The next immediate development was to be a physical center for the ISO in St. Louis where the work of the ISO could be coordinated and made available to the widest possible audience.

The delegates found West Baden the perfect place for the intensive work they had in mind. Though the swimming pool and golf links were at the disposal of the delegates very few used them. They were too busy with the work at hand. West Baden probably offers fewer distractions (to state the case mildly) than any town in the United States. Even the village drug store closed immediately after supper and the newspaper you picked up off the cigar counter in the hotel probably turned out to be yesterday's. But the spacious buildings of the College offer ideal accommodations for a program that calls for many divisional meetings. Committees were convening all over the place. Extra meetings were constantly being called. Many delegates were disappointed by the fact that they could not attend all the meetings they would have liked to take part in.

The spirit of the delegates and the large number of letters written

by Jesuits who could not attend indicated the interest that Jesuits are feeling in the ISO.

In presenting the minutes to the Jesuits of the Assistancy the editor would like to call attention to the following facts:

1. Though a verbatim report of the general minutes was made in most cases the editor has taken the liberty of boiling this down into what he feels will be more easily acceptable to the readers.

2. In this report the minutes of the general meetings are given first; the minutes of the individual committees follow.

3. The form in which the minutes of individual committees was kept depended on the work of each committee, the instructions of the chairman, and the style of the secretary. Rather than spoil the individuality of these minutes they are presented as they were handed in. The editing of them has been very slight.

We sincerely hope that Jesuits who attended and Jesuits who did not attend will be good enough to read the minutes carefully. They represent the serious efforts of a great many men to do an effective job as well as they knew how.

DANIEL A. LORD, S.J.

### CONSECRATION RENEWED

On Thursday evening before Benediction, Reverend Father Assistant reconsecrated the ISO to the Sacred Heart. This act of consecration was read in the Atrium before the statue of the Sacred Heart and in the presence of all the delegates as well as the members of the West Baden community.

### ACT OF CONSECRATION OF THE ISO TO THE SACRED HEART OF JESUS

**S**ACRED HEART OF JESUS, King and Captain of the Society, to whom we have consecrated the Institute of Social Order, once more we gather before your sacred image.

At your feet we lay the work of our Conference, asking you to accept all that we have done these days.

We place before you the work of the year that has elapsed, the year that was begun for you, carried out for you, and completed in the hope of advancing your cause.

But with high hopes, we offer to you the year ahead.

We have planned much that we hope will advance your Kingdom, and we undertake it with a courage that is based upon our hope in your Leadership and Divine Assistance.

Grant that in our lives we may personally manifest the social virtues that are characteristic of your Sacred Heart. Give us some of your burning devotion to your Father's business, and some of your devoted love for those children of God who are your brothers and sisters.

May we carry out our projects in the spirit of your own zeal for souls and the glorious apostolic tradition of the Society.

Be good enough to bless all that we undertake. With you, our work will be successful, no matter how powerful our enemies, no matter how heavy the odds against us. If your approval rests upon our plans and your presence marks the progress of our program, the happy outcome is already assured.

We offer you once more all that shall be done by the ISO and its Jesuit members. Through it we hope to increase the happiness of earth, to advance your Kingdom, and to bring more and more souls to your knowledge and love and to the fulfilment of your plans for the human race.

Sacred Heart of Jesus, we concentrate once more the ISO and all that we who compose it may do to your service and love. Be with it this coming year and all the years of its apostolic existence.

AMEN.



# The Executive Meeting

**Sunday Morning, June 18, 1944**

**F**ATHER SULLIVAN, Provincial of Chicago, opened the Conference of the Executive Committee with prayer.

The Executive Committee is made up of the chairmen of the various committees and a few members who had taken their place on the committee for special work.

Father Lord announced that the purpose of the preliminary meeting of the Executive Committee was chiefly to draw up the basic agenda for the general sessions. This program and some problems connected with the ISO's organization were the chief objectives of this meeting.

## The Institute of Social Sciences

Father Robinson was given the floor to explain the most important development of the ISO thus far.

The Fathers Provincial in their annual meeting had taken up the question of a Graduate School, an Institute of Social Studies. Both Father Assistant and the Fathers Provincial were unanimous in agreement about its need. They felt that such a Graduate School should have the following three objectives:

1. It should help the ISO by training men for social work.
2. It should help staff our colleges and high schools with men trained in social studies.
3. It should furnish leadership along social lines by the training of non-Jesuit experts.

Father Leo Brown had been appointed the Director of the Institute of Social Sciences and St. Louis University was selected as its center. For the present the Institute will use the facilities of St. Louis University. The ISS will not be exclusively for graduate work, but will also give training to individuals and groups of the non-graduate and non-credit class. For this latter group institutes and meetings for the discussion of and the training in current subjects, such as juvenile delinquency and postwar problems will be sponsored by the ISS.

It will also offer refresher courses to Jesuits who might not be seeking degrees but who would be seeking information, especially through brief intensive courses which would prepare them for social work and social attitudes.

Father Robinson had been given magnificent cooperation from the Fathers Provincial in the establishment of the School. The Assistancy will contribute the faculty. Father Robinson came from his Province to spend the necessary time in helping organize the ISS.

The fundamental departments will be Economics, Social and Political Science.

Father Gallagher mentioned that the Catholic Sociological Society was preparing institutes on family life and he asked if the ISS would want to take over such an institute. It was agreed that where work was going well this would be encouraged and the ISS would merely collaborate with other schools to the extent of their needs and desires.

Father Brown, the new Dean, or Director (his title has not been definitely established) explained that he had taken over his new post only two days before. He proposed that annual conferences and regular institutes be sponsored by Jesuit schools for a geographical district. While the individual university or college would be responsible for promoting such gatherings, they could call upon the ISS for such help as is needed. In discussing the non-credit courses which would be offered he compared them to the refresher courses given to doctors by medical schools, to the workshop set-up in various universities and to the institutes which vary in length of time and in intensity of work. All the projects have as their objective the presentation of fresh knowledge in a limited period.

## Outside Study and Action

Father Lord said that when the plan had first been presented, the suggestion had been made and approved that any possibility of in-breeding be obviated by requiring all the Jesuit students to take at least some of their summer courses or perhaps even an entire semester at other universities including non-Catholic institutions, in order to come in contact with other teachers and other ideas. For the same reason it was explained that members of other faculties would be borrowed for a semester and then returned to their permanent posts.

As one of the practical works of the School, students might be sent out to participate in existing social projects, such as the Labor Schools, in order to come into contact with the actual social work being done.

Father Wirtenberger said that the University of London had an agreement by which work done in the University of Toronto was actually accepted toward a University of London degree. Under a similar arrangement if a particular Jesuit school developed an excep-

tionally fine course, for example in Labor Relations, it might be possible that a student taking this course would receive credit for it from the ISS.

Father LeBuffe pointed out the importance of courses in Social Ethics and Social Morality in the new Graduate School. These he felt were basic courses. They must be given as indoctrination to the students and the content of the subjects developed through the ISS must be in accordance with their principles. Father Sullivan called attention to Father Fichter as a possible faculty member.

## The Workers

He also stressed very strongly the importance of the practical work of the ISO. It must train Jesuits to get in contact with the workers. The ISO as soon as possible must create that library of popular literature which would not only serve as a guide for the Jesuits interested in social work, but which would also be intelligible to the working man. He felt that something like a Catechism on Social Problems was needed. His own study group in Miami now included men from the CIO and AFL. In handling his study club he, like everyone else in such a position, was constantly running into the need for educational material.

Perhaps material something like the mimeographed outlines prepared for the young soldiers training to be officers would be useful.

What we chiefly need is to get in contact with men outside of our normal sphere. Father Lyons felt that this was the kind of work that should be done through Channelling Committees, for example the Parish Committee.

Father Smith renewed his statement, which he recalled he had made on former occasions, that in every large city there should be a Jesuit who was a Labor man, trained to work with Labor and to handle Labor problems.

Father Lord asked the Executive Committee precisely what they felt should be the future constitution of the headquarters of the ISO.

Father LeBuffe called attention to Father Smith's four committees each in a different city which had formed regional conferences on industrial problems and which was using laymen and laywomen both in its discussion groups and in its practical work. Whatever the constitution of the ISO's Central Office, the need for regional groups was imperative.

Father Gallagher doubted that we had Jesuits trained for a key Labor position in every city. Any Jesuit going into the unions in Chicago would find a well trained group of Communists and three or four Ph. D.'s in Labor Relations and would either know his stuff or be lost.

## National ISO Headquarters

Father Alexander expressed his conviction that a strong Central Office was imperative. It would be a mistake ever to drain off man power from ISO Central Office for the sake of a Graduate School. The Graduate School would not show results for several years; in the interval the ISO must not be allowed to flounder.

Father Robinson quoted Father Assistant as saying that the whole social project had the following aspects:

1. The Institute of Social Studies on the graduate level. This was essential, but was not the ISO.
2. The ISO proper. This was a house of twenty to twenty-five men well trained in social matters and in a kind of way paralleling the Action Populaire of Paris.
3. The social emphasis and slant given to the entire Assistancy. He felt that the first and last objectives were well on the way to being cared for; the ISO must be given immediate emphasis.

Father Robinson expressed himself as saying that since the last ISO Conference, not ten months ago, an avalanche of social interest had been started.

Father LaFarge regarded this second of these three points, the establishment of a strong ISO, as essential. The "call for action" was essential, but to be effective it presupposed a thoroughly elaborate study of the technique of action. This type of study was entirely distinct from the Graduate School. It was a study of the means of reaching people's minds, of mass psychology, of propaganda, of the use of local organizations of various types, all of which falls within the province of an effective ISO, but for adequate action there must be careful study.

To Father Parsons' question as to who was prepared among Jesuits to teach such techniques, Father LaFarge replied that it would be necessary carefully to pool our experiences, to study existing organizations, and to set about a systematic cultivation and a digging into existing and satisfactory techniques and methods.

The morning session closed at eleven-forty-five.



**Sunday Afternoon, June 18, 1944**

THE meeting was opened with prayer by Father Robinson. Father Lyons presented a plan for the better organization of the committees which he had worked out in collaboration with Father Wirtenberger.

The new plan was based on a careful study which he had made of the committee reports last year. Approximately ten Channelling Committees and twelve Content Committees had been formed. Each had approached the question of his organization with an independent viewpoint which gave almost as many kinds of committees as there were subjects handled by the committees.

For example, Father Alexander, though Chairman of the Mission Committee, said that he was interested in practically every other committee, and by that very fact indicated what seemed to be a need of closer contact between the Channelling and the Content Committees.

**Inter-Committee Organization**

Father Lyons had perceived that in their approach to the committees the delegates had taken three attitudes:

1. The attitude of the professional interested in some particular committee with a view to its content.
2. The attitude of someone desiring to use the material from the committee in some active form.
3. Those who "shop around" with the apparent idea of learning and observing.

Father Lyons believed that these three types of approach could be coordinated. The three interests could be brought together through a type of committee that would be designed to meet the needs of all.

The new type of committee would be built around the Content Committees, possibly a small group which would represent those who had a professional or an intense interest in the subject of the committee.

The Channelling Committees would then become the distributing group for this committee. They would take the content and carry it back to the various agencies or outlets. The third group, the observers, would become affiliates, free to contribute in any way they desire or to take whatever they wished from the committee.

The Content Committee members (the "professionals") would be expected to produce, to originate, to think up the ideas.

The Channelling Committees would distribute these ideas and put them to work.

The affiliates assume no responsibility beyond that of intelligent interest and a desire to learn and to be prepared.

Father Lyons felt that when a delegate came to a committee meeting he should specify why he came and what his interest was:

1. Did he desire as a quasi-professional to join the Content Committee?
2. Did he desire to use the material in some channelling agency?
3. Did he wish to be affiliated?

If he signed up in this way, it would be clearly known what his relationship to the committee was.

So a committee might have eight people interested in content, twenty interested in channelling and perhaps fifteen affiliated. Twenty-eight would be vitally interested, though in different ways, and fifteen would be an interested audience.

The central twenty-eight would be the real committee:

1. They would determine the aim and purpose of the committee.
2. They would choose its officers.
3. They would formulate its rules and by-laws.
4. They would draw up the program, that is, the means by which the aims and purposes would be put into practice.

At present all the responsibility rested on one man, the chairman. Hence the need of selecting regular officers, for example, a president, a vice-president, a secretary, and a treasurer. The rules would depend upon the choice of the group itself. During the present meeting, their program for 1944-45 should be drawn up.

**Executive Committee Membership Increased**

The Executive Committee of the ISO would thus be made up, not merely of the chairmen of the committees, but of the four officers who would come to the national meetings, and in addition, would meet separately for the intensive work of their committee.

The Content Committees could be guided in its work by the actual needs of the Channelling Committees.

In a well designed committee every Channelling Committee would have at least one member going to the Content Committee meetings and bringing back from the content groups what they had learned.

Father Wirtenberger taking up the discussion showed that on the Economics Committee there were twenty-three members, of whom twenty were interested on content. As a result, only three are concerned with the Channelling Committees or, in other words, with putting the findings of the Economics Committee to work. Hence he hoped that each Channelling Committee would send at least one representative to the Economics Committee.

The discussion that followed indicated the belief that this type of committee could be worked out in such a fashion that it would grow in numbers and effectiveness during the year.

**Regional Meetings**

Father Smith from experience talked of the value of regional meetings. The Committee on Industrial Relations had been set up on the sectional basis. He believed that this division made it possible to have provincial committees within the national committees, which provincial committees could meet on an interregional basis.

The basic working unit he believed must be a local one.

Father Feely believed that the Content Committees should meet first and determine the agenda to be worked out during the days of the conference.

This, it turns out had actually been done by most of the committees in anticipation of this conference.

**Political Science Syllabus**

Father Parsons strongly stressed the need of a syllabus of subjects to be drawn up by each Content Committee, that is, a list of those subjects which would be working outlines sent out to all those interested either in studying themselves, or in distributing to others.

He believed that if the syllabus was drawn up, the men could be assigned pamphlets to write. They would be more likely to write if given a definite subject to write on with the length required and other specifications.

For instance, the Political Science Committee wanted six bulletins to be issued during the year. These would be a discussion of things on which Catholics agree and another series of questions which are moot.

**Program for the Central Office**

The conference then took up the importance of the ISO headquarters as distinct from the ISS or Graduate School.

Father Talbot introduced the subject of the need for ideological control and the importance of setting men aside to correlate the various interests and to weld them together into a uniform and unified entity. He believed that there was a need for a man from each Province to be assigned to the work of the ISO.

The ISO Central Headquarters needed a group of specialists or better, men with a broad vision of general problems and general interests, who could assimilate the ideas, guide the committees and master the techniques. Hence, the ISO Central Office would become strictly a house of experts.

Could they be detached immediately? Or must we wait until later until the ISS had trained men? Father Robinson believed that there was need for such a house and that such a house would be developed. The makeup of such a house, the work that it did, the type of men who would be selected, was then discussed by the men, though the actual decisions on practical details was left for a later meeting.

But in general it was agreed that there was a need for men to push the committees, to edit publications, to originate ideas, and to act as a coordinating influence.

When asked if the professors of the ISS could handle this, Father Brown said he believed that could only be decided by the actual weight of their teaching job.



# The General Conferences

Monday Morning, June 19, 1944

## The History of the ISO . . . Father Maher

THE meeting opened at 9:30 with prayer by Reverend Father Assistant. After brief announcements by Father Lord, Father Maher, at the request of the Conference, gave a background picture of the antecedence of the ISO:

In 1935 the General Congregation, inspired by the late Father General, had brought forth the General Decrees which are the Magna Charta of our social work.

Of the many committees that grew out of the General Congregation, Father General was most interested in the one on the Society and its future social program. This received most attention and most concentrated interest. Father General quite freely confessed that the job of social reconstruction was too big for the Society to pretend to do it alone. Yet, Father General kept insisting that we must work "*pro nostra parte*" that is, as best we can, to the very best of our ability,—that we must throw all possible energies into the social need.

Father General was led by the immediate historic needs of the times, the rise of Hitlerism, the strength of Communism, the new political philosophies that he saw springing up everywhere in Europe.

As a member of the Committee for the Reformation of Social Order Father Maher himself had met the men who had been doing outstanding work for the Society and through these men he learned much of world conditions. The work of these men and their observations were later the basis of the Social Decrees.

## American Social Apostolate

Father General knew that the American Jesuits possessed a body of men who could carry out the social apostolate if once it was placed as an obligation before them. So he thought especially of America in this connection. We ourselves know that for years we were not as social-minded as we might have been. In America the Society, wherever it had been established, had taken deep root, had built projects which it expected to make permanent. The Jesuits felt quite sure that their educational institutions would continue without interruption.

In Europe things had been different. Jesuits had started their apostolates of education, planted and seen their work pulled up, replanted, and watched it pulled up again. As a consequence, during the periods when their educational work was at a low ebb, they had turned to the social apostolate.

Our educational apostolate has been uninterrupted with the result that we have not the same social spirit that prevailed among European Jesuits.

For the development of the social apostolate in America there is real need for education.

It is important to remember that the Society never picks out any one exclusive field as its main ministry. It always refers to this or that work as "one of the main ministries." Usually this means that it is a work that is immediately needed here and now.

Father Maher explained that there is no question of comparison between education and the social apostolate. Both are good and both are necessary.

But our immediate need is to educate our own men more and more to the value, opportunities, and techniques of the social apostolate.

Our job is the reconversion of our attitude, not necessarily a swift process and hence one in which we must not display impatience.

Very importantly we look to the young in the Society, to the men who will come out in a few years and for whose educated and developed enthusiasms along social lines, we must provide a machine ready to do the work. This is the task of the ISO.

## Social Action through Jesuit Ministries

The ISO must acquaint Jesuits with the social theory of the Church and implement this social theory along Jesuit lines. First of all we must use the means at hand, the Jesuit ministries which already exist.

No organization in the United States is better equipped than the Society to undertake a mission of social reform.

The ISO must coordinate and direct; it must give spirit to the movement; it must spread the social apostolate to the people of the United States. Hence there is need for the development of an intellectual appreciation of this social field. According to the directions of the General Congregation the Theologians and the Philosophers should be given the fundamentals of the social apostolate to which later on specialized knowledge must be added. For the effective presentation of social education, the technically trained experts must be developed and trained to develop others.

This educational program is the work of the Institute of Social Studies.

This ISS could exist without the ISO. The ISO in consequence, is broader than the ISS.

The Fathers Provincial have established the ISS. St. Louis University is to see its opening in September as one of its departments. It will train Jesuits and non-Jesuits—priests, religious, laymen and laywomen, all of whom must learn and spread the social apostolate. In the ISS a Jesuit faculty will predominate, but non-Jesuit teachers will not be excluded.

The ISS is to train the intellectual leaders for the social apostolate. The second factor in the development of the ISO is a physical center for social work.

This physical center is not an idea imported from Europe, but it is a fulfillment of a general order issued by the Society to the whole world. The ISO will never be complete until such a physical center has been set up and is actually functioning.

Father Maher said that the Director of the Action Populaire told him it would be a mistake for America to copy their organizational arrangements in Paris. Our physical center must be adapted to the conditions as they exist in the United States.

However, there must be such a center to which people can turn for guidance along social lines and from which will come a steady stream of help to those concerned with a social apostolate everywhere.

Father Graham in the research work that he is doing has the actual beginnings of such a center. His work must be increased as a library is built up and as the needs for literature and social helps are supplied by the development of a staff with adequate facilities.

The third element in the ISO is "you Jesuits."

There was some doubt expressed about the wisdom of calling this Conference this year. But in the end the meeting was regarded as essential.

The intellectual stimulus that has developed since last year's convention, the difficulties that have been surmounted and the spirit that has been developed all made last year's conference eminently worthwhile. The extent to which the social spirit of the Assistancy has developed within the last year more than justifies the labors of that first conference.

## "Action Today"

Last year the movement was incipient and broad and general in its work. This year it must be specific. The committees are now to put you to work—you who are the delegates, the communities you represent, Jesuits everywhere.

"Action today." That should be the slogan of this Conference.

Last year, for example, you considered the question of family retreats. This year the question is what did you do about these family retreats and what will you do to promote them during the year to come. The committees have to get the work done. The need of this social work should be the impulse of the work itself.

Hence, the ISO, according to Father Maher, had three basic elements:

1. The Institute of Social Studies on a graduate level.
2. A physical center as the Office of the ISO.
3. The active functioning of Jesuits themselves everywhere.

Father Maher extended his own personal thanks in his official capacity and the thanks of the Society to the men who had gathered for the Conference. He expressed the sincere conviction that the late Father General was intimately interested in the proceedings and very close to those who were working for the ISO.

Father Robinson then presented the outline for the Institute of Social Studies. He himself had been given a three months' furlough from his office of provincial in order to organize the School.

Father Lord then gave a brief report of the year's work, following which the roll was called.

Each man responded by giving his name, his personal job, and then his social interests and work.

At the conclusion of the roll call the Chairmen of the Content Committees each presented a brief report of the year's work. This was interrupted by recess at 11:45.

## Monday Afternoon, June 19, 1944

The meeting was opened with prayer by Father Sweeney. Father Lord outlined the new committee arrangement which had been drawn up by Father Lyons in collaboration with Father Wirtenberger. The Content Committees through their Chairmen then presented the remainder of their reports.

Following this, the Conference broke up into the Content Committees which convened for two hours, each carrying out its specific program.



**Monday Evening, June 19, 1944**

## **Communism . . . Father Feely**

The meeting opened with prayer by Father Smith, Rector of Saint Joseph's College, Philadelphia.

The meeting was turned over to a discussion of Communism with Father Ray Feely leading the discussion. Father Feely began by explaining that he did not profess to be an expert, excepting so far that he was expert in provoking controversy. He was presenting Communism, however, as one of the major problems of the present day and not as something out of a controversial past. He wished to define Communism by describing it. In this he was following the same description that was laid down by the last General Congregation. Communism was Stalinism. In Mexico it was being discovered to be imperialistic Stalinism.

Hence, he was discussing it not as an economic system, nor as a philosophical principle, but as a reality existing in the world today. It had its roots in Leninism and was a factual situation that had to be faced.

## **Dangerous Alliance**

At the present time the problems were increased by our military alliance with the U. S. S. R. against a common adversary. But we did not have a union for a common objective.

Stalinism affects the interests of every one of the committees since it reaches out to economics, the family, industrial relations, interracial justice and Pan Americanism.

The problem of Communism came up slightly in connection with the Conference last year but it is much more important today.

Father Feely said that he was speaking as a priest, not as a man discussing postwar economic conditions, the establishment of air bases and trade relations between the nations. He was not speaking of Russia as a nation but of an "ism," of which Russia has become the embodiment.

Indeed he would have to waive the question of policies following the war in favor of the discussion of that atheistic Communism which had been so seriously considered in the last General Congregation. He reread for the group a section of the Decree published in 1938.

Though he was quoting from 1938, he had seriously tried to keep up with modern contemporaneous Communism which he regarded as the real issue. Right now many a priest like many a labor leader had been lulled into believing that Communism was not a menace.

In approaching the problem we had to learn that the U. S. S. R. is rapidly becoming the dominant nation of the world. Its relationships to the United States are becoming much closer. Its present stand will determine much of its future history. We are fighting a war on the side of the U. S. S. R. and are impressed with the strength of the Russian Army and their impact on the present war.

As a result of the changing attitude toward Russia one important Catholic publishing firm was withdrawing all its pamphlets against Communism.

A general feeling was growing among people that the U. S. S. R. would be content with its old boundaries and perhaps new spheres of influence, both of which were merely to be guarantees that Russia would not be engaged in another war. Father Feely believed, however, that this was far from the complete question.

Whatever the surface changes, Stalinism and its attitude toward religion and economics was basically unchanged, and Father Feely quoted what he regarded as important authorities who believed exactly as he did.

## **Widening Influence of U.S.S.R.**

In the future the U. S. S. R. did not intend to extend by military might upon its pre-war basis. Instead, it was important to note its new approaches. It was building up the Free German Movement, the Free Poland Movement, the Communist Party in Italy, supporting Tito, and the close associates of deGaulle, and thus extending a powerful circle of influence and growth.

Unfortunately it is impossible to buy in America a full set of Stalin's or Lenin's books. In them their policy is clearly indicated. For Stalin has merely advanced Lenin's plan. But those who know the books know that the new movements are part of a technique. In the original plan Communist groups were to be set up everywhere. Frictions were to be created within the various countries. Moscow would be on the Communist side. When the friction grew intense and conflicts sharp, the Communists would be ready, united, and prepared to take over while the others were in confusion.

It was notable that the New York Times could report that the first newspaper published in freed Rome was the *Catholic Communist*.

All over Europe Russia is creating spheres of influence,—in Latvia, Estonia, and Poland. Pressures were being exercised on every European country, notably on France, Italy, and Spain.

Father Feely believed that no promise of Stalin's could be believed. Ambassador Davies either misstated the facts or accepted the policy that the end justified the means when he said that Russia never broke a promise. There had been non-aggression pacts with Latvia, Finland, and Poland at the very time when the U. S. S. R. attacked. It was about time that we of the U. S. stopped asking whether we could and would collaborate with the U. S. S. R. and demanded to know whether the U. S. S. R. has any intention of collaborating with us. It was about time that the U. S. S. R. state clearly its terms, programs, attitude, peace program for the world to read.

Stalinism simply cannot be trusted because it is basically atheistic, and as such is non-ethical. Stalin is perfectly willing to sit down with a priest and talk peace or, if expediency demands, kill a thousand Catholics tomorrow. The only ethical principle recognized is whether or not this particular action improves the standing and progress of Communistic cause.

So even though peace treaties are signed and promises given, they are given by men who do not regard ethics and morality as having any existence.

The breakdown of the U. S. S. R. into sixteen states was really the beginning of the assimilation of the other states which surrounded Russia. They will be encouraged, "democratically," to ask for admission into the U. S. S. R. We have long since learned that a small Communist minority knows how to swing an election—as they do in labor unions. If the nations "democratically" vote to join the Soviet, we have no excuse for going to war to prevent the action.

Father Feely frankly believed that the dissolution of the Third International was nothing more than subterfuge. If by the Third International was meant that organization that was called together very rarely for big public meetings, a dissolution had taken place. If it meant the one man who aimed at world revolution and the group of Communists who strictly followed the Party Line, it is as much alive as ever.

## **Opportunist U.S.S.R.**

In November, 1933, the United States recognized the U. S. S. R. Letters were passed between Litvinov and Roosevelt. The Soviet Government promised to have nothing to do with any party that had as its objective overthrowing the Government of the United States. Actually it never made any pretense of living up to this promise. Yet, only once did our State Department make a mild protest at the continued interference with our form of government.

If they failed in this particular case, why should we believe their fresh promises now?

America passed a law requiring that all agents of foreign nations be registered as such. Immediately the United States Communist Party cut its connection with the U. S. S. R. to protect itself against this law. The action was a simple subterfuge, the same sort of dissimulation that was exercised in the supposed dissolution of the International Comintern.

Even the platform on which Earl Browder campaigned must first be submitted to the Party in the U. S. S. R.

The Party Line follows Moscow in everything, notably the attitude toward the war. Overnight the "British Imperialistic War" became "the people's war" and the "war on Fascism," when Germany attacked Russia.

There have been changes in the U. S. S. R., but they are temporary and in no sense permanent.

The economic change means that the profit motive has to a large extent been restored. This happened previously in 1921 to 1925 under the NEP. It was dropped when the Five Year Plan came into effect. It has been restored once more.

This constantly changing economic policy is part of the zig-zag process justified by the principle that what helps the Party is necessarily good.

There have been some changes in the religious attitude. Religious changes happened before. The Metropolitan Sergius was recognized on a former occasion and at the very height of religious persecution announced that there was none. Previously there was a resurgence of Protestantism which was encouraged for a time and then swiftly and completely cut off.

The present religious change is merely in order to facilitate getting along with those Christian nations which will sit at the peace table and eliminate their doubts and suspicions. However Father Feely said that he did believe the Fathers of the Collegium Russicum were allowed to preach and exercise their religious ministry in the U. S. S. R.

Father Feely said that for Communism he was using the term "Red Fascism." As a totalitarian form of government it was and necessarily always would be anti-Catholic.

Other apparent changes are the swing to nationalism as against former internationalism. This has grown out of the defense of their



country against the Germans. Unquestionably the Russians have been valorous, but valor is no proof of virtue. The Japs have proved valorous fighters, too.

Apparently the essential difference between Trotskyism and Stalinism was merely a question of tempo.

Stalinism held that first you had to build a powerful state strong enough to take care of any outside adversary before you could tackle a world revolution.

Trotskyism wanted to do the thing everywhere and at once.

Apparently Stalinism was the smart and wise policy.

The new technique in the United States has been used to lull us to sleep by stressing the need of military unity, by using democratic slogans and by working entirely along political lines. Because of our gratitude to the Russian Army we have been giving the Communists a free line, for example, the Navy and Army both plan to destroy all the records of Communistic activities in the armed forces.

The U. S. S. R. is aware that we will not fight World War Number Three in order to prevent the advance of Stalinism.

Hence, as priests we have to realize that the Catholic Church faces a situation that is growing in intensity of danger. We cannot stop Stalinism in Europe. What we can do in the United States remains a question.

A dozen ISO's could not do the work.

But at least we cannot be deceived by the "extended-hand policy" which is now current among the Communists.

### Open-House Discussion of Communism

Father Graham referred at once to the discussion between himself and Father Feely which was being featured in the current issue of the ISO Bulletin.

He took the stand that Father Feely's attitude represented a very dangerous tendency.

His position was dangerous because other issues were at stake right now, besides the mere question of stopping Communism. We had an immediate need to eliminate the threat of future war.

Before the U. S. S. R. took part in the present war, it was proper enough to regard it as public enemy number one.

Yet this attitude tended further to alienate Russia and to drive the Communist movement dangerously underground.

The dissolution of the Comintern was a consideration by Stalin to the fact that it was a hindrance to the success of the Communists' own policies.

As far as the world was concerned, Stalin rejected the Communist Party outside of Russia and by rejecting it, he gave it the protection of the United States Constitution. In thinking of Communism we must make a clear distinction: The U. S. S. R. is a sovereign state and must so be regarded; Communism is a political party and must be so considered.

The Communists in the United States who are members of this party can make trouble and should be considered as potential trouble-makers. The U. S. S. R. has already found that Communism is a difficult thing to carry out in a complex situation.

So our policy should be to be stern with the United States Communists; but it is a bad policy to be stern with the U. S. S. R.

Right now Stalin has the greatest military force in Europe. He is, as everyone knows, a pragmatic atheist. But we have as our immediate objective the job of stabilizing peace in Europe, and if we continue the policy of fighting the U. S. S. R., we establish a permanent red peril continuously threatening the peace of Europe.

We must welcome Stalin into open diplomacy and play ball with him to the extent of our powers. If we take the attitude of Father Feely and regard him as an essential enemy, we are simply paving the way for inevitable war.

As a matter of fact, the Russian foreign policy has changed and the chief authority quoted by Father Feely has admitted that the policy changed. Stalin's policy is always fluid and as such it is capable of being affected by us and by other forces.

There has been a vast change on the subject of nationalism so that the new Russia grows more and more like the old Russia.

We would make a mistake if we forced the new Russia to be our enemy, to prepare for war, and to go underground.

### to Peace with Capitalism

Our policy should be to collaborate with Stalin without any gesture of appeasement. We must keep our force strong since Stalin recognizes only force, but we must not treat the U. S. S. R. as if it were always wrong and always our enemy. The Hearst papers are creating such an attitude and forcing Stalin to be an open enemy. Such a policy means that after this war we would be bound to have another.

Father Feely felt that now the delegates would more than ever want to read the discussion between himself and Father Graham in the ISO Bulletin.

He believed that we should remember that both Stalin and Lenin never foresaw any permanent peace as long as there were capitalistic states left. The only permanently peaceful world will be a worldwide Soviet state.

Father White felt that we were missing the point. It was going to do no good to beat Communism and to fight Stalin while we supported a system little better than Communism itself. We need to reevaluate private property. We upheld the theory of stewardship, yet defended ownership "in fee simple" and accepted an attitude toward wealth that creates a proletariat.

Father Feely asked that the question of Communism alone be discussed since the rest of the convention was concerned with Father White's positive approach.

Father O'Connor came out strongly for Father Feely's position. Litvinov had made an agreement which had not been kept. Stalin was no more trustworthy.

All our other discussions might prove futile if we did not face this question of militant Communism for no just world order would be possible with Communism in the world and the U. S. S. R. on the march.

Was there anything that we could do positively about the question? Was Europe hopelessly lost to Communism? Father Feely said that he was raising the question from the merely natural point of view; the supernatural aspects of what God could and might do were not taken into consideration.

Father McKenna believed that Europe was linked with Communist cells operating with a brilliant technique. In the United States we have to create a counter process of devoted men and women dominated by the democratic technique.

Father Talbot asked that the question of the United States Communist be brought up. Father Smith said that a year ago he had been very well posted on Communism, but during the current year he had been so busy that he had not kept up as he would like to. However, he believed we could all agree that it was impossible to lick something with nothing. You have to offer something better than the thing you are fighting to suppress.

### Communist Politicians

In America for the past ten years there really have been no theoretical Communists in the sense of those working for economic ends. Their processes have been entirely political. Capitalism, the class war, atheism, have all been soft-pedalled. Now the total approach is on the basis of winning the war and winning the peace.

One Brooklyn group of 18,000 workers numbers 13,000 members of the CIO. Of these, 150 are Communists and they control the rest. A number of the Catholic men approached Father Smith about developing leaders through study groups. They brought a young Irish Catholic, intelligent and well dressed, as one who knew the facts and could be of enormous help. Father Smith accepted him only to find that he had been (and possibly still was) a member of the Communist party. At the present time inside the CIO the anti-Communist elements hold the balance of power, but the Communists are powerful in several unions and are growing in power in others. The new Political Action Committee of the CIO is going to be dangerous. It indicates an alliance with the Communists. If it puts over the fourth term, patronage will go to the Communist groups. It is serving to focus and crystalize anti-union feeling.

Mike Quill, a well known Communist, is now playing his Irish antecedents to gain Irish support. He refers to his interviews with the Archbishop, implying close friendship, though the interviews may have been interviews in which he was rebuked.

The New York police have listed 65,000 Communists in New York City. There may be many more.

We have nothing to meet the situation, nor will we have until we have developed a better technique, more zeal, more spirit of sacrifice.

As for Europe, we must not forget the devotion to Our Lady of Fatima. Our Lady has promised the conversion of the U. S. S. R. if and when the world is consecrated to the Immaculate Heart of Mary.

Father LaFarge presented his thanks to Father Feely for bringing the matter of Communism into sharp focus. Undoubtedly we need to be alert and to remain alert.

"America" had never failed to keep its file on Communism up to date. But what was there that we must do? If we use proper psychology and approach, it is easy to beat Communism. Communists constantly blunder and are known to be clumsy.

Whether the changes are real or not, the attitude back of them is Machiavellian.

Experts like Sorokin believe the changes are real. He maintains that the revolution has played out. Indeed, all revolutionists do play out. So many authors and experts are inclined to think that the Soviet Revolution has changed because it too has played out.

Communism is not the only nor perhaps the supreme danger.



It is more than likely than racism and nationalism are more dangerous still.

Communism is not difficult to attack since it is not subtle and it is not difficult to understand. So, though it is important to keep alert to Communism, to its tricks and to its techniques, and though it is essential to recognize it as a great danger today, it is a terrible mistake to make any program center around fighting Communism.

The weakness of the Catholic position is not Communism, but the failure to be concerned with our own social program. Our mistake is our failure to build into our entire educational system the principles of our social platform.

The Director of the Action Populaire had expressed to Father LaFarge his regret that many Catholics seemed to become aroused to social problems through a fear of the Communists. We must not be led to social reformations merely because these are an answer to Communism or socialism.

If we have our integrated social program, if we believe in it, teach it and live according to it, Communism will fail in the United States. Communists are not afraid of anti-Communists, any more than they are afraid of the Dies Committee.

But they are frankly afraid of our constructive ideas of social justice as they are afraid of social-minded Catholics. Father LaFarge said he had found in New York City that a Catholic who had a sound integrated social program was the person whom the Communists dread. They were frankly afraid of the papal program.

Too many Catholics in France had become interested in an anti-Communist program instead of being interested in the Catholic social program.

If we believe our Catholic social program, integrate it, live it, we need not worry about Communism. Indeed, we are unwise to over-emphasize the dangers of Communism when there are also decided dangers in anti-Communism.

**Wednesday Evening, June 21, 1944**

### **Pattern for Peace . . . Father Conway**

The general meeting brought together all the delegates at seven o'clock.

The meeting was opened with a prayer by Father Rooney. Father Edward A. Conway had been asked to present to the Conference the work on the Seven Point Pattern for Peace.

Father Conway said that though the ISO had disclaimed to have originated the Pattern for Peace, still that Pattern for Peace could not have reached maturity without the help of the ISO.

The success of the Pattern for Peace depends on reaching millions of people within the next three months. For that reason the ISO is so terribly important. If this group throws its manpower behind the Pattern, millions will hear of it. Hence, his hope to enlist the support of the Jesuits behind the educational program necessary for the success of the Pattern for Peace.

The ISO has already done a great deal on this educational program through its publications and through its individuals. Father Conway mentioned articles on the Pattern in *America* and *The Queen's Work*. He told how Father Louis Gallagher had given eighteen talks and Father Ahern thirty talks on the Pattern. If we had all done similar work, the Pattern for Peace would have been enormously advanced.

The Pattern now has the benediction of the hierarchy. This blessing was limited at the beginning but gradually more and more Bishops have been taking part in civic programs. They have appeared in the demonstrations along with parallel dignitaries from Protestant and Jewish groups in Syracuse, San Antonio, Gary and Toledo. Toledo, by the way, was the first city to hold an entire week of educational program. The newspapers ran full-page advertisements and published daily columns. The busses and cars carried signs. The Pattern was brought to the man in the street beyond the 3500 who attended the mass meeting.

This type of program must be multiplied. The signers of the Pattern have gone to the State Department and to the Senators. They have said, "Watch these church people; for the first time they are uniting behind a program." The skeptical politicians have asked, "Does this Pattern represent merely the signers, or the minds of the people?"

If the minds of the people are involved, this means votes and the politicians are interested.

Right now the need is for local leaders to go to the Bishops to present to them this authorized program and tell them that locally it must be put over. The Bishops can be guaranteed cooperation, the full sanction of the Administrative Board of the Bishops and an experienced program which is relatively simple to put over.

Father Conway said that within the last few weeks he had become the official representative of the Social Action Department of the

National Catholic Welfare Conference which gives his work a new standing.

Father Conway advised Jesuits to start an agitation in their communities for a local program. It will get the fullest cooperation and the experience of the other cities will be made available.

The ISO simply must back the Pattern for Peace, since it is the one Christian basis on which the peace treaty can be founded.

Father Conway can be reached at the National Catholic Welfare Conference in Washington.

He said that the local rallies were put on by local initiative but with centralized support. Usually a layman and a clergyman from each of the three denominations made up a committee of six members. Each group invited from outside an important representative of their faith. The Catholic Bishop represented the Catholics, the Protestant Bishop the Protestants, and the leading Jewish Rabbi, the Jews. Quite aside from the peace aspects, the people were impressed by this united position of the religious bodies on a policy which evolved the future security of the country.

Each religious group usually paid the expenses of its own speaker. Other expenses have proved to be merely nominal.

The Conference in St. Louis differed from the others in that it was a part of the public institutes sponsored by the Carnegie Institute. Father Conway had urged the Carnegie people to vitalize their institutes by using the Pattern. This they had agreed to do, but used it for only a part of their institute.

### **Sinarchism in Mexico . . . Father Castiello**

Father Castiello had been invited as the representative from Mexico. Father Castiello was educated in England at Stonyhurst and talked at the request of the delegates on the subject of the Church in Mexico and the Sinarquists in Mexico. Father Castiello said that, paraphrasing an old expression, Mexico was, from the viewpoint of an American, an enigma wrapped in a riddle and shut up in a puzzle. We were kept apart by difference of language, religion, custom, historic tradition, mother country, and background. Hence, misunderstandings had been inevitable and regrettably long and painful.

Notwithstanding these difficulties in both nations there existed a reality that was capable of binding them together in a unity of understanding and good will—the Catholic faith.

Catholic thought in the United States at the beginning had slight influence on public life but with time, Catholic thought and Catholics began to affect everybody everywhere.

Two years ago at the Inter-American Seminar the Latin American delegates expressed one unanimous conviction: that if anything should ever happen to America, the two strongest moral forces that would remain would be Labor and Catholicism.

### **Blundering Foreign Policy**

Yet so far American Catholics have done nothing to influence American foreign policy regarding Latin America. In the main that policy has been clumsy, unfair, inept, creating profound bitternesses and arousing deep and secret hostilities. As a result there has been great inward pressure in Latin America against the United States as a government. Latin Americans regard the Monroe Doctrine as unilateral, as of benefit to the United States only. It cut off Latin America from the source of its culture to the benefit of the United States but not necessarily to the benefit of the twenty-two other nations which actually are united in language and culture though separated from the United States.

The citizens of the United States have a genius for industry, organization, and invention. They have a great gift for making money and for increasing the comforts and luxuries of life. Latin Americans might well have stood united. That they broke down was largely due to American foreign policy. The present world war proved that the Monroe Doctrine had failed. It was not reasonable to expect Latin Americans to turn with enthusiasm to those who had frankly despised them and often exploited them.

The Good Neighbor Policy sounded ironic in Latin American ears. What it did was pull Latin America into the war and soil it with a Soviet relationship, the effects of which no one can foresee.

Yet the Latin Americas clearly saw the great objective of the war, the destruction of a horrible anti-Catholic revolution. The Latin Americans knew that though history is woven by the free will of men, still the providence of God has much to do with the pattern. So it happens that the Americas fought together against a common enemy in what may be the turning point of our relationships. Everyone saw that they must put aside hard feelings and bitterness and collaborate to the extent of their power.

We are learning that in both our nationalist groups Christ does stand as the central figure and the Blessed Virgin is loved in America too. The Latin Americans have been very glad to welcome those Bishops and Catholics who came on friendly missions.



The Inter-American Seminar conducted by the National Catholic Welfare Conference was welcomed by the Latin Americans. The activities which developed out of it still go on and are affecting profoundly Latin Americans of various classes.

It would be sad indeed if the Jesuits came at the end of a movement so far that reason Father Castiello said that he was especially glad to be permitted to address the ISO Conference.

Historically certain dogmas seem to stand out at certain times in the Church's history. Right now the dogma of the Church's catholicity, its universality, is in the foreground. The Church believes that all the world is made up of one identical human race, of one blood, one destiny, one Redemption. Formerly in this big world the theory could remain a theory. It was possible to believe that dogma without doing much about it. But now the world is very small. So we have an opportunity of acting upon our belief in the unity of the human race.

The Church has always recognized that there are differences of customs and language, but beyond these differences, the essential unity remained.

Consequently it is possible for isolation to be something like a heresy. We must look over the horizons of our own country to the vast horizons which bind the citizens in a united world.

Catholics need to know and love all others.

Sinarquism has accepted this doctrine. Its leaders have meditated on it deeply and well. It underlies the work of the Sinarquists.

To know and understand Latin Americans one must remember that the Latin American is a deeply religious person. Father Castiello asked his hearers to note that he did not say Catholic but religious. Long before the coming of Spain the Mexican man or woman was fundamentally a deeply religious person.

On that natural religion it had been possible to build Catholicism. Faith once more rested on the natural impulse deep in the national character.

### Religious Nationalism

Hence the complicated religious question in Mexico cannot be missed. The nationalism of a Mexican is founded on his religious convictions and this feeling has grown under the Catholic Church. Citizenship was an idea that came very late and had little to do with his national consciousness.

As a consequence, the Catholic Church undoubtedly exercises a tremendous pressure on Mexico and on all Latin America. Catholicism as a social force is the only one to keep together and to advance the culture of these Latin nations.

There are other forces, but they are relatively few and weak in comparison. Industry or government has nothing like the power over the minds of the people that the Church has.

On the coming of independence, Masonry took command, a Masonry that was largely guided by the Masons of the United States.

They found a problem which to them was politically difficult. The government did not know how to govern. The people were not interested in government.

This condition lasts up to the present time. When the President speaks or makes a public appearance, practically no one pays any attention. When an Archbishop comes to a village, the whole village turns out, wears the gala dress, has its bands, and makes the event an occasion.

The new government decided that it would call the Catholic attitude toward life fanaticism and all Catholics fanatics. By this they meant that the Church exercised a social power which the government could not pretend to have. The Latin American man or woman turns toward religion where other nationals might turn toward government. Quite true, the principle of rendering to Caesar the things that are Caesar's and to God the things that are God's holds. The Latin American believes that God has a right to much more than might be conceded to Him elsewhere and often Caesar had little reason for esteem or respect.

### Mexican Unity Founded on Catholicity

The essential social structure of Mexico is something that must also be remembered. If the United States is heterogeneous, Mexico is much more so. Life has been built on a series of social strata.

The top stratum is basically European in origin, though it has been in Mexico for generations. This stratum consisted of the descendants of the French, Spanish, and English. It was against this stratum that the United States foreign policy struck first and hardest. This upper stratum was made up of men and women usually good Catholics, wealthy and land-owning.

Intellectuals who in the main do not come from Catholic sources compose the second stratum. They are from the nationalist schools and as such are liberal and materialistic.

The next stratum is the middle class consisting of a variety of groups highly differentiated. These are the fine Mexican people living on the land in many cases and usually strong Catholics. They range from strictly middle class down to peons.

Then come the Indians who again are widely differentiated, ranging all the way from the thoroughly civilized down to the isolated races who do not even speak Spanish.

Between all these strata the only unity is the Catholic Faith. Our Lady of Guadalupe is actually the symbol of the unity of Mexico. This is so true that Calles during the height of his persecution of the Church gave a five-thousand-dollar altar to the shrine of Guadalupe.

Or, taking another instance, the Lake of the Flowers is the Venice of Mexico, a playground where everyone goes to sing and picnic. A Jesuit priest wanted a religious procession with the Blessed Sacrament guided on a gondola. At first he did not ask the government since that would mean a refusal. The alternative is to ask the government and be refused, or to go ahead and take your chances. However, before the procession, some of his people were frightened, feared sacrilege to the Blessed Sacrament and applied to the government officials. They ruled that the Blessed Sacrament could not be carried. But if in the gondola Our Lady of Guadalupe was placed, this would be considered to be the symbol of Mexico.

### The Christero Revolution

Americans think of Mexico as a land of many revolutions. As a matter of fact there was only one revolution with a real unity in its various manifestations. The government decided to fight the Church and the economic system with which it claimed the Church was connected. It attacked the rich who in the main were good charitable people. Father Castiello said, however, that in all honesty he must doubt whether or not Mexican Catholics had not been too late in accepting the principles of the Papal Social Revolution.

It is important to remember that the Church lived with the social system but was not essentially involved in it.

The government determined that henceforth all Mexicans and all Mexican life would depend entirely upon the state. There was no question of liberty for anyone. Instead, labor, the farmers, all social movements would be entirely dependent upon the government.

So the Catholic Church was driven back to the sacristy and the government set itself to take over the land, education, industry, labor, all forms of life.

To secure this it employed every type of force; all the property of the Church was confiscated, its Churches and schools closed, its priests shorn of all political rights.

But Calles centered his revolution on education. The Church must never again be allowed to educate. This was written into the Third Article of the Constitution which makes socialistic, and at present Communistic, education obligatory in all schools.

For a long time the revolution could not touch the University where real democracy continued to live and where the tone was notably Catholic. But even now the University is being taken over by the anti-Christians.

### Right to Rebel

Against this depressed state of the Church rose the Christero Revolution. Calles while he was in power was so utterly unjust and ruthless that he forced Catholics to rise against him. The thinking Catholics reread Bellarmine and Suarez and realized their right to rebel against unjust government. There was no hope either in Mexico or in the United States, since in the worst days of the persecution the Mexican Catholics saw Calles and Morrow lunching together. When the Revolution began, the Christeros took up arms. They made terrible sacrifices. They ran frightful dangers since they actually had to get the guns and soldiers and steal the ammunition from the government before they could fight successfully.

But only their religious ideas and ideals served to drive the Revolution on. Civil rights and the desire for liberty would have not been enough to inspire the Revolutionists. They felt that they were battling for Christ and the Catholic Church.

Father Castiello made a comparison between the Irish fighting the English and the Mexicans fighting for their freedom. When the Irish fought the English, they fought as members of a different nationality. When the Christero fought Calles and his group, they fought as Catholic Mexicans against persecutors who were also Mexicans.

Every effort was made to enlist the active support of the hierarchy and the appearance was that the Catholic Church was leading the Revolution—which was not true.

The era was dark and desperate, especially when the authority in Rome decreed that the Revolution must be stopped. The chief leaders were told to make their peace with the government. Obediently they laid down their arms, though they had no trust in Calles even when he



promised freedom and peace for the Church and immunity for themselves. They knew their lives were not worth a penny, and saw it proved when all but one or two of the leaders were shot within a few months after the surrender.

Following this Revolution there seemed to be nothing more that could be done. The Mexican Catholic question was so misunderstood in America that they could not hope for a hearing. So the life of a Catholic Mexican was a very poor life, and the situation seemed entirely desperate.

But there were a few young men strong enough to try again and to start once more on the road to Mexican freedom and freedom for the Church.

Naturally, with the anti-Catholic laws on the books, their enemies in power, and the United States unfriendly to any type of rebellion, they could not start openly. If they did, they would be immediately crushed, especially by the action of the United States. Hence, from the beginning until quite recent times the Sinarquist movement was necessarily a secret one.

It started off to create a civic movement but one that would not be either military or political. Only when they were sure they were strong enough, would they invade the political field. No religious question would be raised. The Mexican interests alone would be considered.

But wisely they set themselves to find out what would be their way to influence or invade the foreign policy of the United States. They tried to get their case presented convincingly to Rome. They aimed at a name that would confuse and puzzle those who heard it, which explains the unusual name, Sinarquist.

## Principles of Sinarchism

Their principles are the following:

1. They would work from below. This is where the Revolution had begun and they too started with the Indians. They meant to work up from this level.

2. Two aspects were to be developed; A. A Council of thoughtful, well educated men, who would study, read, consult, and develop the program to meet the needs of all. This group would be entirely secret. B. A visible movement with a visible head who would be known to the people and to the government.

3. The movement was to be inside the law and entirely according to the Constitution. Hence there would be no violence, no arms, no killing of anyone.

4. Nothing but their right would be their strength. They have insisted that right is in force and force is in right. But if they had the right they believed that this was force enough.

5. No clergy would be admitted into Sinarquism. Some would be regarded as counsellors but never as officials.

6. The hierarchy would be asked to take no part and as a consequence, the hierarchy has left Sinarquism entirely alone.

7. In its foreign policy it was going to try to understand the United States. Politically it is committed to a policy of friendship with the United States and when one leader took the stand of opposition to the United States government, though he was a very important man in the movement, he was dismissed.

Father Castiello spent considerable time discussing the principle of authority which was stressed in Sinarquism. For years the people of Mexico have been taught by the government to despise authority. Other, that is, than the gang who happened to be in control. As a result, a lawless generation was growing up. If the rights of the people, especially the peons and Indians were to be secured, there had to be an adequate authority. That authority according to the Sinarquists should be like the authority of the family, a parental authority which would have for its objective the good of those who obeyed. This family regime would be enforced by the people and not forced upon them. There was nothing fascist about it. Obedience to law was an essential principle of Sinarquism. Otherwise should fine laws later on be enacted, there would be no one to obey them. Without obedience to the law there could be no peace.

The secrecy about which so much point is made in anti-Sinarquist propaganda has largely disappeared. Mexicans today know very well who the leaders are and what their objectives are. The secrecy merely remains over from the days when Sinarquism had to be secret or be destroyed by those who were fighting the Church.

## The Labor Schools . . . Father Friedl

Father Smith then took over for the presentation of a discussion of the Labor School movement.

He presented Father Friedl who had been invited to give at this general meeting the same fine exposition which he had already given to the Committee on Industrial Relations. Father Friedl's experiences

at Rockhurst gave a graphic picture of the possibilities of Labor Schools in the United States.

Father Smith called attention to the fact that Father Friedl's presentation would indicate that running a Labor School was necessarily a full-time job and not something that could be done incidentally to other work.

The Crown Heights Labor School seemed to be serving a function of pump-primer. Holy Cross had developed a splendid Labor School this year. St. Louis and Philadelphia and Xavier had had splendid achievements. Scranton bade fair to be the focus of the Labor movement in Pennsylvania. Its School in Hazleton had created so much interest that the CIO was asking for four additional schools. If, Father Smith said, we lost this chance in Pennsylvania to do a magnificent job for the Labor education of the unions, we were unfit to function as an ISO. It was essential that Father Gallery be given full time on his work.

There are now eight Jesuit Labor Schools in the country, but to him Rockhurst seemed to be the queen of them all.

Father Friedl then took over and, turning directly to the scholastics who were present, said that his own experience should be the greatest encouragement to them. Sometimes they must imagine that the work of the ISO and the Labor Schools was confined to experts and highly trained men. He confessed to being just an ordinary Jesuit with ordinary training and no special studies. Hence his work should be the highest encouragement to other Jesuits who could learn that common sense combined with the course of the Society was an excellent training for work of this type.

The work at Rockhurst began with a very social-minded Rector. It grew with social-minded Bishop O'Hara who was assigned to Kansas City. The Bishop had done magnificent work in the country and was the founder of a Catholic Rural Life movement. He was broad-minded enough to see, however, that his new assignment was to an industrial center and he turned from rural life to a keen interest in industry, labor, and commerce.

The Bishop asked that something be done at Rockhurst by the community of Kansas City. Kansas City, by the way, is the kind of crossroad where industry, commerce, transportation and agriculture meet. Hence it proves an ideal spot for experiment.

In Rockhurst the local situation is a combination of social problems. The social problem anywhere is the sum of those evils brought about today by modern industrialism.

The Labor problem of Kansas City had three factors:

1. The city.
2. The country.
3. The city versus the country.

The Rockhurst program began by centering upon the city.

Father Friedl placed in charge, drew up a program to use the experienced men on the Rockhurst faculty and volunteer laymen in the community. The objective was to give the people a chance to learn how to govern themselves and to solve their own industrial problems. Hence they concentrated on the city itself but in time intend to move toward rural rehabilitation.

## Forum on Labor for Priests

The project did not start with a Labor School. Instead it gave an opportunity to Kansas City by which important people became aware of what their problems were and how they would solve them. Of this influential group the clergy, of course, was most important; hence, the first project was a forum for the priests of the city. These priests met and came to the realization that their parishes had within them all the elements that go to make up a complicated social problem.

The forum of priests was a discussion group that had a chance to try out ideas, to study the field of reconstruction and in an interchange of ideas between the faculty and the clergy themselves to clarify the ideas of both.

Industrial peace depends upon three factors:

1. Labor;
2. Management;
3. The public, which can be termed the innocent bystander.

As their work developed, the Crown Heights Labor School, just one year old, became a bright inspiration, and soon they were starting their Labor School in Kansas City.

Father Friedl called in two Catholic Labor leaders from the district the only two Catholic leaders he could locate.

They determined not to limit the Labor School to Catholics. If they limited it, they would divide the House of Labor as the Masons had done in Kansas City when they had limited their work to the Masons in the Labor Unions. A Catholic Labor School for Catholics would be resisted by the Labor leaders who would see in it a source of positive disunity.

So the limitation of the Labor School membership was merely to men with union cards.



None the less, it started with a good Catholic backbone: 65 per cent of the 120 who attended the first year were Catholics.

Since then the shift has been toward a majority of non-Catholics, though the Catholic percentage has always remained good.

But the fact remains that the Labor School has taken well with non-Catholics.

Father Friedl said that to learn Management one had to work first with Labor. Yet working with Labor at once made him the object of suspicion to a wide variety of people,—the city officials, the police and most of all the Catholic members. Were the Jesuits going "red," or at least "pink"? One young Catholic alumnus turned out to be a big help. He was in an important position and was approached by a great many who asked about the Rockhurst experiment. They aired their grouches to him. Finally he came to Father Friedl and made this suggestion, that they invite the employers to dinner and let them fire their questions.

The meeting with the employers started at 6:30 and by 11:00 no ice had been broken. Management had resisted vigorously his overtures. At this point, said Father Friedl, Saint Joseph took over.

Then one young man who had risen from the unions to be vice-president in charge of industrial relations for a large bakery spoke for the first time. He had come up from the ranks, he said, and recently he had been watching four of their drivers who had attended the Labor School. If the Labor School did as well for others as it did for these four men he was all for it.

He was the youngest member present. The oldest management representative echoed this approval. "The trouble with us employers," he said, is that we are in too much of a rush to see results. Let's give this school four years to show what it can do and let's suspend our judgment in the meantime."

### Employers' Committee

Half an hour later the management group had formed an Employers' Committee. Because it was difficult to suggest that they return to school, Father Friedl started what he called a Conference for Employers. But the same language that had been talked to the men was now talked to Management.

Father Friedl said that he determined not to be hurried and not to take haphazard steps. He built his faculty slowly and stood firmly against any policy of solving difficulties by passing a law. The Labor School then took a new direction, one concerned with public policy and good government. This happened in the election year when the Constitutional Convention of the State of Missouri was meeting. The Labor School came out in favor of it and Father Friedl became one of a committee of ten to interest people in the new Constitution.

They had learned that there was no guarantee of the rights of Labor in any state constitution except that of New York and that was a particularly positivist statement.

The Constitutional Convention has been writing the rights of Labor to organize into its Constitution of the state.

### Labor Contract

Last summer Father Friedl organized a summer session, modest in numbers but ambitious in objective. Labor and Management sat down around a table to write an ideal labor contract.

Every two weeks they met and by the end of the summer they had written two paragraphs.

The men, however, determined to work all through the winter. By the end of the winter the fourth paragraph on Management prerogatives had been written.

Father Friedl said that the experience of working with Management and Labor together had been inspiring, educational and fascinating.

Into the contract they had succeeded in writing a concrete expression of the social doctrines of the Catholic Church. Hitherto most contracts had been the expression of "gripes" and were founded for the most part on the conviction that between Labor and Management there was bound to be struggle and fight. The new contract is based entirely on the principle of collaboration.

But the two groups around the table have learned to talk the same language and for that reason they have gone along splendidly together.

Before Father Friedl left Kansas City a telephone call from a big industrial company told him that the four articles of the model contract had been written verbatim into the new contract approved by Management and the Labor Unions. Recently the representatives of the Veterans' Administration consulted Father Friedl about the possibility of academic courses in Industrial Relations. This official said that the disabled Veterans returning to school would need an academic course leading to a degree in fields of Labor and Management.

Father Friedl said that the field of industrial management on an academic basis is going to be essential if the educational interest of

returning veterans, entitled as they are to a year and a half of education, is to be caught. What about our Liberal Arts colleges jumping into work of this kind?

### Training Tells

Father Friedl said that he had seen all kinds of men come before the War Labor Board, some with counsel and some without. He began to realize that regular counsel for either Management or Labor Union might be an unnecessary expense. A good representative of either Management or Labor was all that was needed.

Father Friedl tried to analyze what made the impression that was created by some men who came before the Board. They could think, talk, seemed to have a background, and presented their facts persuasively. He tried to analyze what it was that made these leaders in Management and Labor Unions stand out impressively.

He believed that their characteristics were the result of the very things which the Liberal Arts Colleges teach. So he is convinced that the Liberal Arts College must be preserved even in the Industrial Relations degree.

Rockhurst has built up a degree of Bachelor of Industrial Relations. This is really the B. S. Degree in the course of which three years are given over largely to Liberal Arts subjects with a fourth year of intense specialization in Industrial Relations.

Whether the graduate of such a course turns toward Management or Labor will determine what electives he will choose.

Permission had been given by Father Provincial for this new course and it would be part of the curriculum offered by Rockhurst this year.

Thursday Evening, June 22, 1944

### The Jesuit Alumni Committee . . . Father Zema

The meeting was opened with prayer by Father Muntsch.

Father Zema had come at the request of Father Lord to talk to the delegates about the need and possibilities of Jesuit Alumni Associations.

Father Zema began by stressing the fact that we have to cultivate our Alumni, to organize alumni associations where they do not exist, and where they are dormant to rouse them to new life.

The relation between the Alumni Associations and the ISO is a field with great possibilities. The Jesuit Alumni are a potential channel for ISO activities simply without limit.

Father Zema called attention to the letter of Reverend Father General published in 1932 in which he explicitly called for the development of our Alumni Associations and the arousing of those which existed but are in a quiescent state.

Father Zema stressed the fact that Alumni Associations are difficult to build, that they take time and patience though in the end they are vastly gratifying.

In order to build up an effective Alumni Association Father Zema advocated that first a series of general meetings be held, interesting and social in character.

If Alumni have gotten accustomed to returning to enjoyable meetings, it is then possible to bring up the question of dividing them into effective working groups.

Secular universities devote a great deal of time to their Alumni. Princeton has 31 Alumni Associations and Columbia 89. The objective that they lay down is an Alumni Association to service and train the graduates to an understanding of their university and a closer relationship with its activities.

Money and soliciting in general must be watched carefully. Many an alumnus now feels that his association turns to him only when it needs money.

### Regis Alumni Social Forum

Father Zema believed that if interest and loyalty were aroused, the money would follow spontaneously. He mentioned that in the Regis Golden Jubilee classes they had asked for reunions and in two cases had voluntarily presented a burse of a thousand dollars and more without any suggestion on the part of the Moderator. This they did simply out of gratitude to the school and devotion to the Alumni. The Regis Alumni Social Forum came into existence at a Communion breakfast. Three hundred and fifty members were present and cards were placed on every plate. The men were asked to sign up as the leaders of study groups to number a maximum of ten members. Each group was told to hold at least four meetings a year in the home of the man who organized it. For these study clubs a book on the family, on children, on cooperatives, was urged. When the war broke out, 102 of these clubs were active. The war, inevitably, had hampered their activities.



To tide over the war days, the Regis Alumni Association was planning a public lecture to be followed by seminars of large groups instead of small ones.

The Thomas Moore Study Club was extremely active though it kept enrollment down to a select membership of only fifteen. Yet last year ten lectures by the men themselves resulted in warm and interesting discussions.

An Alumni paper is published quarterly and sent to all Alumni including the men in service. A column called "Prowling" brings in dozens of letters a day.

Father Zema strongly urged a Federation of Jesuit Alumni. If all the schools had Alumni Associations, this Federation would be a simple task though a very important one.

When the Quadri-Centennial celebration was held in New York, it took only a matter of a few days to gather in the Waldorf-Astoria Hotel a packed audience of Jesuit Alumni. If a group like this were organized and implemented throughout the country, the effect would be tremendous. Father Zema believed that an Alumni Committee of the ISO should be formed representing every Jesuit School and that this Committee should start at once to organize a Federation of Jesuit Alumni.

Where there was a distribution of allegiance, that is where a boy had attended two Jesuit schools, that Alumni Association won his loyalty which offered him the best meetings and the finest opportunities for self-betterment.

### Vote of Thanks

Father Lord took the interval as an opportunity to thank the Rector, faculty and scholastics of West Baden for their magnificent hospitality. He called attention especially to Mr. Montville who had been the scholastic in general charge of all the hospitality offered to the gathering.

Father LaFarge presented the resolution which had been drawn up by the Committee on Just World Order which is printed in the report of this Committee. But he called the attention of the Conference to the fact that it was a repudiation of extreme nationalism and an insistence that today the common good demanded some type of world organization.

### Social Work and the Missions . . . Father Alexander

Father Alexander then took charge of a symposium which was a combination of several committees.

He said that the presentation of his panel was to demonstrate that the new committee organization proposed by Father Lyons and Father Wirtenberger actually does work.

His Mission Committee had found that it was especially interested in the work of two Content Committees, that on Rural Life and that on Cooperatives and Credit Unions, and especially in one Channelling Committee, the Sodality. So the Mission Committee had established a close relationship with these two Committees. They found that their objectives were practically the same and the Mission Committee gained from these Committees information and help that they needed. For example, the Rural Life and Cooperative Committee had given them a great deal of help on the new Jamaica Land Settlement Project and valuable advice on how the Cooperatives and Credit Unions could be made effective in India.

Father Alexander pointed out that the social work of the Missions today is essential. Its purpose is to establish the Church. Naturally the missionary seeks to make converts. But we must make the Church in the formerly pagan lands self-governing and self-sustaining, both materially and spiritually. This means the establishment of schools of a higher cultural level and a financial status that makes possible support of the schools.

Hence the modern missionary must raise the economic level of the mission country so that the converts can live as Christians and support the Church without aid from outside. With this accomplished the Church in that land ceases to be a missionary Church and the missionary moves up.

### Catholic Rural Life . . . Father White

Father White then took up the subject of Rural Life. He insisted that the interest of Catholics in Rural Life was not motivated by any sentimental attachment to the rake and the hoe, but by the determination to Catholicize America. Within the last century the shift in the population of the United States has been entirely from rural to city districts. Once on a time 95 per cent of our people lived on farms; now less than 50 per cent of the population is rural.

With the change in the farm life the change in the family has come about. Once on a time 1000 mothers brought into the world 970 children. Now 1000 mothers bear 350 children.

Rural mothers actually have twiced the number of children found in the families of city mothers. So the fast shift from the farm to the city means the collapse of the Catholic Church, since only 20 per cent of Catholics actually live in rural communities.

Connecticut, Rhode Island, and Massachusetts which are Catholic and urban have six million babies. North Carolina, which is Protestant and rural, has three million babies. In a few years these two sections of the country will be leveled off. In Chicago only 49,000 families had the three children necessary to sustain normal population levels.

Hence the need of a developed rural program if the Catholic Church is not to disappear in America.

The mission parish in the country cannot be the old-fashioned type,—interested only in spiritual welfare. The failure of the rural population is due to economic and social reasons. Hence the Church must meet these economic and social reasons in order to attract and keep Catholics in the rural districts.

### The Philippines . . . Father Meany

Father Meany then talked on the Philippines where he had been stationed as a missionary.

A naval battle, he pointed out, was now taking place in the regions of the Philippines so that before the next National Conference of the ISO it was likely that the Philippines would again be free with 250 Jesuits released from captivity. These men, working in the largest mission of the Society, will then look to the ISO for immediate help.

Ever since their arrival the Jesuits in the Philippines have been working toward a just world order. The Japanese armies destroyed their efforts and when the Japanese invaders have been driven out, twelve million Catholics will present the most fertile possible field for social and religious work.

In 1934 the Jesuits initiated a Crusade for Social Justice in the Philippines which profoundly affected the Filipino Constitution and embodied into it important social legislation.

A catechism of social principles was worked out and adopted in all our schools so that for five years before the war every student in a Jesuit school was grounded in social principles.

The Jesuits presented social principles over the radio, through the press, and in public forums. Their campaign on the radio was most impressive. Each week an hour's broadcast was made in English and a forty-five-minute broadcast in the native dialect. The Jesuits campaigned on public questions, talked against easy divorce, championed Catholic social principles.

The Catholic press had been firmly established with a strong monthly and a strong weekly.

Notable were the Catholic literature expositions, book exhibits, all made on what would correspond in the Philippines to Forty-second and Broadway in New York. Father Willmann had built up five boys' clubs with vocational schools for poor boys. His basketball tournament brought together ninety teams all of the less privileged class.

From the Ateneo students had gone out to teach catechism, to speak in public forums, and to do social work.

### The Sodality as a Social Channel

The social work in the Philippines was almost entirely done through the Sodality. The students worked as Sodalists so that Father Meany could say he had seen the Sodality serve as the perfect channel for the ISO. He had been Moderator of the Sodality in Manila for three years and was convinced that given an opportunity, it was in all ways comparable to the best that could be offered by Joscism or Sinarquism. He said that his account of this social program was not given as a tribute to the missionaries in the Philippines, but merely as an example of what the ISO can do in a missionary country.

Following our annexation of the Philippines boatloads of Protestant school teachers arrived determined to establish God-less schools and Masonry. If the ISO is on the alert it will not allow this to happen again after the present war.

Father Alexander mentioned how rightly proud we all were of the work in the Philippines. He called attention to the fact that in the Philippines the Church had reached the point where it soon would be completely established and capable of sending out missionaries of its own. The Bishop had looked forward to the time when Orientals from the Philippines would go as missionaries to the rest of the Orient.

### ISO Bibliographies . . . Father Bouwhuis

Father Bouwhuis took up the matter of bibliography in reference to the ISO. He asked that whenever books were listed in any of our publications they be correctly listed with the full name of author, the full title, the number of chapters, the number of pages.



He mentioned that titles mean almost nothing nowadays, since they are written by the advertising man as a bait. Hence, the author's name should be given and given in full. The title should be quoted from the title page since there it is more than a title and becomes almost a description. The date of publication should be given, the number of pages, and whether or not the book has an index. If there is a preface, the number of pages should be given in Roman numerals to indicate whether or not the index in itself is a small essay. The actual size of page should be marked in inches and fractions of inches.

The price should be put down in full. If there are photographs and charts these should be mentioned and numbered.

In the case of magazines, reference is only useful if full data is given, that is the name of the publication, the volume, number, page and date of the issue from which the material has been taken.

Father Bouwhuis called for active Jesuit participation in National Catholic Book Week and offered full information. He took up the matter of the bitter intellectual propaganda now being spread against the Church and mentioned instances of such attacks. He believed that we ought to watch for such material and see that it is carefully listed.

Incidentally Father Bouwhuis called attention to a remarkable opportunity that lies ahead of us when the war is over. The Director of Rehabilitation for the Veterans' Bureau in his district told him recently that they were not worried about Catholic veterans since when they returned, they would go to their parish priest or to some priest for advice.

That means, Father Bouwhuis said, that if we are to help them efficiently, we must be fully acquainted with what the Government has to offer them.

As a last point, Father Bouwhuis referred to the establishment of six more elementary school libraries and pointed out that the seventh and eighth grade student was the group most amenable to direction.

### **The Sacred Heart Hour . . . Father Murphy**

Father Eugene Murphy then discussed Catholics and the radio.

He said that one brother Jesuit watching from heaven was certainly pleased with the work of the day. Father Ramier had written of the Social Reign of the Sacred Heart some eighty years ago. Even today it could well be used as a text for our work. Certainly this Jesuit of another day would have been delighted this afternoon at Father Assistant's reconsecration of the ISO to the Sacred Heart.

He would have been consoled by this union of Jesuits in a work so dear to him and especially by the establishment of the Committee of the Sacred Heart to do the work which was in his eyes so important.

Father Murphy was happy that the voice of the Apostleship of Prayer was able to present this brief report. He thanked Father O'Beirne for his support, notably financial, and Father Hale for his magnificent propagation of the work in the East. The Sacred Heart Hour is now on 137 stations appearing about 600 times a week in the United States, Canada, Panama, and Puerto Rico.

Father Murphy called attention to the challenge of the heretics. He paid tribute to the pioneer Jesuits who had been doing for years marvellous work on the radio, but he called attention to the tremendous growth of the non-Catholic or Protestant radio which, according to *Variety*, was now spending about two million dollars a year. One Protestant couple made eight hundred thousand dollars, and another group was now planning global coverage with 360 stations already in existence.

We delude ourselves if we do not realize the profound effect of these radios.

One manager of a Los Angeles station told Father Murphy that his station had twelve clock hours of fifteen minutes each broadcasting paid religious programs.

Father Murphy said that formerly he had been interested only in big stations in big cities. Now he was pleased with small stations in small cities. He mentioned a case in North Carolina where the woman station manager had told him she would put on his discs when the ministers did not show up. As the ministers generally did not show up at the early hour of the morning, his discs were being used and welcomed.

This he believed to be part of the program by which one could reach the sixty-five-million unchurched people in the United States.

He called attention to FM, the new frequency modulation which is opening up a new field of radio. It can be gotten by schools which are energetic enough to attempt to get it. St. Louis University already has its FM station. It might be smart to drop some of our non-paying schools or departments, or work which represents a small group, in order to concentrate on the future development of a medium of enormous apostolic possibilities.

### **Social Order Program for Children . . . Father Heeg**

Father Heeg presented the work that is being done along social lines in the elementary schools. Statistically he pointed out that we had 193 seminaries in the United States, 131 colleges for men, 638 colleges and academies for women, 522 high schools, and 7,647 elementary schools teaching 2,480,723 children.

The Holy Father had asked the Catholic University to do something for children along social lines with the result that the University had produced the series, *Faith and Freedom*.

The Sodality Central Office through the Elementary School Department had been working out a program for children. It had started with the objective of showing them how to perfect their day. This meant teaching them to pray well, to work well, and to play well.

The Sodality had developed a simple organization with simple meetings and simple activities directed toward this triple objective.

There were now three thousand affiliated children's Sodalities in the United States. These made the most effective channel through which ISO ideas could be and indeed already had been presented to the youngsters. Naturally one did not expect perfect work. But one could build up the beginnings, the interest, and the instinct which later on would be perfected and brought to maturity.

The present trend is to regard eighteen-year-olds as our best soldier material. So it is a mistake to think of seventh and eighth graders merely as "kids." They are fully capable of both the management of an organization and the conduct of meetings along parliamentary lines.

Father Heeg said that he had watched how the Communists used parliamentary procedure. They filibustered until the Catholics walked out leaving the meetings to be run by the Communists. At least the children were taught not to leave meetings without adjourning them.

Bishop O'Hara had ordered a Sodality in every class of every elementary school in his diocese.

Those who used it found the Sodality was the most practical laboratory for religion classes, giving motivation, inspiration and opportunity for social work.

We Jesuits were in a very remarkable position at present to reach this type of youngster. We have our own parochial schools. We give retreats in such schools. We give retreats to and teach the Sisters who teach these children.

Father Heeg's method has been to go to the Motherhouse to teach the Sisters and to interest the Superiors and to watch the work radiate out from these centers.

For instance, the School Sisters of Notre Dame took as a slogan: "We shall make it our aim to have a Sodality in every school taught by the Notre Dames."

When can we say as much of Jesuit elementary schools? It is disheartening to have a Sister say, as recently one did, that she would love to have a Sodality but the pastor objects; the pastor is a Jesuit.

Yet Father Heeg said that he had received great encouragement from many Jesuits and he looked forward to the time when there would be effective Sodalities in every parochial school.

Father Heeg then read excerpts from the reports he receives from elementary school Sodalities. During the past year 674 different activities had been engaged in, some of them reappearing thousands of times in the reports.

### **Friday Morning, June 23, 1944**

#### **Jesuit Social Action in Brazil . . . Father Saboia**

Father Saboia was in the United States as the guest of the United States Government to establish better relations between the United States and Brazil. At the request of the delegates he presented a picture of Jesuit social work in Brazil.

Father Saboia said that the conditions in Brazil were very different from those in the United States and quite as different from those in Spain. Brazil is Portuguese not Spanish, a fact that many persisted in overlooking. The education and general culture of the lower-class people is such that many do not know how to read and all find it very difficult to do things for themselves. Hence the first social problem of the Jesuits in Brazil had been strictly one of education. This type of person had to be taught to read and write, to know his full rights before there could be any approach to his social problems. So the Jesuits established two schools for workers. The course ran two years. It included languages, public speaking, arithmetic and book-keeping.

To reach the masses the Jesuits had to develop a careful recreational program. This was built largely around sports and the theatre.

The workers rendered themselves very effective. The plays were presented to audiences up to three thousand people. The plays always had an objective—the evils of drinking, the importance of self-improvement, the solution of some workers' problem.



Everyone liked to act so that the prize for the workers in the Labor Schools was a part in one of the plays.

The Jesuits spent a great deal of time in public addresses to the people as a whole; smaller groups were formed into discussion groups. For these the priest was merely the discussion moderator.

When the workers' schools first began some of the employers were opposed to them. When they saw the good effects that followed the attitude of many of them changed and hours of work were changed in order to make possible larger attendance.

The advanced group are offered opportunities in a School of Business Administration. Others under Jesuit instructors study architecture and mechanical drawing. The present plan calls for the construction of the best school of chemical engineering in South America. Plans are for one thousand students and work is in progress.

This effects among the workers a great deal of good will, often between the worker and employer. The Jesuits are directing the attention of the employers to the Catholic Church itself, to what the Church can do for the people and to what the social betterment of the people means to themselves even in a financial way.

The health problem in the big cities of Brazil was a notable one. A large proportion of the people were notably undernourished.

So the Jesuit Health Clinic was established. It occupies an entire building and is staffed by excellent doctors, trained nurses, and social workers. Special care has been given to expectant mothers and to babies.

One unique feature in Brazil is the fact that the wages are imposed by the government. Any raise in wages depends on additional technical training. Hence by offering technical training to the workers the Brazilians are given a chance for higher earnings.

The assigned wages at present are not enough for a big family and Brazil's families are large. So as Brazil becomes rapidly industrialized these efforts to train the people to a higher level of efficiency is a realistic approach to the interests of the working man and his family.

### Cultural Program

The Institute of Religious Culture was established for the better classes of South America. Father Saboia disagreed with Father Castiello in the opinion that the Latin Americans were a very religious people. The great problem in South America is the pitiful lack of priests. The 42,000,000 Brazilians had only 5,000 priests to work for them. Hence religious instructions were neglected. Few parishes had more than one priest. Religious vocations and priestly vocations are increasing but not nearly rapidly enough.

As a step toward improving this situation three Jesuit retreat houses have been established. During the holidays retreats were given in the schools. The men's Sodality in Sao Paulo have their own retreat house open all the year. During the three days of carnival 10,000 men Sodalists made a closed retreat, a custom which is now spreading through Brazil.

The Sodality has been an important instrument for Social Action in Brazil. For many years the Sodality had been too occupied with individual devotions and acts of piety. It was unconcerned with the social needs. Its new character and understanding have been due to the new director of Sodality. Now it is extremely active in the social field. The secular priests have been trained in the direction of Sodalities; they control the parishes and collaboration with the Sodality has been most important.

Sodalists do a great deal of the work in the clinics.

The Jesuits in the South of Brazil have been working very closely with the laboring man, of whom 125,000 have been formed into "Workers' Circles" which are much more powerful than any union in the country.

At first the government, which has been unsympathetic toward Labor Unions, was suspicious of these circles. There was the threat of outlawing them completely but the Jesuits in charge talked to the Minister of Labor and stopped the law which would have closed the circles. The government now regards the circles as important organizations for public improvement.

Brazil has no racial problems. All the races have inter-married freely and blended into the one Brazilian group.

### Japanese Mission

The sole exception are 300,000 Japanese, all pagans, and all separated from the rest of the population. At first they were farmers, but later swung toward industry. The Jesuits began to work among the Japanese with remarkable results. Now three German Jesuits who had worked in Japan are the leaders of the missionary movement among the Japanese. They have established two large schools for boys and girls and a large movement of conversion has been taking place. The war has given this work an unfortunate set-back.

Father Saboia said that the social action in Sao Paulo had directed the clinics and schools to the general public. Though they were open to everybody they did not reach everybody, so that they thought of renting space in five different industrial areas in the city. They have a convenient room that opens to the street. These rooms were marked: "Office of Reclamation." Anyone, a housewife, a worker, an inquirer, a mother with a son ready for school, a wife having problems with her husband, a man in need of shoes, can drop in any hour of the day. Two women are on duty all the time.

These women take notes on the different needs, present the needs to headquarters, and they are supplied to the best of the ability of the Jesuits in charge. Clothing, shoes, medicine, all sorts of supplies flow from the central office through these minor channels. The rich do not know to whom they give. The poor do not know who is their benefactor.

### "Service of Eminence" . . . Father Garesché

Father Garesché called attention to the change in the social view. Since the Queen's Work was established thirty years ago ideas then regarded as new and radical are now taken for granted.

But he wondered why the great Catholic principles were not producing a wider effect and deeper imprint upon all the people and on the country as a whole. Catholic people form the most powerful group in the world. Jesuits by force of number and education should be a most powerful group among Catholics. But what actual effect are we having? The fact remains that the little groups have a militant effect far beyond their actual number.

It has been said of the Communists that aside from their atheism and fanaticism they have a spirit very much like the old Christians in their zeal, labor and sacrifice.

One answer that must not be missed is our need for intense preaching of the Cross of Christ. We Americans are the most comfortable people on earth. We cannot change the world until the Cross of Christ has once more become the spirit of the people. Perhaps the lack of the love of the Cross explains the extraordinary absence of leaders. Compared to our number many professional men are Catholic but few are outstanding leaders in their own professions.

Leadership is dependent on the spirit of self-sacrifice. Leaders must work until it hurts and sacrifice to the limit.

In order to assume leadership Catholics are wise to consider the "service of eminence." This "service of eminence" depends upon work and not upon talent. A combination of the Cross and the "service of eminence" is what will make real Catholic leaders. We know that a few people actually run all the big movements of the world. Unless these few are deeply and sincerely Catholic the movements can not be Catholic.

Father Garesché called attention to the importance of health in the social program of the ISO. Economic inefficiency and failure are too often caused by the simple problem of health.

To heal and to give strength is one of the objects of our foreign missions, hence the work of the Medical Mission Board, of which he is the president. Right now the medical missionaries need actual medical supplies and more people at work to teach people how to live.

This need for workers was stressed by the Holy Father in 1936, when he called for new Sisters to save the mothers and children of pagan lands.

Sisters of this type can do a work unique in the missionary fields. They can train people how to live, actually save the lives of mothers and their children.

Hence it was that he had been instrumental in establishing a new community of nurse catechists. Later these would become doctor catechists and their great work was to care for mothers and children.

There are not enough Sisters in the missions. Sisters are needed to train the native women to develop native sisterhoods and to teach the rules of health to people who know little about them.

This new order needs Catholic girls who need not be trained nurses before they enter. Father Garesché asked the Jesuits who work with young women to try to interest them in his new order as their vocation.

### Industry and the Farmer . . . Father Adams

Father Adams followed Father Garesché. He restressed the need of leadership and the importance of preaching the Cross. Jesuits must start at the very bottom of the social strata, following the priests of Nova Scotia, who began their work for the poor, and the leaders of the Labor Schools who got down to work with the people.

The work in Nova Scotia and in the Labor Schools had advanced because it was concerned with the poor, with laboring men, and with the suffering who find the Cross easy to accept and naturally and supernaturally understandable. Father Adams also reminded the Conference of the importance of the farmer in this program. The farmer



was the workman who labored from dawn to dusk. If the Catholic Church reaches the farmer its state is safe. Yet in the past the farmer had been losing all his rights. He was being rapidly disenfranchised. Industry was taking the manpower and corporations were taking the land.

One of our most important jobs is to keep our balance between industry and the farmer.

Father Adams urged the development of study groups with rural problems in mind and the development of Catholic leaders among the farmers.

### Gift of Masses

The Conference offered to say one Mass during the course of the year for Father Lord and the work of the ISO.

### Moral Rearmament Group . . . Father Graham

Father Graham called attention to the work of the Moral Rearmament Group, which has shifted from the upper classes to the laboring men and women. Formerly it was a pacifist group in character. Now it is directly concerned with the labor movement. The Rearmament Group believe that if you could get people to lead good moral lives there would be no social problems. Father Graham wanted to know if the delegates thought Catholics could join the Rearmament Group. They claimed not to be an organization but it is obvious that there must be some control, someone personally directing, someone responsible.

Right now the group was reaching a wider audience through spectacular plays. *The Forgotten People* presents the conflict between Labor Union men and the employer. In their audience they always had most important people and went after big names. The delegates pointed out that the Canadian Catholics seem to have accepted the group and the group seems to have the approval of the Canadian hierarchy. The President of Loyola University was a patron when the play was presented in Chicago. The California Provincial had apparently given his approval.

Father Parsons pointed out that collaboration might involve the question of Catholics cooperating to make Protestants better Protestants. He told the Conference that the leftist groups were actually sabotaging the Labor organizations, hence movements like this were under suspicion.

### Discussion Clubs

Father Hogan gave a talk on the importance of discussion groups. His conviction is that through the groups we could reach thousands who are not leaders but who want to grow in knowledge and in power. In New York he had found that it was easy to assemble fifty employers and employees in such an association. Father Hogan offered to give practical help to anyone who is interested in promoting groups of this kind.

Father Sullivan told of his experience with discussion groups and claimed that it was possible to bring the principles of social justice into the lives of the people.

For his discussion group in Miami he had built up a small library to which they have access.

The membership of his discussion group was made up largely of Labor Union men. The discussions first centered around pamphlets, of which each read a section, underscoring the points that were of interest to them. They copied down these important sentences and in no time at all had plentiful ammunition for a short talk when they were called on to give one. Father Weitzman reminded the Conference that the best clearing house for pamphlets was the Van Anterp Library, 1234 Washington Blvd., Detroit, Michigan.

### ISO Bulletin

A brief discussion of the ISO Bulletin brought out a few suggestions for its improvement in form.

Father Lord explained that the present format was a concession to paper shortage and the necessity of bringing out the Bulletin in as inexpensive form as possible.

### New Center for the Institute of Social Order

A SPECIAL conference was held by the Fathers Provincial who attended the West Baden meeting of the ISO with Father Assistant and Father Lord.

At this conference the following was agreed upon by the Fathers as directive for Father Lord:

1. An office and physical headquarters for the Institute of Social Order was a necessity.

2. This office should be opened at the earliest possible moment.

3. The location would be St. Louis.

A. This would be because of its central location.

B. Because of the possibility of using the resources of the Institute of Social Studies.

C. Because of the facilities of the Sodality's Central Office.

4. A building of some sort should be secured.

Father Lord was instructed to investigate possible buildings and to consult with Father Robinson and Father Zuercher about the new location of the Central Office of the ISO.

5. The Fathers Provincial agreed to contribute \$2,000 each to such a headquarters.

They instructed Father Lord to present this information to the Fathers Provincial who were not present in the hope that they would see their way to making a similar contribution when the building was secured.

6. It was understood that this contribution would be made:

In the form of a loan.

Without interest.

To be repaid to the Provinces if or when the ISO was made financially self-supporting.

To be used in the interval for the establishment of a permanent headquarters.

7. The Fathers Provincial felt that it was wise to buy with the future in mind—since it was clearly the intention of Father General—reexplained by Father Assistant—that this eventually would be the office headquarters for a group of ISO men numbering up to 20.

8. Father Lord stipulated that:

A. The building would be for working purpose only.

B. It would not be a residence building for the Jesuit staff.

C. For the present and for a long time to come, the Jesuits attached to this central ISO office would live as members of an existing Jesuit Community.

D. Hence there would be no idea of establishing a new community with superior, minister, and other essentials. The members would work in this building and live in an established community.

### Minutes of the Committees

THE MINUTES of the individual committees were placed entirely under the direction of the members. They were advised and asked to prescribe whatever they felt was important to them and to their work. For the guidance of those who cared for more explicit directions, Father Lord suggested that each committee take up the following points:

1. What the committee feels individual Jesuits should know about the subject treated by their committee.

2. What do they think individual Jesuits could do to make the work of the committee more effective.

3. The committee was asked to work out a syllabus of their field.

4. They were asked what contribution the committee could make to the ISO Bulletin.



# The Content Committees

## CHAIRMEN OF CONTENT COMMITTEES

Social worship	Gerald Ellard, St. Mary's College, St. Mary's, Kan.
Family	A. H. Scheller, St. Louis University, 221 N. Grand, St. Louis 3, Mo.
Industrial Relations	William J. Smith, Brooklyn Prep School, 1150 Carroll St., Brooklyn, N. Y.
Economics	Paul V. Kennedy, West Baden College, West Baden Springs, Ind.
Interracial Justice	John LaFarge, America Press, 329 W. 108 St., New York 25, N. Y.
Inter-Americanism	John F. Bannon, St. Louis University, St. Louis, Mo.
Rural Life	Anthony J. Adams, Campion, Prairie Du Chien, Wis.
Credit Unions and Coops	Martin Carrabine, St. Ignatius High School, 1076 W. Roosevelt Rd., Chicago 8, Ill.
Political Science	Wilfrid Parsons, Carroll House, 3303 Tenth St., N. E., Washington 17, D. C.
Just World Order	John LaFarge, America Press, 329 W. 108 St., New York 25, N. Y.
Social Morality	Edwin F. Healy, West Baden College, West Baden Springs, Ind.
Social Ethics	Francis P. LeBuffe, 980 Park Ave., New York 28, N. Y.
Teaching Sociology	Ralph Gallagher, Loyola University, 6525 Sheridan Rd., Chicago 26, Ill.
Guidance	Julian A. Maline, West Baden College, West Baden Springs, Ind.
Retreat	L. Chiuminatto, White House, R. R. 9, Box 484, Lemay 23, Mo.
Converts	Joseph P. McMahan, St. Francis Xavier Church, Grand and Lindell Blvds., St. Louis, Mo.

### The Social Worship Committee

#### What the Social Worship Committee Does Not Stand For

1. Social Worship does not stand for reforming the liturgy, but for reforming Christians through active participation in the liturgy. The Committee's work is not to be confused with certain elements in the liturgical movement that are perhaps excessive in their zeal for reforming the liturgy, but the Committee is ardently desirous that all of Ours and those whom we can influence come into the vitalizing influence of this movement for active participation, especially in the great liturgical social act of the Mass.
2. Social Worship does not stand for fussiness about rubrics, vestments, and church appointments, but is vitally concerned with everything that aids the active participation of the faithful in the Act of public worship according to the mind of the Church.
3. Social Worship Committee does not stand for the desire of some to do away with Holy Hours and Novena services and so forth, but the Committee regards these acts of public worship as subordinate to the Mass, the central Act of public worship.
4. Social Worship Committee does not stand exclusively for the Dialog Mass as the form of participation but regards as its work the promotion of all forms of active participation, beginning with the act of internal oblation of self in union with others and adding whatever forms of external participation may be most helpful to express the internal oblation such as use of Missal, Dialog Mass, and congregational singing.

#### What the Social Worship Committee Does Stand For

1. As a Committee of the Institute of Social Order, the Social Worship Committee stands for order.
2. It stands for the right order of arranging all the elements of our Jesuit corporate social effort in a hierarchy of values according to what is principal and what is subordinate.
3. To arrange our corporate social effort in right order we must be guided by certain principles of order.
4. The Social Worship Committee stresses these principles of arriving at what is primary in our corporate effort for social order:
  - A. The primacy of *supernatural* over the natural and the primacy of *supernatural* in content over the supernatural in intention only.
  - B. The primacy of the *common social* good of the whole Christian society over any part or class of society.
  - C. The primacy of an act that is *daily* and even *continuous* over one that is intermittent or rare.
  - D. The primacy of something that can be easily *done* by every last man in the Society, to something that requires special training, talents, or circumstances.
  - E. The primacy of what can be *used* by any member of the Society before any Catholic group as a means of initiating social thinking and the apostolate of social action, to that which can be used by relatively few before relatively few.
  - F. The primacy of that social act which is an indispensable source of supernatural efficacy to all the social actions that receive their natural efficacy from it.
  - G. The primacy of that *sacrificial* act that motivates and elevates all the sacrifices and renunciations of individuals and groups that are necessary to reform the social order in Christ.
  - H. The primacy of that present *act* of *apostolic* sacrifice unto death for the love of all men in which we participate and which will give us the spirit of apostolic charity to labor and sacrifice self in the social apostolate.

I. The primacy of that central Christian act that will *center* all our social activity in Christ and *permeate* it with the true Christian spirit and that will prevent our merely putting patches on a pagan society, perhaps making it last the longer.

5. With these principles in mind the Social Worship Committee defines Social Worship as follows: The Social Worship of the Mass is the continuous, obligatory, central, supernatural, public and social act of the sacrifice of Christ and of all individuals, families, classes, races, and nations in Christ,—in which *all* can learn to give up their individual and social selfishness and from which all can receive from this "the primary and indispensable source of the true Christian spirit." (Pius X)

6. Therefore the Social Worship Committee, realizing the primary and indispensable character of its work, is both humbled before the task and, at the same time, emboldened by the absolute necessity of that task to say that unless the whole Institute of Social Order integrates its effort in Social Worship through which alone its work can be pleasing to God and from which the necessary grace from the work can come—otherwise the whole effort of Social Order will itself lack order, a corporate unity and spiritual vitality.

7. The Social Worship Committee therefore with vehement ardor urges each Committee and each Jesuit priest, scholastic, and lay brother in the whole Assistancy, to use and spread the use of Social Worship in the social apostolate of restoring all things in Christ.

#### Social Worship in Relation to Other Groups

1. The Social Worship Committee regards the retreat work as necessary to motivate the internal oblation of self with and for society at Mass and regards the Mass as the great means of keeping the oblation (The Sucipec) of the retreat alive through the year and fructifying in the social apostolate of charity to others.
2. The Social Worship Committee regards devotion to Mary in the Sodality and to our consecration to Christ in the devotion to the Sacred Heart as fostering and sustaining the spirit of complete surrender of which the Mass is the external, social manifestation.
3. Social Worship Committee regards all the work in the natural fields for social reform as deriving their supernatural importance only through the Mass.

#### Three Things to Stress in Social Worship

In order that Social Worship may be an effective instrument for social order, the Social Worship Committee regards it as necessary for all to stress three points in sermons, retreats, articles and pamphlets.

1. The social character of public worship. The Mass is not a private devotion, but a public corporate act of all society praying and offering itself with and for one another. The Mass is a unified act of husband and wife—capital and labor—white and colored—American and foreigner. Further the offering of the Mass cannot be an acceptable gift if we harbor hatreds to any nation, race, or class. (cf. Matthew, Chap. 5, -23-25.) If in offering your gift, you remember that your brother has anything against you, etc.
2. The sacrificial character of public worship. In the Mass we must give up our private and group selfishness and prejudice. When we offer ourselves under the ritual sign of Christ's death, we must surrender ourselves completely and be ready "to fill up those things that are wanting to the sufferings of Christ." We must accept the stumbling block of the Cross.
3. The apostolic character of public worship. When we are present at Christ's death for love of us, we see the need of repaying that love by loving Him in others. When we receive Christ in Holy



Communion, we see the need of communicating Him by our lives to others. We that see Christ in the Host must see and serve Him in the hosts of men.

### Membership of the Social Worship Committee

#### OFFICERS

Chairman: Father Gerald Ellard, St. Mary's College, St. Mary's Kan.  
Vice-Chairman: Father J. C. Murray,\* Woodstock College, Woodstock, Md.  
Secretary: Father Wm. Kearney,\* 132 Baronne St., New Orleans, La.

#### MEMBERS

##### Scholasticates

Fathers A. D. Coyle, Grand Coteau, La.  
S. E. Donlon, West Baden College, West Baden Springs, Ind.  
W. M. Huesman, Alma College, Alma, Calif.  
J. A. Monks, Weston College, Weston, Mass.  
Donald St. Sure,\* Sacred Heart Novitiate, Los Gatos, Calif.  
E. A. Sullivan, Weston College, Weston, Mass.  
E. B. Gilen,\* West Baden College, West Baden Springs, Ind.  
J. J. Toner, West Baden College, West Baden Springs, Ind.

##### Colleges

Fathers Vincent Bellwoar,\* University of Scranton, Scranton, Pa.  
C. P. Donohue, Marquette University, Milwaukee, Wis.  
Wm. Finnegan,\* Loyola University, Chicago, Ill.  
R. T. Feely,\* University of San Francisco  
G. E. Ganss, Marquette University, Milwaukee, Wis.  
Eugene Gallagher,\* Georgetown University, Washington, D. C.  
Loyd F. Hatrel,\* Loyola University, New Orleans, La.  
J. J. Lyons, University of San Francisco  
J. B. McGoldrick,\* Seattle College, Seattle 22, Wash.  
S. F. McNamee, Georgetown University, Washington, D. C.  
J. J. McQuade, John Carroll University, Cleveland, Ohio  
A. P. Madgett, Loyola University, Chicago, Ill.  
Leo Monaghan, Georgetown University, Washington, D. C.  
Bakewell Morrison, St. Louis University, St. Louis, Mo.  
J. Courtney Murray,\* Woodstock College, Woodstock, Md.  
J. F. Sweeney,\* Woodstock College, Woodstock, Md.  
W. P. Walsh, Loyola University, Chicago, Ill.

##### High Schools

Fathers G. D. Flynn, Loyola High, Los Angeles, Calif.  
J. C. Lawless  
Guy Lemieux, Jesuit High, New Orleans, La.

##### Parishes, Missions, Armed Service

Fathers J. T. Collins, Los Altos, Calif.  
W. R. Leonard, U. S. Army  
P. S. Foley, Boston, Mass.  
R. E. Rooney  
H. A. Gaudin, Macon, Ga.  
L. A. Wheeler,\* St. Ignatius Rectory, Baltimore, Md.

### The Family Committee

FATHER LYONS presided in the unavoidable absence of Father Scheller, the permanent chairman. Father Clark was chosen as chairman pro tem, to be succeeded by Father Fulkerson pro tem. Fourteen delegates were present, one of whom, Father O'Connor, is a member of last year's Committee on the Family.

Since the majority of these Fathers had not attended the Committee's sessions at the first ISO conference, Father Lyons gave a precis of the work done at that time, and also read a detailed letter from Mr. Graham of Alma, setting forth the nature and importance of a Catholic Institute of Family Relations.

The bulk of the meeting was taken up with discussion concerning such an institute, as well as the use of the family retreat; and at the time of adjournment, the members were favorably inclined to make the following recommendations:

1. That Father Rooney be asked to introduce, or to encourage if already introduced, high school and college courses in remote and proximate preparation for marriage.
2. That the ISS make room in its program, to train men in special work for a Catholic Institute of Family Relations.
3. That the two points determined as the program of the Committee on the Family at last year's ISO conference—namely, the Institute of Family Relations and the Family Retreat—be carried out

\*Present at meeting, 1944.

according to our present means, which are ample enough for a beginning, rather than according to pretentious plans which would take years for their doubtful fulfillment.

4. That in retreats given to people of high school and college age, stress be laid on remote and proximate preparation for marriage. At the second meeting of the Committee Father Fulkerson read his digest of the divine plan of marriage, as presented in *Casti Connubii* of Pius XI. This papal pronouncement would be the basis for all work done by the Committee on the Family in carrying out its program. Father Heeg made the motion that Father Fulkerson set forth his digest in a brochure which would be made available for marriage counsellors in their work. The motion was seconded by Father Odou and passed.

At the request of the chairman Father Odou read his plan for a Catholic Institute, or rather, Family Relations Center. A suggestion that the Committee break up into smaller groups for further discussion was rejected in view of the fact that all points for such discussion had already been presented and thrashed out at last year's ISO conference.

The discussion at the meeting of the Committee centered on the following points:

1. The purpose of the Committee is to contribute information to others through a permanent arrangement, not to garner individual inspiration for its members here and now present.
2. There is a real need for a Central Office to supply literature and coordinate all work being done in carrying out the program of the Committee on the Family.
3. Among the difficulties involved in setting up a Marriage or Family Relations Center there must be considered:
  - A. The morality of reconciling estranged couples who have already remarried during the lifetime of their partners.
  - B. The possible encroachment on the power of the local Ordinary and pastors in settling marriage cases.
  - C. The problem of reconciling couples separated because of drink, incompatibility, other men or women, or the use of contraceptives.
4. The Committee confesses a weakness in that a sense of individual responsibility among the members has been lacking, so that all work was thrown into the lap of the permanent chairman, and as a consequence, not enough has been done to carry out the two cardinal points of last year's program.
5. At the conclusion of the sessions of this Committee, the platform will be added to if necessary, and concrete recommendations will be given to the Channelling Committees and to the Conference.
6. One man should be appointed in the central group of the ISO or in each province to centralize and stimulate and supply literature for all work done in carrying out the program of the Committee on the Family.
7. Perseverance in the form of constant reminders in setting forth the Committee's needs to the channels is required for any sort of success.
8. The parish should be the center of family life.

### Membership of the Family Committee

#### OFFICERS

Chairman: Father A. H. Scheller, St. Louis University, St. Louis, Mo.  
Vice-Chairman: Father J. G. Hesser, St. Francis Xavier Church, Phoenix, Ariz.  
Secretary: Father J. C. Henry, 1080 W. Roosevelt Rd., Chicago, Ill.

#### CONTENT

Fathers J. Ball, St. Ann's Church, 371 Watson St., Buffalo 12, N. Y.  
Arthur C. Earl, Seattle College, 925 E. Marian Ave.  
B. R. Fulkerson, St. Louis University, St. Louis, Mo.  
John G. Hesser, St. Francis Xavier Church, Phoenix, Ariz.  
John J. O'Connor, Canisius College, 2001 Main St., Buffalo 8, N. Y.

#### CHANNELLING

Fathers Earl L. Burns, SS. Peter and Paul, Mankato, Minn.  
John J. Benson, Xavier University, Cincinnati 7, Ohio  
Aloysius Heeg, The Queen's Work, St. Louis 8, Mo.  
John Henry, Holy Family Church, 1076 W. Roosevelt Rd., Chicago 8, Ill.  
J. R. Lyons, The Queen's Work, St. Louis 8, Mo.  
John E. Odou, The Queen's Work, St. Louis 8, Mo.

#### AFFILIATE

Fathers Joseph T. Clark, Woodstock College, Woodstock, Md.  
F. L. Filas, West Baden College, West Baden Springs, Ind.  
John J. Hynes, Gesu Rectory, 18th & Thompson Sts., Philadelphia, Pa.  
Leonard Otting, John Carroll University, University Heights, Ohio  
J. P. Smith, Church of the Gesu, Philadelphia, Pa.



## The Industrial Relations Committee

THE meeting opened with Father Wm. J. Smith, Crown Heights, 1 Brooklyn, presiding. Present were: Fathers E. J. Baxter, Fordham University; L. C. Brown, St. Louis University; J. F. Connelly, Loyola, Los Angeles; R. T. Feely, University of San Francisco; J. C. Friedl, Rockhurst College; E. G. Jacklin, University of Scranton; G. E. Lucy, St. Louis University; W. J. McIntosh, California Province, St. Louis University; A. J. Owen, Brooklyn Prep; Leopold Robinson, Provincial of Oregon Province; W. J. Schmidt, West Baden College; Messrs. C. S. Beese, J. P. Cull, J. R. Dempsey, J. V. McGlynn of West Baden College.

Father Lord's five points were taken up immediately.

1. Statement of principles and policies of the Committee. This detail had been thoroughly discussed and program formulated at last year's meeting. Father Brown moved that it be accepted as of last year. Full details will be found printed in the *ISO Bulletin* for November, 1943, page thirteen and following.

2. What mutual service can be rendered between this Committee and other groups of Ours? The field is so wide-spread the Committee concentrated their attention on the following points:

A. Members of the committee would be pleased to receive invitations from Scholasticates to talk and discuss various phases of industrial relations with the men now in their studies.

B. Material of all kinds will be supplied, as far as possible, on request.

C. Father John F. Connelly (California) will endeavor to list a number of books and publications suitable for reading and study groups in the Scholasticates.

D. Father Eller will be asked to grade the various books on his bibliographical list according to their elemental or advanced nature. It was recommended that the members of the Committee make contact with Father Bouwhuis, Canisius College, Buffalo, in regard to such compilations or for information on current works.

E. It was recommended that a definite set of problems and questions be formulated and presented to the Social Ethics and the Social Morality Committees for expert opinions.

F. A series of four-page leaflets to be used as a text for Labor Ethics in the Labor Schools is being prepared. Twenty topics are listed. A model outline on "The Living Wage" prepared by Father Owen (Brooklyn) was discussed, analyzed, and criticized by the Committee. Copies were distributed to Social Ethics and Economic Committee members for criticism. Volunteers to write up one outline on one specific subject were asked for. Copy must be ready by August 1, when a revision committee of the regional meetings of the Eastern Provinces will go over the work and get it out in mimeograph form.

G. Directors of Labor Schools have been requested to put all Scholasticates and other centers interested in our work on their mailing lists for all literature put out.

H. The list of social topics now in preparation for Debating Societies, by Mr. Magan, Crown Heights, is to be sent to moderators of debating societies in the Assistancy.

3. What publications are needed? Father Friedl suggested that Mersch's *Morality and the Mystical Body* be popularized in two or three pamphlets. The particular phase stressed was the *spirit* of the book more than the content. Father Lord was voted the man to do it.

Leaflets on the twenty topics discussed as an outline for a Labor Ethics Course must be prepared.

4. The new Institute of Social Sciences raised this important question: Granted the absolute necessity of the graduate work of ISS, how are we to get our doctrine to the people? Father Smith stressed the imperative need of developing small groups of adults, a work that any Jesuit can undertake, in order to have organizations functioning that can make use of the fruits of ISS.

Father Friedl was insistent on the necessity of a workshop, clinic or some definite agency to give potential Labor School directors the benefit of techniques used by those who now have some experience in the field.

Father Robinson, Provincial of Oregon, suggests that Labor School directors meet at a central place, pool ideas and experience and attempt to formulate some common program, allowing for variations dictated by local circumstances. Once the program is given some kind of integration, men who are to be appointed for Labor School work can meet with the Labor School directors and get first hand counsel and information on the whole field.

5. Meetings—National? Regional? Provincial?

The inspirational and stimulating value of national meetings was recognized, and it was agreed that some form of national unity is essential.

A national Committee, however, can be something merely on paper unless there is a definite activity and constant building up of Committees on provincial lines.

Success of regional meetings in the East prove their worth. This Committee urgently recommends provincial and regional meetings, to take place two, three or four times a year, and when possible a national meeting should be held.

A report on the progress on three Labor Schools opened an interesting meeting. Father Friedl gave a most inspiring account of the work at Rockhurst. So important was his recital that it was decided to have him address the general meeting on the subject in preference to putting on a panel discussion on the general aspects of the Labor School work. (cf. page 9.)

Father John P. Smith, rector of St. Joseph's High School, Philadelphia, reported for Father Comey, absent because of the ordination of his brother at Woodstock. So many demands were received for the report that the secretary was asked to incorporate it in the minutes. It is reprinted on page 19 of this issue.

Father Gallery gave a glowing account of possibilities in Scranton. So successful has been the Labor School at Hazelton, that the trade unionists have urgently requested that schools be established in four or five neighboring towns and cities. Thomas Kennedy, national treasurer of the CIO is personally backing and sponsoring the movement. If this opportunity can be grasped it will mean contact with and eventual labor educational control of about half of the State of Pennsylvania. Father Smith remarked that if we fail to see the value of such sudden developments in the Labor School field and fail to take advantage of them, even at the sacrifice of some formal work, our trip to West Baden and hours of discussion is just so much make-believe.

Discussion of an outline for a Labor Ethics course for workmen was next on the agenda. A great deal of time was devoted to the question of the right of employees to have a voice in the determination of production, prices and profits. The subject was recommended to the Ethics and Social Morality Committees for further study and articles on the matter.

The living-wage proved to be so live a topic that meeting ended with Father McDonald and Father Cahill swapping verbal passes—all in a spirit of good clean controversy, but heated enough to call for a continued discussion the following day. Father Friedl lent considerable service in this and the many other discussions of the Committee.

Father Hogan explained that according to his personal interpretation of the Encyclicals the Committee on Industrial Relations should have two aims:

1. The apostolate of the working man.
2. The improvement of the Social Order itself.

The importance of understanding the view point of Management as well as the viewpoint of Labor was stressed by Father Connelly. He warned against the danger of antagonizing Management by over-emphasis on Labor's point of view, and urged the spirit of co-operation on both sides in handling their problems.

Father Friedl reminded the Committee that last year it had gone on record stating that Industrial Relations embraced three fields:

1. Management.
2. Labor.
3. Community.

Therefore, he argued, no one approach should be over-emphasized, but if any group is to be favored it should be the one which most needed the help of the Committee, e.g., working men, employees, unorganized workers.

Father Friedl also pointed out the importance of working with the Channelling Committees. As a move toward greater collaboration Father Connelly suggested that questions pertaining to the Negro in industrial life be referred to the Committee on Interracial Justice. Father Owen agreed to secure this information.

The future of Army Chaplains in the industrial picture was next discussed. Many of them will retain their chaplaincies after the war and their job will be to rehabilitate ex-servicemen for work. The Committee agreed that it should be in a position to offer returning chaplains some course of training for their new work. Many of them will have a new type of parish after the war, the factory parish. Here the priest will often serve as an intermediary in the settlement of industrial relation problems. Consequently the Committee felt that it should be ready to channel to Superiors, Bishops and others the proposal that many returning chaplains be fitted for industrial work instead of being shunted back to their old parishes, and that they be given training for full-time work in the industrial relations field.

Father Hogan felt that it would be the Bishops' problem to reconcile the work of the industrial chaplain with that of the pastors.

Father Connelly told how in his own personal experience in factory work he had found that it does not take the workers long to realize that the priest-intermediary is fair and that his motives and ideals



are high. So-called professional industrial relationists have not the same high qualifications, hence the tendency has been to hand over more and more to chaplains the work of intermediaries.

A committee composed of Fathers Friedl, Connelly and McIntosh was appointed to draw up a statement regarding the desirability and the means of introducing more Jesuits into arbitration work and into positions as consultants in industrial plants, and in the assignment of returning Jesuit chaplains to labor relations work.

Father Gallagher told the Committee that the material which had formed the basis of sixteen lectures given in Chicago to train teachers for Labor Schools could be obtained by writing to him at Loyola University, Chicago, and that other valuable material could be obtained from his associate Dr. Ed. Marciniak and from Father Cantwell, S.J., St. Mary of the Lake Seminary, Mundelein, Ill.

At a later Committee meeting an hour and a half was spent in tracking down dozens of the ramifications of the teaching on the living wage. Father Millar lead the discussion with a number of well-pointed truths. The comments led from the discussion of the individual aspects of the workers' rights in the matter to the final conclusion that only when there is an over-hauling of the present economy and a new alignment of the elements involved on a cooperative, mutually acceptable plane, based on the correct concept of the common good, can we hope to see our principles given a fair trial.

Father McDonald (Oregon) was asked to get up a dozen questions to present to the moralists for their expert opinions.

A chairman for each Province was appointed to develop this committee in each of their respective provinces. One specific duty was imposed; to conduct at least one Province meeting for all Jesuits of their localities before the next West Baden meeting. If more than one province can be brought together in a regional meeting all the better. It was suggested that this meeting be held in September with the hope that the value and success of it would call for further meetings. The Province Chairmen are:

Missouri—Father Brown  
Chicago—Father Wirtenberger  
Oregon—Father Linden  
California—Father O'Connell  
Maryland—Father Comey  
New England—Father Shortell  
New Orleans—Father Chapman  
New York—Father Smith

A committee composed of Fathers Brown, Connolly, Corkery and Friedl had been formed to suggest recommendations to the new Institute of Social Sciences. The recommendations which were unanimously approved by the Industrial Relations Committee are:

1. We heartily recommend the establishment of an Institute of Social Sciences for the preparation of Ours in the field of graduate work and social studies. At the same time we also call to the attention of those who have charge of this favored venture that they do not overlook another need which we believe is pressing. Many of our colleges and universities are contemplating the inauguration of Labor Schools and conferences for employers and labor activities. This need is instant and pressing; it cannot wait upon the availability of degree men as they complete their graduate work of the ISS some years hence. Therefore, we recommend the establishment

A. Of a short indoctrination course such as our service chaplains are subjected to, for those of Ours who may be appointed to direct such schools. This course might be offered annually at a time convenient to Ours and lasting from two to four weeks.

B. Of a mobile survey and organization unit of the ISS faculty available to such of our colleges and universities as are contemplating the start of some form of Labor, Management, or Rural Life education.

2. We urge that:

A. The ISS promote among Ours a greater realization of the necessity of wider participation in the field of mediation and arbitration of industrial disputes, either through the membership of the American Arbitration Association or as public panel members of the Regional War Labor Boards. It has been the experience of this Committee that, contrary to a widespread opinion, our priests are generally well adapted to this very important phase of the social apostolate.

B. Immediate attention be given to the possibilities in the new trend of large industrial plants to invite clergymen to establish themselves in the factory as industrial relations and liaison officers between Management and employees. While much of the work involved has to do with ironing out grievances and disputes, the possibilities for counseling, guidance, and even spiritual direction are enormous.

C. Likewise, there is an imminent possibility of some form of military service for our youth after the war. The armed services are already planning military service camps and it is estimated that one-half of the present chaplain personnel will be retained for orientation work in these camps. The Catholic chaplain will need reorientation on his part inasmuch as he will be called upon to guide youth which, instead of going off to global war will return to civilian life which embraces the social causes of war within the nation.

3. In parishes, schools, etc., where a Labor School is impossible at present we strongly urge discussion clubs on Catholic industrial teachings. In such groups people, unaccustomed to study, frequently learn more than at lectures, and, furthermore acquire ability to discuss the subject intelligently. Several of our parishes have successful groups which hope to branch out into other parishes of their dioceses.

A discussion club manual by the Confraternity of Christian Doctrine gives detailed instruction. A moderator needs to gather only a group of about a dozen to meet with lay leaders an hour weekly or biweekly, and to drop in on the group occasionally, and answer doctrinal questions brought to him by the leaders. The latter need have no previous experience, only devotion to the Church and a willingness to do some extra reading.

An excellent basis for discussion are the Encyclicals, if broken down according to the outline: *Rebuilding the Social Order* by English and Wade, Loyola University Press, Chicago.

A copy of the Confraternity instructions, small bibliography, and some practical suggestions of the Industrial Relations Committee will be sent on request by Edward J. Hogan, S.J., 980 Park Ave., New York 28, New York.

Father Friedl then pointed out that these recommendations are to be considered as an appendage to the already approved list of the twenty subjects suggested under the title of

### An Outline of the Social Ethics Course Crown Heights School of Catholic Workmen

#### Industrial Relations:

1. The actuality. Condition of workers, owners, management as they are in fact. (Labor problems—not solutions.)
2. Arguments from the Right: Laissez-faire; Liberalism; stand of employer, owner, capitalist.
3. Arguments from the Left: Theory of Collectivists, Socialists, Communists, etc.
4. Arguments from Above: Normal place of the State in Industry.
5. Arguments from Within: System proposed by Popes; corporative order, etc.

#### Foundation of Christian Position:

1. The nature of Man and his dignity; nature of Society;
2. The nature of Labor and its relation to man.
3. The nature of Capital and its relation to man.
4. Essential dependence of Capital on Labor and vice versa.
5. Relation of Industry (Capital and Labor) to Society as a whole.

#### Individual Rights and Duties:

1. Right and titles to Private Property (social as well as individual.)
2. Right to Living Wage (and application in concrete.)
3. Morality of Profits and Profit Motive.
4. Proportionate share in Management—a workers' right.
5. Organization for securing defense of rights—of workers and of management.

#### Particular Ethical Problems:

1. The strike.
2. The boycott.
3. The closed shop.
4. Union discrimination.
5. Union duties.

#### Social Ethics: Section 3. Individual rights and duties.

Right to a living wage and application in the concrete.

1. Is there naturally present in human labor a value below which justice forbids the compensation to fall, a value not determined by free consent, by the labor market, by prices, by customary wages?  
Object of wage contract not a commodity....  
In a wage contract a human being puts his faculties and energies at the disposal of another.



## THE CONTENT COMMITTEES

These faculties and energies have an extrinsic and an intrinsic value:

**Extrinsic value:** the value labor has for the employer.

**Intrinsic value:** the value labor has for the laborer himself: a means to an end and that end freedom to develop oneself as a child of God and an heir to Heaven...

Man does not live to work, but works to live, not only physically but spiritually as endowed with an intellect and will...

as persons who seek the perfection of their personalities in Him for whom they were made...

Economically, Labor bound up with Capital as a co-partner in production...

Socially bound up with leisure...

Spiritually bound up with salvation.

The intrinsic value is to be measured primarily by the natural function and end of labor:

The support of the laborer as a human being and the support of his family...

Hence minimum price of labor must never sink below its natural and intrinsic value...

**Practically:** The essentials of human life, including a sufficiency of food, a decent habitation, proper clothing, recreation, rest and provision for the future are well-known and capable of calculation.

### 2. Modern theory and practice:

**Economic law...** Wages determined by bargaining (employer vs. employee, individually or collectively.)

**Justified by wage contract,** legally a free agreement between equals.

**Basis:** economic doctrine of Adam Smith derived from political individualism.

**An order of nature in favor of individual freedom from political restriction:** a theoretical dogma of an All-Wise Being maintaining at all times the greatest possible amount of happiness.

**Means:** legalistic upholding of sacredness of contract; unlimited competition.

**Result:** **purported:** increased production and lowered costs, thus a higher plane of living.

**actual:** levelling influence of competition confined to ranks of working man.

**Rejected by non-Catholic economists:** Collectivists who reject wage system as unjust; by "Liberals" who postulate other considerations besides economic law in determining rates: custom, legislation, philanthropy, Labor organization.

### 3. Right to a living wage derived from right to live (subsistence) as a person (decent livelihood) measured by existing social and industrial and political institutions.

**A. Right to subsistence:** to live from the bounty of the earth.

All men of equal intrinsic worth; all things negatively common. Hence right to access to material means of living as important and as valid in one man as in another.

**B. Right to a decent livelihood:** to that amount of necessities and comforts in keeping with the dignity of a human being.

**C. In the present economic and political organization of society these rights can only be actuated in the concrete by a living wage.**

**D. Living wage not only personal but also family:** for the minimum of material conditions of decent and reasonable living comprises for the adult male the means of supporting a family.

In answer to a query Father Friedl explained the essence of this short "indoctrination course." The purpose of this course is to teach the complete, detailed running of the machinery of a Labor School, to give sufficient grounding in the essential facts and theories, to acquaint one with the technological and the current terminology. The benefit of those experienced in the field cannot be imparted by a correspondence course.

Father McIntosh then suggested that the ISS provide for a third class of students, namely, for those who would like to study a year or so at the St. Louis Institute but who would not be pursuing a degree. Father Friedl was of the opinion this third group might create a hodgepodge, which would endanger the whole work of the Institute.

But, argued Father McIntosh, Superiors can hardly be expected to trust the learning of a man who has had only two weeks of preparation. The need for men in the field of Labor is urgent. Father Friedl explained: the two-weeks course must suffice; for at present the men in the field cannot devote more time to the "orientation course." Furthermore, Superiors pick their men and should trust them. This course would be equally divided between teaching the machinery and the content. Then again, the "mobile unit" might well open the eyes of many circumspect Superiors.

Who is this mobile unit? By way of answer Father Friedl explained that he and Father Smith had already agreed to give such a course at Xavier University in Cincinnati, Ohio, during the coming July.

Father Friedl then went on to explain that Ours need not be too wary of their qualifications. Our logic and common sense will mark us out as leaders in whatever non-Catholic crowd we may find ourselves. Some of Ours refuse to accept a job as arbitrator or some similar job because of the time element. This need not be the case; for, as a rule you are asked to act not on the spur of the moment but at some time at your convenience.

A further recommendation was made that topics for discussion be sent to the Ethics teachers in our Philosophates, which topics could be used in the third-year Philosophy seminars. Some valuable treatises might be obtained this way.

Officers for the coming year were elected as follows:

**Chairman:** William J. Smith, Crown Heights School of Catholic Workmen, Brooklyn, New York.

**Vice-Chairman:** J. C. Friedl, Rockhurst College, Kansas City, Missouri.

**Secretary:** J. F. Connelly, Loyola University, Los Angeles, California.

## The Philadelphia Labor School

In organizing our school we decided to gamble. Acknowledging that the accepted procedure in all such undertakings is to begin at the bottom and work to the top, and finding no fault whatever with the philosophy of such procedure, we determined, nevertheless, to begin with higher officials in the Labor movement. There was a gamble inherent in this method and we were fully aware of the danger that we would get but casual hearing. As events proved, the bolder approach proved to be highly successful.

Using the occasion of the national CIO convention in Philadelphia, in November 1943, we made ourselves known to the topflight officials of CIO. Then we moved into the level of the State officials and then into the offices of the Philadelphia officials. Their reaction to the idea and the promise of a Labor School in Philadelphia was a bit of skepticism coupled with a willingness to cooperate. We made it very clear that we would not impose any further burdens on top officials; we made it equally clear that we expected to get from them lists of officers of local unions. The sheer brashness of this approach seems to have surprised them into releasing their lists. We were supplied with official directories of the AFL and the CIO. The Central Labor Union of Philadelphia ran off on the addressograph the mailing addresses of their business agents. This was also done for us by the Building and Construction Trades Council.

### First Response

A letter and an enclosed folder were sent to all on this mailing list. And we sat back to await results. The first registration brought us eighty-seven men. Allowing for the loss of the inconstant curiosity-seekers, allowing also for late registrations, we had about eighty men who could be termed regular attendants. At the end of our first ten-week session we had about seventy men, all of whom will surely return in September.

The breakdown of our registration is rather interesting inasmuch as it shows the wide field of interest that is to be found among our men. Twenty-eight unions are represented in the school:

United Electrical Workers, (four locals), Photo-Engravers, Beer Drivers, Transport Workers' Union, Plumbers, Steamfitters, Sheet Metal Workers, Amalgamated Electric Railway, Shipbuilders, Warehouse Employees, Carpenters, Railway Express Drivers, Typographical, Brotherhood of Railroad Trainmen, International Brotherhood of Electrical Workers, Post-office Mechanics, Barbers, Retail Food Clerks and Managers, United Federal Workers, Musicians, Actors, Railroad Telegraphers, District 50, Electrotipers, Garment Workers.



While it was not made a matter of public announcement, we discouraged women though three women were admitted. One of these is rather important in the Ladies' Garment Workers, a second is a job-analyst in Cramps Shipyard, and the third is studying Industrial Relations at the University of Pennsylvania.

### Labor and Management Represented

Our registrants include 6 Presidents, 9 Vice-Presidents, 8 Business Agents, 3 Organizers, 8 Shop Stewards, 4 members of Executive Boards, 6 Recording Secretaries, 3 Section Chairmen, 2 Financial Secretaries, 2 Treasurers, 12 Delegates, 1 Trustee and 1 member of a Grievance Committee. Ten of these men are in the full-time employ of their unions. Four men representing Management carry a promise that in September we shall have a liberal sprinkling of men from the Management side of the table.

Classes were held on Tuesday and Thursday evenings. Labor Ethics was taught by the Director, Father Comey. For Labor Legislation we were fortunate to discover Mr. Charles Short. His background fitted perfectly into our needs. He did his college work at Notre Dame and his law school work at Duquesne. For about six years he was counsel to the Pennsylvania State Labor Board and currently fulfills the same function for the regional War Labor Board. From St. Joseph's College we attracted two old friends, Mr. Daniel Dougherty for Public Speaking and Mr. Gordon Wright for Parliamentary Procedure. Both of these men have twenty years' experience in teaching, both of them have had about six years' experience in teaching adults. The men were enthusiastic about their staff.

The obviously high caliber of the staff aided immensely in maintaining an atmosphere of dignity and decorum. At no time during the term was there the slightest indication of hot-tempered feeling that arises so readily in labor discussions. The men developed a certain pride in this characteristic of the school. The purposeful attitude that marked the spirit of the men kept our attendance record quite praiseworthy. There were absences due to the usual variety of reasons, but commonly the men either phoned or wrote a note to explain the hardship that had cropped up to prevent attendance. Mimeographed bulletins, rather chatty in style, served admirably to keep interest alive. We omitted the bulletin one week as an experiment. And the importance of such contact was immediately made evident by the fact that the immediately following classes were marked by more than the usual number of absences. It is an interesting commentary on the value of such bulletins that the men have conceived the plan of putting out a paper next year. Who knows? Maybe they will do so.

It surprised us to find little or no call for interruption of the regular order. The men did not find the routine monotonous. They were so grimly purposeful that they preferred to have their regular classes. It was very decidedly certain that they were not interested in mere entertainment. Once during the term, we interrupted our regular order to have a very informative and inspiring talk by Father John Delaney.

### Model Convention

As a closing exercise we offered a model Labor convention. The men chose a presiding officer, a secretary and a resolutions committee. The students, as delegates to the conventions, were seated at tables running through the center of the auditorium, while their guests were seated along the sides of the hall. Resolutions were proposed, made the subject of comment, moved, seconded and passed in a strict parliamentary manner. Speakers were allowed not more than three minutes in order to save time and to give as many as possible the opportunity to express a viewpoint. And it was most gratifying to hear the men give back as their own what they had been taught in the classes they had attended. The tone of the convention proceedings was deadly solemn; it betokened a pronouncedly serious attitude on the part of the man.

Visitors were much impressed. This was evidenced by the fact that sixteen new registrants signed for September courses before the evening was over. The novelty of the exercise, the opportunity

afforded to so many men to express their opinions, the possibilities of future conventions lead to the conviction that our mock convention must be made annual. It might be a proof of the evidence of the optimistic enthusiasm of the men that they are convinced that our convention can grow into sufficient importance to exert a determining influence on Labor policies in the city of Philadelphia.

The newspapers sent men to cover the convention proceedings and gave liberal space to their accounts of it. The editor of the Philadelphia Record was so impressed that he ordered his feature editor to secure an interview with the Director. This was published in a half-page spread on April 26th. It might prove the wisdom of our policy of seeking no publicity. The publicity came to us without any request on our part.

The influence of the school is growing. Demands are rather constant for oratorical efforts at Communion Breakfasts, and other similar meetings. There is a certain promise that a labor school will be opened in Camden, N. J., in September. The Director was asked and agreed to launch the opening drive. The work in Camden is under the immediate direction of the Rector of the Cathedral possibly acting for Bishop Eustace. The Director also took part in a labor forum in Wilmington, Del. This forum is under the sponsorship of the Bishop and is conducted by the Bishop's Library Association. We have been in demand at meetings of various kinds, such as the Catholic Central Verein which in Philadelphia is a vigorous proponent of Catholic Social Action.

### Labor Clinics

Much of the work of the school is done in what might be called clinical sessions. Men come in with their particular problems and ask for direction. In this way we are able to forestall in many cases the dangers that threaten good unionism, in other cases to eliminate bad practices. It is significant of the importance of the school that we have been approached for help by the War Manpower Commission through the Area Supervisor for help with their Apprentice Training Program.

On the occasion of the I.L.O. Conference in Philadelphia, we had Mr. Robert Watt as a guest. He, as the sole representative of all American Labor in the I.L.O. was in a good position to contribute a broader point of view to our men. Against the danger that he might give us a "canned" speech we inveigled him into conducting his lecture on a question-and-answer basis. While he anticipated that he would spend an hour with the men, he actually answered questions for nearly four hours. It was a tribute to the school and to the men that their questions were searching and evidential of their grasp of the whole labor problem.

### Only the Beginning

Prospects for the coming year are very promising. The men estimate that our registration will reach two hundred. One of our main concerns is the danger that we may have too many men from one industry. Those who come from the Philadelphia Transportation system and those who come from Cramps' Shipyards are planning to bring all their friends. A later development indicates that the Plumbers will be very heavily represented, and through their contacts, the Steamfitters. This growth means of course that we shall be obliged to offer a wider variety of courses. The men do not seem to care for the occasional-lecture type of teaching; they insist on a graded and progressive course of study. This attitude is reflected in the fact that they are willing to read even heavier works on labor. And that in turn creates for us the problem of supplying them with books.

For our financial needs we are entirely indebted to Father John P. Smith, S.J., the Rector. We have some hope of devising ways and means of raising some money during the next term in order that the full weight may not fall on the House.

There's the story. It is incomplete and seems bloodless. But it is a rich tale of good men, earnest and purposeful, eager to be taught sound Catholic principles. Watch us grow.

Dennis J. Comey, Director.



## The Interracial Justice Committee

THE difference between types of membership was explained by the Chairman. The roll was called and type of membership of those present ascertained.

In an introductory talk, the Chairman commented on the success of the Committee during its first year and spoke of the Committee as fulfilling a longing had by its members for many years. He noted the universality of the scope of the committee relative to all phases of social reconstruction: spoke with satisfaction of the work as the implementation of a decree of the last General Congregation.

A constitution for the Committee was discussed.

Father George Andrews noted the marked prejudice of many laymen making Jesuit retreats and thought a formal instruction on interracial justice should be included in such retreats. Father Uhl thought the few number of instructions would not allow this. Father John Markoe suggested that, if the importance of the subject were considered, a whole meditation would be deemed apt and necessary.

A committee to draft a committee constitution was formed, consisting of Fathers Garvy (chairman), Markoe, Cetnar, and Mr. O'Brien.

Father Ambrose Forsthoefel gave an interesting report of the organization of the Interracial Committee of the Theologians at West Baden and its activity. The Committee congratulates the theologian group at West Baden for their outstanding work in organization and interracial activity during the year. A motion was also entertained and passed empowering the Secretary of the Committee to write congratulatory letters to scholastic groups at Weston, Woodstock, and Mount St. Michael's, on their work during the past year.

Father Cornelius Ford thought that many Negroes because of their humble social status should normally complement and restore the traditionally numerous group of Brothers in the Society in our country. Father LaFarge noted the unanimity with which the Brothers in the California Province declared their desire to have Negro Brothers in their group. Committee members agreed, however, that it would be inadvisable to admit too many Negroes as Brothers before the admission of Negroes as scholastics.

The Committee elected its officers as follows:

Father John LaFarge (New York), Chairman; Father W. P. Donnelly (New Orleans), Vice-Chairman; Father John L. Uhl (Chicago), Secretary.

Father Garvy reported for the committee to draft a committee constitution; it was accepted and approved.

Very Reverend Father Shields was present and spoke of interracial interests in the South.

The following sub-committees were established by the Committee.

1. A Sub-committee on Doctrine Syllabus (Father McHattie, Chairman; Scholastic groups as members.)

2. A Sub-committee on Neighborhood Organization (Father Andrews, Chairman; members: Fathers Coogan, Cetnar, Markoe.)

3. A Sub-committee on Jesuit Facts (Father Uhl, Chairman; Scholastic groups as members.)

4. A Sub-committee on Bibliography (Father Garvy, Chairman.)

5. A Sub-committee on the Jewish Apostolate and Anti-Semitism (To be formed during the coming year.)

### Answers to Questions: Committee on Interracial Justice

1. What Jesuits should know about this subject.

They should know the principles of interracial justice—from the standpoint of Natural Law and from that of revealed religion—and should know the practical techniques and methods for applying these principles in daily life.

2. What Jesuits Can Do About It.

They can:

A. Set a personal example of interracial justice in their lives;

B. Incorporate its teachings into all their preaching and educational programs;

C. Conduct our administrative policies in accordance therewith; and

D. Work, by all means possible, toward a better organization according to the aforesaid principles of neighborhood life; of civic life in general. Adult education is a means particularly recommended toward these ends.

3. A syllabus, as requested, will be provided by the recently formed Sub-Committee on Syllabus and Doctrine of our Committee: Father McHattie, secretary.

4. We would like a column in the ISO Bulletin which we shall edit ourselves—subject to the Bulletin's general editorship, giving interesting facts and news of interracial justice especially as it interests and affects Jesuits.

To ISS, we shall furnish outlines of proposed courses, etc., through our Sub-Committee on Doctrine and Syllabus.

5. Two meetings in the course of the year:

A. A meeting in St. Louis of the Sub-Committee on Neighborhood Organization: viz., Fathers Coogan (Detroit), Cetnar, Andrews, Markoe and Uhl (Secretary of general Committee). We suggest that Father Donnelly be authorized to come up from New Orleans, as Vice-Chairman of the general Committee, if he can arrange to do so. Father McHattie will also meet with the aforesaid group.

B. A regional meeting in New York during year to be attended by Fathers Owen, G. Murphy, Goggin, J. P. Smith (Philadelphia), McCorry (mission band, New York Province), LaFarge and Uhl.

### Constitution of the Interracial Committee

#### Preamble:

The Committee on Interracial Justice is concerned with the solution of a major social problem. But it has also the problem. But it has also the office of strengthening, deepening and amplifying in the minds of Ours, and in the minds of all those whom Ours may reach, the knowledge and love of the central doctrine of Christianity itself, the fulfillment of Christ's high-priestly prayer: "That they may be one, even as we are one... that they may be perfected in unity." The aim of the Interracial Committee is to work for the "reuniting of all things in Christ," for which the Son of God was sealed and sent to take upon Himself the flesh of the multi-racial and multi-national children of our common parent, Adam.

The solution of the racial problem is none other than the integral application of the virtue of social justice to the institutions as well as the personal lives of our time, in any and all respects. This universality of the work of interracial justice lends a profoundly spiritual, devotional and theological aspect to the Committee's work.

The Committee on Interracial Justice doubtless will offer many an experience to its members which will associate them in peculiar intimacy with the Cross and humiliations of the Savior. The readiness which so many of Ours have shown in embracing these experiences is, however, a glorious pledge of the ultimate triumph of these truths in and through the Society in this country.

The Committee is pledged to no one area of inter-group relations. The question of interracial justice as between whites and Negroes has so far appeared as the most immediate and fruitful field of its endeavor; but at any time its scope can be enlarged.

#### 1. Objective:

To develop the true Catholic spirit and to promote interracial justice and charity.

#### 2. Organization:

##### A. Membership.

- Active membership.
- Active membership with scholastic status.
- Affiliate membership.

B. Eligibility for active membership is active work in either the inter- or intra-racial field.

C. Eligibility for affiliate membership is a desire to cooperate with the active members.

##### D. Officers of the Committee:

- Chairman.
- Vice-Chairman.
- Secretary.

E. The officers of the Committee will constitute a committee to determine semi-annually the roster of the Committee.

Adopted on June 21, 1944



**Committee on Interracial Justice**

**Members Present at the West Baden Conference, June 1944**

Chairman: Father John LaFarge (New York)  
 Vice-Chairman: Father W. P. Donnelly (New Orleans)  
 Secretary: Father John L. Uhl (Chicago)

**Active Members (Content Interest)**

Fathers George A. Andrews (Missouri), John Markoe (Missouri), A. J. Garvy (Chicago), Albert Muntch (Missouri), Aloysius Owens (New York), Horace McKenna (Maryland), Ambrose Forsthoefel (Chicago), Lawrence McHattie (Missouri), Gerald McDonald (Oregon), William Cemar (Chicago), Cornelius Ford (Chicago), O'Farrell (California), John P. Smith (Maryland), Florence Sullivan (New Orleans).

**Active Members with Scholastic Status (Content Interest)**

Messrs. John Rowland (Chicago), Edward J. O'Brien (Chicago), Charles Conroy (Chicago), Malcolm Carron (Chicago), Lawrence J. Cross (Chicago), William Goudreau (Chicago), Bernard Haas (Chicago), Theodore Purcell (Chicago), J. A. Petz (Chicago).

**Affiliate Members**

Fathers William Burman (California), Warren Lilly (Chicago), Paul Luger (Oregon), W. L. Lauer (Chicago), Raymond Schouten (New York), Calvert Alexander (Missouri), John McBride (Chicago), Messrs. Denis Schmidt (Chicago), Raymond Dunne (Chicago), Edward Stokes (Chicago), Daniel Rice (Chicago), James P. Cox (Chicago).

**Liaison Members with other Committees (Channel Interest)**

Industrial Relations—Father Aloysius Owen  
 Parishes—Father John P. Smith  
 High School—Father W. P. Donnelly  
 Scholasticates—Father William Burman  
 Retreats—Father Cornelius Ford  
 Morality—Father Kelly, Chairman of the Committee  
 Co-ops—Father George Andrews  
 Rural Life—Father Horace McKenna  
 Missions—Father O'Farrell  
 Publications—Father Alexander  
 Radio—Father Uhl  
 Teaching of Sociology—Father Uhl  
 Social Service Schools—Father Schouten

**The Inter-Americanism Committee**

In the absence of Father Bannon, Father Alfonse Castiello of Mexico presided as chairman.

**MEMBERS PRESENT**

Fathers Felipe Pardinaz (Mexico), E. P. Murphy (Missouri), M. Hale (New England), E. F. Garesché (Missouri), Guillermo Gonzalez (Columbia), Saboia de Medeiros (Brazil), Nicanor Gonzalez (Mexico), Messrs. Jose Espinosa (Ecuador), J. Villalobos (Mexico), Gomez-Robledo (Mexico), M. Elizalde (Mexico), E. Palomera (Mexico), Alfonso Navarro (Mexico), Gomez Arias (Mexico), M. Lapuente (Mexico), Heriberto Navarette (Mexico), Walter A. Buckius (Maryland), Albert J. Loomie (New York), Louis Braatz (Chicago), Robert A. Pollauf (Chicago), secretary.

Father Bannon was again chosen as chairman *in absentia*. Father Garesché accepted the post of vice-chairman. Father Bannon was requested to select the permanent committee secretary.

It was further resolved that Father Bannon contact the Latin American countries and ask each country to appoint its own delegate to keep in touch with the activities of the Inter-American Committee of the ISO. Three of the delegates present offered to serve in that capacity:

Father Alfonse Castiello, Facultad de Filosofia y Letras, Av. Hidalgo—120, Mexico, D. F., as delegate for Mexico.

Father Guillermo Gonzalez, Universidad Xaveriana, Facultades Ecclesiasticas, Carrera, 10 No. 65-48, Columbia, delegate for Columbia.

Father Saboia de Medeiros, Catholic University of Rio, Rua J. Clemente 226, Rio, Brazil, delegate for Brazil.

The suggested delegate for Ecuador: Father Benigno Chiriboga, Vice-Provincial of Ecuador, Hogar Xavier, Apartado 266, Quito, Ecuador.

Fathers Murphy and Hale explained the vast extent of the Protestant radio propaganda in Latin America and suggested the Apostleship of Prayer and the Sacred Heart Radio program as a

means towards better understanding between the Americas. Porto Rico and Panama now carry English broadcasts of the program. Interest in the program has been shown in Peru, Ecuador, and Brazil.

Father Garesché, head of the Catholic Medical Mission Board, explained the work of the Medical Missions and the help it can give to rural Latin America in an endeavor to offset Protestant influence in the rural sections of Latin America.

Father Castiello listed several stumbling blocks to better understanding between Latin America and the United States:

1. In Mexico, Sinarchism, which the liberals label "Facism" and which is misunderstood by Catholics in the United States.

2. *Hispanidad*, the historical fact that 22 Latin American nations are united in one language and one philosophy of life which stemmed from Spain but which is now independent of the mother country.

3. The word "democracy" is in ill-repute among Latin American countries because associated with Liberalism and the powerful capitalistic interests in the United States and because it is felt that the U. S. would like to impose its own brand of democracy on Latin America.

4. The insinuating Soviet propaganda in Mexico.

5. The strong position of Masonry in Mexico presents many obstacles to Catholic effort.

The alarming extent of Protestant propaganda in Latin America was discussed. Protestant denominations pour millions of dollars into Latin America in missionary activities. Rebuffed in the cities they are now turning to rural sections. Citing Bishop Walsh of Maryknoll, Father Garesché said that while the urban centers are Catholic, there is a danger that the rural sections will become Protestant, because of the material help and proselytizing of the Protestant bodies. Father Gonzalez stated that in the seventy years up to 1930 Protestant conversions in Columbia had numbered about one thousand. Since 1930 about one thousand converts have been made each year.

The Latin American representatives welcomed Father Garesché's offer of help to their countries. Father Gonzalez of Columbia said that there are many vocations among girls of his country who could be trained along the lines of the Daughters of Mary, Health of the Sick, the religious community founded by Father Garesché.

The same representatives warned Catholics against working with the U. S. government in South America as the people are too suspicious of such efforts.

Father Gonzalez suggested that ISO Bulletins be sent to Jesuits in Latin America.

The need of imparting true information to U. S. Catholics of matters South American and of giving South Americans a true picture of U. S. Catholics was discussed. Such a need applied equally to Jesuits in North and South America. Father Castiello stated that the NCWC news service furnished an outlet for North American Catholic news to South American countries.

Father Friedl remarked how a symposium on Sinarchism in Kansas City had overcome attacks on Sinarchism by the local press. The need for an ISO news service to inform the secular press on Sinarchism and other affairs Latin American was pointed out by Father O'Connor.

Catholics in the United States misunderstand the Catholicity of Latin America. They give offense when they appear to "impose" on Latin America a North American Catholicity as the only true Catholicity. Americans are shocked at the peculiar religious customs of Latin America.

The Latin America hierarchy has approved Catholic missionary work in South America. Work among the people must be carefully prosecuted, lest the sensibilities of the people be irritated.

The Committee went on record as acknowledging Father Bannon's work as chairman, expressing its regrets that he could not attend the meetings, and resolved to work faithfully with him during the ensuing year.

The Committee drew up the following resolutions:

1. That the term "Pan-Americanism" be abandoned, because of the odium which attaches to the word, as seen in "Pan-Slavism," "Pan-Germanism," etc., and that the more appropriate term "Inter-Americanism" be adopted in our Catholic circles.

2. That Jesuits cooperate more practically and immediately through the ISO Inter-American Committee, in uniting all Catholics throughout the Americas so as to avoid the dangers which threaten from non-Catholic Inter-American unions. These dangers obviously are Communism, Protestantism, and materialism, especially in all that concerns family life and education.

3. That to the end that such Catholic unity be realized, the ISO would interest every Provincial to name in each Latin American country, a delegate who will receive all ISO publications and in return will send in at regular intervals to the Chairman of the ISO



Inter-American Committee all information concerning the social order in Latin America. The said Chairman will accept this information in Spanish and the delegate will accept it in English.

4. That the Chairman send to delegates in Latin America material for the Sacred Heart Radio program and that the Radio Channelling Committee interest itself in all news about the Catholic social order in Latin America.

5. That it will be very helpful for good understanding between Catholics in all the Americas to promote a knowledge and esteem of all the great works of the Church in both North and South America; that each delegate should inform Mission Superiors in his Province of the important work Father Garesché is doing through the Catholic Medical Mission Board, and its possibilities for the help of the Missions in South America.

6. That the ISO Inter-American Committee cooperate with existing Catholic agencies for cooperation with South American Catholics.

7. That a representative Jesuit research man, attached to the ISO be chosen to answer errors about South America particularly in the secular press and to give the truth about Latin America.

## The Economics Committee

AT ITS first session during the second annual convention of the ISO the Committee, under the chairmanship of Father Henry Wirtenberger, placed the following items on its agenda:

1. Organization and membership. 2. Review of the Committee's work during the past year. 3. Plans for the coming year.

1. To assure continuity and to avoid misunderstandings regarding tasks undertaken, the Committee decided to clarify its organization. A plan proposed by Father Roger Lyons was adapted according to needs and membership was divided as follows:

Class A—Active members:

- a. Professionally trained;
- b. Those with little or no professional training, but able and willing to cooperate in projects of the committee.

Class B—Affiliate members: those interested in but unable to contribute to the work of the committee.

All members of the ISO are eligible for membership on this Committee under appropriate classification. Application forms are being prepared and will be sent to those whose names have been proposed or who request them.

The chairman, vice-chairman, and secretary-treasurer, to be elected annually from the list of Class A members by the Class A members present at the convention, will constitute the executive committee and will be present at ISO executive committee meetings. Scholastics, though eligible for Class A membership, are excluded from these offices because of the restrictions on their travels.

The Executive Committee was instructed to appoint temporary chairmen in the various provinces, who will where possible organize the members of their provinces or regions into sub-committees. Such sub-committees, when formed, will choose their own officers, determine upon meetings, etc. The temporary chairman will also approach the deans of scholasticates and, if permission is granted, encourage the formation of scholastic sub-committees.

2. During the past year the Committee had three principal achievements to its credit. It planned a news sheet, entitled *Ecom News*, of which seven numbers were issued under the editorship of Father John Baker. Its contents included reports of members' activities and other items of common interest. *Ecom News* was highly approved by all.

For the benefit of non-economists of ISO a monograph, *Economics for ISO*, was begun jointly by Fathers Wirtenberger and Dempsey. Copies of a preliminary draft were circulated among the members, and criticism and suggestions called for.

Progress was made in compiling an annotated basic bibliography, arranged according to the twenty classifications used by the *American Economic Review*. Contributions and suggestions from several members were considered by the Committee.

3. The officers elected for the coming year are Fathers Paul V. Kennedy, chairman, Raymond Cahill, vice-chairman, and Clifford Carroll, secretary-treasurer. Under the new chairman the work of the coming year was outlined. *Ecom News* is to continue under Father Baker's editorship. Father Wirtenberger is chairman of a committee to correlate suggestions received and prepare "Economics for ISO" for publication. A bibliography committee, with Father Gabriel Ryan chairman and Fathers E. Foley and R. Cahill as his assistants, will continue the work already begun in this field and prepare the results of their labors for publication.

The following new projects are planned:

1. A syllabus for a college course in economics. Directors: Father G. Hilke and R. Cahill.

2. A syllabus for a high school course in economics. Directors: Mr. Theodore Purcell, Father Arthur Loveley, Mr. Raymond Jancauskis.

3. A study of the postwar unemployment problem. Director: Father Henry Wirtenberger.

4. A study of the present status of private property. Director: Father Gerald McDonald.

5. A study of the morality of the multiple basing point system. Director: Mr. Raymond Jancauskis.

6. A study of the economic aspects of consumer cooperatives. Director: Father James McShane.

The final session closed with expressions of appreciation to the members of the 1943-1944 Executive Committee, Fathers Henry Wirtenberger, Bernard Dempsey, and John Baker, for their able and successful guidance of the Economics Committee during its first year.

Present at some or all sessions of the Economics Committee were: Fathers Raymond Cahill, Paul Kennedy, James McShane, Robert Stenson, Henry Wirtenberger, John Baker, Leo Brown; Messrs. Raymond Jancauskis, John Rowland, Theodore Purcell, Gordon Murphy, Theodore Reif.

## The Rural Life Committee

THE discussions of the committee may be summed up under three headings:

1. Clarification of fundamental principles.
2. Outlining of general policy.
3. The drawing up of a specific program for the coming year.

### Rural Life Principles

The starting point of all rural life thinking is the family. Under reasonable conditions life on the land is more favorable to its propagation, development and happiness. It is the aim of rural planning to fulfill the conditions.

**Family Life.** Even in favorable circumstances urban families do not propagate themselves sufficiently to maintain a stable population. Cities are dependent on migration of a percentage of rural youth if they are to continue in existence. Hence a properly functioning social order presupposes a balance between rural and urban living, between industry and agriculture. For some time past that balance has been disturbed by over-urbanization and over-centralization of industry. Judging from the fate of other nations and civilizations which followed the same course, our country must face this threat to its population future as well as that from birth control.

**Private Ownership.** Normal rural living requires family ownership of productive property, and this is opposed to monopolistic, commercialized exploitation of the land. The production of some agricultural products may require large-scale methods and specialized techniques, but usually the same results can be obtained from cooperation of independent farmers and through over-all planning. It is certain, however, that extended "factory farming" and huge land holdings by individuals or corporations eventually mean the destruction of private land ownership, and with it the sense of dignity, responsibility and initiative which comes from direct possession of productive property. A rural proletariat would be added to our urban one.

**Biological Farming.** Farming is a biological process. It defies the systematization and rigid techniques of industries which exploit inanimate matter. The successful farmer is something of an artist as well as a scientist, and from experience he knows the land is a sacred thing demanding individualized attention. With a suitable conservation program and government advice, farmers can supply the country's needs and hand down fertile soil for future generations. Big business, on the other hand, looks for immediate results and present profits. The argument for the family-size farm has definitely a biological as well as a sociological foundation.

**Obstacles.** The difficulties of farm life resulting from distance, isolation, exacting care, inconvenience, are not insuperable. Some are merely the phobias of a material-minded generation, whereas others are genuine and merit the attention of modern technology and science. These can be met by rural electrification, improved farm machinery, modern transportation, consolidated schools, rural health and library service, recreation centers, radio and telephone. There is no more justification for slums and sub-normal living in rural areas than there is for them in cities.

**Parish Life.** Because of community of interest, greater permanency of residence due to land-ownership, and smaller numerical parish units, parish life in rural areas can be better organized and developed



than ordinarily is the case in congested cities. It must be understood that this presupposes a pastor imbued with a sane rural philosophy and an understanding of local problems. The affluence of prosperous city parishes will be absent, but a healthy parish life will reward the zealous pastor.

**Future of the Church.** The Church's future is intimately bound up with the future of our rural areas. Today agricultural America is nearly all Protestant or without religion. Since rural families propagate faster than those in cities, and since even in rural areas non-Catholic offspring at times outnumber the Catholic, we are left with the alternative of either converting rural migrants as they come from the country, and this is not being done to any significant degree, or of going to the rural areas and there making our influence felt by Catholics and non-Catholics alike. If Catholics can be kept on the land, and only 20 per cent of them are there now, and if rural converts are made in sufficient numbers, we can look forward to an increase in numbers and influence. If, moreover, a sound rural culture, based on Christian principles, is built up, the Church's future is secure.

**Missionary Approach.** Modern missionaries look suspiciously at a "sacramentalist" approach. It is laudable to baptize dying babies, say Mass for undernourished people, and anoint adults dying prematurely from remediable diseases, but the Church will never be established by such a technique, and the territory will remain missionary for ages to come. A completely established Church means more than the delimitation of dioceses and parishes and the withdrawal of the locality from the control of Propaganda. It is an accomplished fact only when the social condition of the people is made tolerable, when schools and seminaries serve a self-sufficient community and provide native clergy and religious. By such a norm vast areas of the Americas, and of foreign countries, are still in the "missionary" stage and are objects of our apostolic care. A pioneering missionary spirit works in such areas only to move on once organization is accomplished. Others will carry on the work begun, but it must be started by those with the missionary point of view.

**NCRLC.** Since the National Catholic Rural Life Conference has built up, over a period of years, a set of working principles and a program, the Committee feels it will render the best service to the Rural Life Movement by following the lead of the Conference, especially since it already has the backing of the American bishops. The ISO Committee's task is to develop the program of the Conference and implement it with Jesuit resources and personnel.

**Rural Education.** The improvement of education, by adapting it to the needs of rural youth, is a prime objective of the Committee. A self-sustaining rural community requires professional people, business men, technical experts, but the majority of its members will always be farmers. Difficult as it may be, the preparation of all these groups must be given consideration by the educational system. It is a positive injustice to the rural community to impose upon it an urban curriculum and a program not suited to its needs. For this reason the Committee advocates further survey of rural education and the working out of a detailed program. Teaching sisters, priests and others engaged in educational work can be influenced through institutes designed to give them a correct rural philosophy and knowledge of the program.

Adult education is best carried on through study clubs and discussion groups. Considerable material on the organization and direction of such groups, as well as content material, is available from the Department of Agriculture, the NCRLC, State Agricultural colleges, and farm agencies.

**Cooperatives.** During the convention a joint meeting with the Committee on Cooperatives and Credit Unions brought out how much the two groups have in common. Both Committees have agreed to a mutual exchange of ideas, of literature, and of advice. It was agreed that a popular presentation of the doctrine of the Mystical Body is needed for use by both the Committees. A complete textbook on Cooperatives, covering history, technique and basic Catholic principles, is desirable and must be produced.

**Missions.** As a result of joint meetings it was agreed that the Rural Life and Mission Committees must work in close cooperation. The problems of each are in many cases overlapping. In solving the problems the Rural Life Committee can supply the missions with information, literature and advice based on experience in this country. The Mission Committee will supply information on mission theory and technique and will assist us in developing the apostolic side of the Rural Life program. It is the opinion of both groups that a series of courses, leading to a degree in sociology, should be worked out by the ISS for the express purpose of better preparing men destined to work in the missions or rural areas. The selected men taking this course should be acquainted with the specific problems

they have to face. Their training would include sociology, especially rural, health planning, educational sociology, industrial relations, cooperatives and something on foreign governments.

**Committee Organization.** The past year's experience convinced Committee members that organization of Jesuits behind the Rural Life program will best be carried out along province and regional lines. In the country there are certain natural groupings of missions and rural parishes where similar problems must be faced. The assembling of Jesuits for regional meetings is also easier, and meetings of the men actually engaged in rural work are essential to our program. Study groups must be organized in the scholasticates so that there will be no lack of men with background to carry on in future years.

**Publicity.** Most Jesuit candidates come from urban localities and so are apt to find difficulty in grasping some principles of rural life philosophy. This obstacle can be removed only through an educational campaign employing pamphlets, book shelves on rural life, guest lecturers in houses of study, personal contacts. Similar means should be used with non-Jesuits whenever the occasion offers. Special endorsement is given to rural life summer schools, conferences, and institutes, sponsored by the NCRLC. Diocesan rural life directors, mothers superior of teaching communities, rural pastors and teachers are in excellent positions to aid the rural life program. Ways should be sought of influencing and indoctrinating them.

**Model Parishes and Rural Communities.** In certain localities Jesuits are in circumstances favorable to the formation of model rural communities. A prosperous community, with a rich parish life, is the best advertisement we can give the movement. The establishment of a model rural community of Negroes, with race problems solved by cooperation and mutual understanding, is especially desirable.

### The Rural Life Program

The following program is arranged according to the scheme presented by Father Lord. It was drawn up by four members of the Committee and then presented to the other members for criticism and approval.

1. **Knowledge of Rural Life by Jesuits.** The following categories present themselves:

A. A gentleman's knowledge possessed by all. This includes a proper concept of the nature and dignity of the farming profession, understanding of the basic principles of rural life philosophy, and an appreciation of the population trends which point to the Church's future in rural areas. Every Jesuit should know of some local group or organization which can supply inquirers with information he himself may be unable to give. It is the Committee's objective to spread such knowledge during the coming year by every means available.

B. Speaking knowledge of rural life principles, with specialized knowledge of some field such as Cooperatives, rural health, etc. A number of such men should be available in each locality to be used as lecturers or discussion leaders. A further survey of interested Jesuits will be undertaken to locate these men and a course of study suggested to young men who are interested.

C. An organizational group of selected men presupposes detailed knowledge of rural problems and acquaintance with farm leaders and Rural Life groups. For the present Jesuits qualifying for this class are few, but they will engage in organization work in rural parishes and among farmers, and must give special attention to conducting institutes for teaching sisters.

2. **Further Items on Jesuit Program.** The committee suggests the following jobs to be accomplished during the coming year:

A. A project for the *Semester Outline*.

B. Radio scripts on Rural Life questions to be offered the Committee on Radio.

C. Articles should appear in the *ISO Bulletin*, *Jesuit Missions* and *America*. Committee members are to be asked to write by the chairman.

D. Reports and recommendations should be given to the Channelling Committees as has already been done to the High School and College Committees, and to the Committees on Missions and Cooperatives.

E. Several lecturers on the Rural Life program should be indicated as suitable for the houses of study.

F. This coming year is to see a wide distribution of NCRLC literature and a drive for membership among Jesuits.

G. Cooperation with *Jesuit Missions* and the working out of mutual problems with the Mission Committee is highly desirable.

H. Ten (10) copies of all literature distributed will be sent to Father Alexander for the mission superiors.



I. A survey of rural education in this country, with the object of working out a curriculum for Catholic rural schools which the Committee members can use, is to be undertaken.

J. In conjunction with the NCRLC further institutes for rural priests and sisters will be planned for the coming year.

K. Consecration of families to the Sacred Heart is to be encouraged in rural areas.

3. **Rural Life Syllabus.** The Committee does not consider it necessary at this time to draw up a syllabus of its own. Instead it recommends two pamphlets already existing, namely *Rural Life in a Peaceful World*, a statement of aims and principles by the Executive Committee of the NCRLC, 3801 Grand Avenue, Des Moines 12, Iowa. 15 cents.

A short bibliography of fundamental Rural Life literature will be found in the *ISO Bulletin*, May, 1944.

4. **Institute of Social Sciences.** The combined Rural Life and Mission Committees recommend the establishing of a special course, with a major in sociology, for the purpose of preparing men to work in rural areas of foreign missions and at home in rural life work. The fields of rural sociology, health planning, industrial relations, cooperatives, educational sociology would be treated in such a way that the student would understand what has been done in these fields. In the case of men returning to foreign missions it is highly desirable that they know something of how to deal with foreign governments.

*ISO Bulletin.* Frequent articles on topics connected with agricultural problems and rural life should appear in the Bulletin. The committee chairman will see to it that members produce the desired articles.

#### 5. Committee Organization.

Officers for the committee are as follows:

Chairman: Anthony J. Adams, Campion, Prairie du Chien, Wis.

Vice-Chairman: Horace B. McKenna, St. Peter Claver Church, Ridge, Md.

Secretary: Arthur C. Earl, Seattle College, 925 E. Marion St., Seattle 22, Wash.

Regional and province organization is regarded as essential. Units already exist in Maryland Province, at Woodstock, at St. Mary's. Further units will be organized along province lines, so that the whole Assistancy is covered. The Indian Missions receive special attention in the organization program.

*Attendance at West Baden meeting.* Fathers Adams, White, McKenna, Rudtke, W. Gibbons, Stoffel, E. Kerr, Alexander, Diamond, Gareschê, Earl, Englum.

#### Membership of the Rural Life Committee

Fathers:

John LaFarge, *America*, 329 West 108th Street, New York 25, N. Y., (Content) (Channelling—Publ.)

Horace B. McKenna, St. Peter Claver's Church, Ridge, Md. (Vice-Chairman of Committee 1944-45) (Content)

Calvert Alexander, *Jesuit Missions*, 962 Madison Ave., New York, N. Y. (Content) (Channelling—Publ. and Missions)

Edward A. Kerr, (Rector), Loyola High School, Baltimore 4, Md. (Content) (Channelling—H. Schools)

John White, (temporary address), St. Mary's Collegé, St. Marys, Kan. (Content)

Francis J. Diamond, St. Regis Rectory, Great Mills, Md. (Content)

Stephen J. Rudtke, Sacred Heart Church, Bushwood, Md. (Content)

Edward F. Gareschê, Catholic Medical Mission Board, 10 W. 17th St., New York, N. Y. (Affiliate)

Anthony J. Adams, Campion High School, Prairie Du Chien, Wis. Chairman of Committee 1944-45 (Content)

William J. Gibbons, (temporary address), *America*, 329 W. 108th St., New York, N. Y. (Content)

Owen J. Englum, Xavier University, Cincinnati, Ohio (Channelling—Coll.)

Joseph I. Stoffel, St. Michael's Church, Ridge, Md. (Content) (Channelling—H. Schools)

A. C. Earl, (Secretary), Oregon Province (Content)

### The Credit Union and Cooperative Committee

WE STAND for:

Cooperatives are a practical expression of the doctrine of the Mystical Body of Christ in the social and economic order. They are a powerful means of training in making democracy work in the modern economic setup. Through Cooperatives the economic order is subordinated to man rather than man to the economic order.

What should Jesuits know about this committee?

They should know:

1. What Cooperatives are.

2. How to form Cooperatives.

3. History of the Cooperative Movement.

4. Catholic roots of the Cooperative Movement in this continent.

5. Why Jesuits should be interested, i.e., the relationship of Cooperatives to other ISO groups.

What Jesuits can do about this subject:

Read about Cooperatives in the refectories. Use articles in Jesuit publications. Introduce Cooperatives in scholasticates, colleges and high schools, and parishes.

What Jesuits can do in *Scholasticates*:

Select one person to act as contact between ISO Cooperative Committee and members of the local house. Contact person's name should be sent to secretary of this committee so he may be supplied with all material the committee releases. Use means best adapted to the particular locality: discussion group, regular course, seminar, casus conscientiae, etc. Prepare men while studying so that during Regency they will be able to apply co-op principles where they are teaching.

What Jesuits can do in *Colleges and High School*: *Curricular*: have special course on Co-ops or give special attention to Co-ops in the teaching of Sociology, Economics, etc. *Extra-curricular*: discussion clubs, Sodality committee, lectures, symposium, bulletin board, etc. Actual projects, i.e., buying club, Credit Union, store, etc.

What Jesuits can do in *Parishes*:

Begin with study or discussion clubs. Organize Credit Union for adults. From this go into buying club, maternity guild, group medical care, Co-op housing, etc. May have credit unionettes for children in parochial grade school.

The Relation of the Cooperative Committee to Other Sections of ISO.

In a joint meeting of Co-op Committee and the Rural Life Committee, a rural life advocate stated that Rural Life Programs cannot work without Cooperatives; that Cooperatives are the practical part of the Rural Life Program. In this joint meeting it was recommended that in rural program one must start with study club, organize Credit Union and get charter, etc., then give three-day retreat. Bring group together once every two months for a half-day of recollection and other half day on Co-op principles. Stress tantum quantum, emphasizing the idea of stewardship of property.

Some object to the idea of a retreat in connection with formation of Co-op enterprise.

The National Catholic Rural Life Conference incorporates Co-op lectures in all summer schools. Mention was made that the co-op is an essential of developing economic and agricultural standards. The group to solve the problem between producer and consumer should be the Cooperative group. Father Gibbons volunteered to compile source book on bibliographical material and source agencies.

The Cooperative Committee requested the Economics Committee to designate one member as liaison person for Co-op Committee.

The Interracial Committee is interested in Cooperatives. The statement was made that Co-ops are essential in helping the Negro.

What contribution can Cooperative Committee make to ISO Bulletin?

1. Serve as clearing house for Co-op news.

2. Can supply articles on why every Jesuit should be interested in Co-ops and Credit Unions.

What contribution can Cooperative Committee make to ISS?

1. The Committee recommends that a course in Cooperatives be included in the ISS curriculum.

2. A special training course in Cooperatives be given for men preparing for the missions.

Father Alexander reported on Co-op activities in the missions. In Jamaica, the Philippines, India, British Honduras the need for social education will be met largely by Cooperatives. A missionary gets real attention by reason of his activity in Cooperatives. He cited activity of Father J. P. Sullivan, Jamaica, who started 210 Credit Unions, principally through Sodality groups.



## THE CONTENT COMMITTEES

Father Alexander appealed for the following assistance from the Co-op Committee.

1. Professional advice on various Co-op projects in the missions.
2. Literature on Co-ops for educational purposes.
3. Men trained in Co-ops by the ISS.

In discussing techniques of Cooperatives, it was pointed out that the by-products of Cooperatives are more important than the Co-op itself.

Needs of Committee on Cooperatives:

1. Newsletter or similar communication for Committee members and others interested.
2. Literature needed to implement Co-op teaching, i.e., both inspirational and educational material. Father Borbeck has volunteered to write text-book or handbook and several pamphlets and discussion club outlines.
3. Success stories such as mission ventures, etc., should be written up.

The Committee intends to send questionnaire to every Jesuit asking two things:

1. Are you doing any work on Cooperatives?
2. Is there any educational project related to Cooperatives now in progress in your school or parish?

The Committee plans to have at least one national meeting during the year. Date and place to be set by officers.

## The Political Science Committee

**OFFICERS** and convention membership: Father Parsons was re-elected President and Fathers Meagher, Burke and Twohy were chosen as Vice-President, Secretary-Treasurer and Assistant Secretary respectively. The following active members were present ("C" indicates a representative of a Channelling Committee):

Fathers Close (C), Lucey, McMahon (C), Chapman, Meagher, McGoldrick (C), Graves (C), Ahearn (C), Long (C), LaFarge (C), Twohy, Farrell (C), Millar, Feeley, Talbot (C), H. Walker (C), McEvoy (C), Graham, Conway (C) Davitt (C) Baxter (C), Burke, Parsons.

Absent:

Fathers Yates, Hartnett, Dowling.

Affiliate:

Messrs. G. Curran, Grogan, Dempsey, Egan, Tracey, Jancauskis.

**Program:** Because of the fact that this Committee has been impressed during the past year by the lack of knowledge displayed by many of Ours on political science topics, the members adopted the proposal of publishing seven bulletins on the following subjects:

1. The idea of the common good of the people (Father Millar).
2. The concept of sovereignty, internal and external (Father Chapman).
3. The concept of representative government (Father Parsons).
4. The idea of party government (Father Hartnett).
5. The nature of constitutional government (Father Yates).
6. The question of majority rule (Father Graham).
7. Law and legislation (Father Burke).

**Procedure:** The production of these bulletins will follow this process: the man assigned will write three thousand words, more or less, on his topic in whatever form he chooses, finishing by September 1, 1944.

Each bulletin will have a short, *annotated* bibliography.

The writer will then send the manuscript to the central ISO office for mimeographing and mailing to each member of the Committee.

Each member will annotate the copy between the double-spaced typing or in the ample margins and send the copy to Father Millar, the general editor.

Father Millar will fit the articles together, cutting out reduplications, standardizing the form, incorporating corrections, etc.

The corrected and adapted article will then be sent back to the original writer for approval. Each will send the copy to Father Parsons.

Father Lord gets the final copy for printing.

**Supplementary topics:** It was proposed that, at the convenience of the editors, supplementary and exploratory studies be made on allied subjects, including the following:

1. Imperial government.
2. Confederation and federation.
3. Essentials of democracy.
4. Constitutional aspects of our cooperation in a world government. Father Lucey volunteered to go into this topic.

## Membership of the Cooperative Committee

Father Martin I. Carrabine, Chairman, Cisca, 64 E. Lake St., Room 1134, Chicago 1, Ill.

Father Martin Borbeck, Vice-Chairman, Manresa Hall, Port Townsend, Wash.

Miss Mary Dooling, Cooperative Department TQW, Secretary, 3742 W. Pine Blvd., St. Louis 8, Mo.

Members present:

Fathers F. D. Sullivan, J. J. Meany, F. L. Clarkson, Mr. John Wenzel.

Auxiliary Members present:

Fathers Edward Rooney, M. J. Ahern, Calvert Alexander, George Andrews, John LaFarge, J. Wildrid Parsons, Horace B. McKenna, Wm. J. Gibbons and other members of Rural Life Committee; Mr. John Rowland.

Members not present:

Fathers John J. Druhan, James V. Fallon, J. E. Healy, Howard Peronteau, John Peter Sullivan, Ralph Warner.

Auxiliary Members not present:

Messrs. M. V. Jarreau, Cesar Maravilla.

5. How far is the state responsible for the temporal welfare of its members?

6. The use of force as a sanction. Father Conway agreed to get everyone a copy of variant stands on this point between two members of the U. S. hierarchy.

7. What is religious liberty?

**Further projects:** It was proposed to secure abstracts of latest social legislation and of the majority and minority reports on Supreme Court decisions through the service of either Father Joseph Linden, Regent of the Law School in Spokane, Wash., or Father John Noonan. In the meantime, Father Glose was asked to consider this work as a possible project for his scholastic group in case Fathers Linden and Noonan could not help.

## Resolutions, Motions, Recommendations

The following resolution was passed:

**Whereas** we have discovered a relative lack of Jesuits technically trained in the field of political science and allied subjects,

**Resolved:** We respectfully recommend to the Superiors that they make provisions to right the situation as soon as possible.

The motions were: (1) that this Committee sees a great need of courses in our colleges to prepare our students specifically for a public political career (Cf. *Ecclesiastical Review* for May, 1944); (2) that the Political Science Committee considers the international field to be within, and not outside, its scope.

Then, since it was felt that courses in government were too often summarily disposed of by students and professors in our colleges, it was recommended that

1. More courses be offered our students in political science and
2. The standard of quality of these courses be raised.

## A Proposed Committee on Law

**IT SEEMS** to me that your list of specialized interests ought to be re-arranged and amplified to include a specific section of law which would embrace those phases of law already listed, and at the same time extend much farther. Perhaps, this is the pedantry of a specialist and may appear as too technical and impractical. But I think not. My reason for making this claim is that, while law is certainly included as a part of any study of political phenomena, it is such an important part, and such a complex part, and such an extensive part that it merits to be treated separately and comprehensively—certainly as much, if not more so, than Public Administration, or Constitutional Law, which after all is but one type of law.

Here then are a few suggestions for the aforementioned re-arrangement. Later I shall add additional reasons for my making them.

1. There should be a whole section on Law, which will embody the following:

A. A study of law in general on all levels; and a study of particular types of law in specie; and ultimately construct a concrete legal policy to act as a norm for legislative enactments.



B. All the various approaches possible to the topic of law—the empirical (scientific) and philosophical, the theoretical and the practical.

2. The whole section then should be divided more or less as follows:

A. General Legal Theory:

a. Jurisprudence—a descriptive study of actual legal systems, our own and others, present and past. Includes, therefore, the history of actual legal systems.

b. Sociology of law—a general theoretical study of the empirical factors and forces in society which de facto work to create, maintain, change, destroy law in actual society. Includes, therefore, the history of sociological theories of law, and presupposes jurisprudence as the partial source of its data.

c. Philosophy of law—study of law in terms of the ultimate bases of law, and constructs the ethical ideal of law which *should be* and towards the realization of which we must strive. Includes, therefore, the history of philosophical theories of law.

(Note: All of these refer to law in general, apart from particular types of law.)

B. This section would embrace special studies of particular types of law—e.g., Common Law, Constitutional Law, International Law—and particular subjects embraced by such types. It would do so by studying them in the light of what has been established in General Legal Theory.

C. Legal Policy—a study designed to draw up a concrete system of statutes to be, as far as possible, incorporated into our legal system, and which are modeled in such a way that if adopted they will secure the social order we want. This is a purely normative, concrete, practical endeavor; but it can be achieved only by a convergence of the above theoretical study of law with studies in economics, general sociology, etc., and close observation and study of our own national scene. The policy thus elaborated should be as complete as possible, consistent and integrated. Call it the platform of the ISO if you want. But it will be a platform that is built solidly on hard-headed study of society in general, and our own in particular, and not be a half-baked, prejudiced, hit-and-miss proposition political platforms in this country have been. It should be propagated, pressed upon government as far as possible; how this can be done, I leave to your ingenuity.

My reason for making the above rather detailed suggestion is this: Law (meaning by that the actual legal system enforced in any given society) is now, as it always has been, the major means of molding a society according to a definite pattern. Society is not completely pliable; it has some properties and processes that cannot be controlled completely by mere law. But in as much as it can be controlled and fashioned to fit a definite pattern the main channel for so fashioning it is through the legal system. Ergo, if we are trying to construct a Christian Social Order—to create a Christian civilization and culture in America, to put it in other and better words—we must make our mark on our legal system and on actual legislation. Case in point: probably the greatest influence on American life today in a subtle, long-range, but terribly effective way is that of the liberal jurists of the O. W. Holmes, Jr., type (cf. Father Ford's booklet on *The Juristic Philosophy of Justice Holmes*).

Secondly, to be able to model the legal system properly, law must be studied from the ground up, on all its levels. You may be able to work out a grand ideal system of law, but you will never realize it in practice unless you know what forces in society work towards making actual law an achievement. A good case is Prohibition which, if anyone had studied the sociology of law, would have appeared impossible as a successful legal project from the very start. And the only way to study such forces is to get down to the empirical facts, to the systematic study of how human nature in society operates.

Lastly, the above outline may seem to embody too much logical order and thus to appear too academic to be practical. I think just the opposite is true. Disjointed research is usually wasted research; certainly it suffers from the defect of too narrow a view. I am convinced that the men who are interested in this field and in particular aspects of this field should be coordinated and their studies systematized and embodied in works (necessarily cooperative works) which will be far-reaching, complete, and so classical that they will become the standard reference works for all students in the field throughout the country and the world. This is not only true of the field of law, or of political science, but of economics, sociology, and all the other fields of study as well. It is something for which the

Society, by its nature, is eminently fitted; it is something that, actually in the United States at least, has never been realized. It is something that the ISO has a magnificent opportunity to bring about. So may I make the further suggestion that the Research Section of the ISO in all fields be constructed with an eye to achieving this long-range, cooperative research.

I realize that such a project involves great organizational difficulties; I am firmly convinced, however, that if properly set up, it will be worth every bit of trouble. Lest I seem to be making too general a suggestion may I add that such an organization should seek to embody the following aims: in any given field, all the specialists should meet periodically (once a year would be enough) to elaborate coordinated programs of study and research, to report on such programs already in progress, to integrate their results. That in each field, i.e., in this field of law, there be set up a Committee with headquarters at the ISO headquarters, to draft tentative programs to be submitted to discussion at such yearly meetings, to direct, encourage and coordinate the work during the year, and to take care of financing such projects. (There are many ways of securing funds for research, it seems to me. Agencies like the Carnegie Foundation, etc., are not as prejudiced against Catholic students as we sometimes think.) This is but the general idea; it applies, I think, all along the line.

The two-fold benefit of the results of such research would be:

1. The creation of a whole field of really classical literature in the field of social studies which would, by becoming standard equipment for any course in social studies, permeate into the vast world of non-Catholic thought where frequently a cassock cannot go, and which has so much to do with setting the patterns of social life in this country.

2. To provide a more comprehensive, better coordinated, more forceful statement of the matter which is to be disseminated to the people through the various ISO organizations designed for that purpose—Sodality, schools, *America*, etc. The more high-powered our program of research, the better will be our popular presentation of Catholic social thought to the people.

Alexander J. Humphreys, S.J.  
Alma, Calif.

## The Social Morality Committee

THE members of the Committee on Social Morality who were present at this year's ISO Convention were: Fathers Daniel Creeden, Weston; Joseph Duhamel, Woodstock; Edwin Healy, West Baden; Thomas Henneberry, Woodstock; Gerald Kelly, St. Mary's.

It was agreed that, in addition to the above mentioned moralists, the following would be permanent members of this committee: Fathers John Clifford, Mundelein; John Ford, Weston; James Mahoney, Mundelein; Francis O'Boyle, West Baden; Hilary Werts, Alma.

An election was held, and the officers chosen were: Father Healy, Chairman; Father Creeden, Vice-Chairman; Father Werts, Secretary.

The committee decided to provide during the coming year cases of conscience for the *ISO Bulletin*. From a long list of modern social questions, the committee selected material for these *casus conscientiae* and assigned for future cases two or three topics to each member. The plan which will be followed is this:

First a full statement of the case in English will be published in the Bulletin, and no solution will be given in that issue. Two issues later there will appear in the Bulletin the solution of that case, together with references to books, pamphlets and magazine articles, which treat of the topic under discussion. For the benefit of the communities that wish to use this case for their monthly *casus conscientiae*, the statement of the case and its solution will be prepared in Latin. The Latin *casus* will be ready for distribution when the English *casus* first appears in the Bulletin and will be available only to the "Praeses Cas Consc." of our various houses. If any "Praeses Cas. Consc." wishes to obtain a copy, he must send his request for the Latin version to Father Healy, West Baden.

The members of this Committee recommended that a moral theologian be appointed to membership on the Institute of Social Science. They expressed the opinion that a moralist could help greatly in solving ethical problems which the members of the ISS will have to treat in their writings, and he, himself, could do profitable research work in the field of social morality.

In order better to serve the various Channelling Committees, members of the Committee on Social Morality were assigned to those committees. These representatives of the Social Morality Committee had themselves registered as members of the committee to which they were assigned. The Committee on Social Morality signified its willingness to give an opinion on any moral problem of a social nature.



If members of the ISO wish solutions of cases that are not of a social nature, they are asked to send their case, not to the Social Morality Committee, but to the moralist of their own province.

### The Social Ethics Committee

THE following officers were elected: Chairman, Fathers F. P. LeBuffe; Vice-Chairman, Raymond T. Feeley; Secretary-Treasurer, T. E. Davitt.

Five of the Channelling Committees are represented on this Content Committee. Fathers McDonnell and Davitt represent the Committee on Scholasticates; Father LeBuffe, the Committee on the Sodality; Fathers Bieri, Millar, and d'Inwilliers, the Committee on Universities and Colleges; Father Schouten, the Committee on Social Service and Social Studies. Committees at present not having liaison men on the Committee of Social Ethics are: High School, Parishes, Publications and Publishers, Retreats, Radio.

Since Ethics is "the science of what you ought to be because of what you are," or, expressed in other words, "the evaluation of human experience both individual and collective in the light of a sound metaphysical conception of man," the Committee is agreed that at present the most valuable contribution it can make to the ISO will be to continue in carrying out the two-fold purpose of the Committee:

1. To survey the present course in Ethics in our Colleges to ascertain how it can, if need be, be brought more into conformity with the purpose of the ISO.

2. To form a Committee to evaluate modern economic and social problems in the light of ethical principles, known or to be discovered.

To further these ends it was resolved:

1. To draw up a questionnaire for all the professors of Ethics and for all others interested in the subject of Ethics.

2. To recommend to the professors of Ethics and especially to those who intend to write on Ethics to call in those interested in the various subjects and sciences within whose fields the ethical problems they treat lie.

In answer to the questions proposed by Father Lord:

1. What Jesuits should know about this subject?

A. They should realize what the Natural Law *really* is and that no problem, social or political, can be settled without reference to the Natural Law as is evidenced in the modern encyclicals on social order.

B. They should further realize the limitations of many of the purely ethical conclusions.

2. What can Jesuits do about our Committee?

Collaborate with the Committee in making known to it phases of modern problems in which they are competent and which involve ethical principles. This would be especially helpful in the preparation of the case book on which the mid-west regional committee is working.

3. We need a syllabus in your field.

The consensus was that a survey of the field of actual publications be made before specific suggestions are listed.

4. What contribution can this committee make to the *ISO Bulletin*?

Because of the teaching schedules of the members of the Committee, it will be possible to submit only the reports of the Committee's provincial meetings.

5. Do you want national—regional—provincial meetings?

The decision was to continue the present system of provincial meetings.

After a reading of the report on the past year's progress, the difficulty of calling groups together to discuss certain problems arose and Father McDonnell's method was considered, namely a week

before the meeting to place into the hands of the participants four briefs, each of about two pages in length, on four topics which would be the focal points of the discussion. Later the results of the meeting were mimeographed in larger form and sent to interested parties.

A restatement of this Committee's purpose was requested. This was given by placing the emphasis on the aim, "a syllabus of modernized Ethics," the two-fold aspect of the foundations of Ethics and the application of these fundamentals in special fields. To the question as to which should be worked on first, the fundamental Ethics or the specialized Ethics, discussion brought out the fact that both should be simultaneously, for the special problems would prod thinking along basic lines.

In the regular course of Ethics, at least for undergraduate "Arts" students it would seem advisable to give as much as is given to the Jesuit in his course of philosophy. For the purpose of the course is to give not just solutions to problems but also the reasons underlying the solutions. However in doing this one danger should be avoided, namely that of treating merely speculative questions such as "the formal object of happiness." Two prevailing conditions along this line were pointed out. One is a tendency to go into time-wasting questions; the other is the custom which obtains in some places that the professor of Ethics is also the professor of metaphysics whereas a full-time man in Ethics is more desirable.

The observation that in all professional schools and among thousands of social workers Freudian psychology and moral utilitarianism were the guiding principles reinforced the case for fundamental ethics, beginning by a realization of man, his nature, his faculties, and his habits both intellectual and moral. This remark launched the major topic of the afternoon. "Is it possible with the light of natural reason to show, without appealing explicitly to the existence of God, that man has obligations?" Although this may appear to be only a problem of approach for the course in fundamental Ethics, still at the same time it has its practical value in dealing with atheists, sincere or otherwise.

An attempt was made to prove this method of procedure by arguing from the nature of the will and intellect to synderesis, the first general formulation of a moral obligation.

### The Convert Committee

THE Committee, which goes on record as being a Content Committee, was established:

To stimulate zeal for convert work and to facilitate that work by a broader knowledge through a survey of methods and material aids and their relative fruitfulness, and the compilation of a bibliography.

The committee went on record as favoring the adoption by all of our theologates of the Kenrick correspondence course in religion.

Convert Retreats (frequently in the form of a day of recollection) were proposed as a method for consolidating the work of conversion inasmuch as the perseverance of the convert depends on the follow-up interest in the Catholic life of the convert.

It was recommended that an article covering the convert work done at West Baden be written up for the *ISO Bulletin*.

It was determined that available bibliographies be annotated so as to be immediately available for those in convert work.

#### Members of the Convert Committee

Chairman: Father Joseph P. McMahon, S.J., St. Francis Xavier Church, 3628 Lindell Blvd., St. Louis, Mo.

Vice-Chairman: Father Andrew V. Graves, S.J., Box 101, Hot Springs, N. C.

Secretary-Treasurer: Father Martin Borbeck, S.J., St. Joseph's Parish, Seattle, Wash.

Fathers Joseph P. McMahon, Andrew V. Graves, Martin Borbeck, Arthur C. Earle, J. B. McGoldrick, Paul Luger, E. F. Garesche, Francis J. Diamond, William Kearney.



## The Teaching Sociology Committee

AT THE opening meeting of the Committee, Father Gallagher emphasized the need for trained sociologists. He advocated stiffer requirements in the number of credits required to teach Sociology. He felt that an elevation in standards would force many present teachers to come to our schools for further training.

Father Robinson spoke of the position of Sociology in the new ISS, stating that the sociological staff would be strong. Asked whether he preferred that men be sent to ISS as scholastics or fathers, he replied that he was beginning to favor a year of teaching, then theology, then special studies.

Father Gallagher felt that a graduate student in Sociology should have had his Moral Theology and Canon Law. He further pointed out that we were being unfair to our lay students if we do not train them and offer them enough Sociology to qualify them for positions where sociological training and experience count.

Father Gallery urged that the committee publicize the positions opened to trained sociologists, positions where the sphere of influence for the dissemination of Catholic doctrine is great. He also urged that these opportunities for the trained sociologist be the subject of an article in the ISO Bulletin as a means of elevating the status of Sociology.

Father O'Connor said that the committee's next move should be to make a course in Sociology compulsory in college. Father Ayd remarked that for twenty years the Jesuit Philosophical Association of the Eastern States had been trying to effect this measure without success.

Father Gallagher outlined points that the Committee must consider. These points were proposed to all the Content Committees by Father Lord:

1. What Jesuits should know about Sociology.
2. What Jesuits can do about Sociology.
3. Draw up a syllabus.
4. What contributions can this committee make to ISO Bulletin?
5. Does this committee want national, regional, or provincial meetings?

A discussion began on the formal object of sociology. When the afternoon session convened Fathers Robinson and Gallagher had ironed out some differences and Father Robinson presented to the group a definition of sociology and twenty-one theses which might constitute the basic content of a general course in elementary Sociology.

Father McHattie said that these constituted an introduction to sociology but did not constitute what he called "analytic sociology." He asked for the enunciation of these setting forth principles peculiar to sociology, e.g., the factors determining population increase. He claimed that with his concept of analytic sociology a Catholic might go along with a non-Catholic sociologist providing the latter did not intrude his philosophy into his sociology. He believed that sociology strictly so-called concerns itself with society as it is and not with society as it ought to be.

Father Robinson made a motion, that was passed, to the effect that the chairman appoint a committee to discuss further the matter of the nature and content of the field of sociology to meet in December at the time of the meeting of the American Catholic Sociological Association. Father Rooney pointed out that the practice of the Jesuit Educational Association was a precedent for such meetings. Father Gallagher promised to appoint this committee at the next session.

Father Rooney urged that the members of the Committee attend any sociological conventions in their locality and to report on such meetings to the ISO group.

In reporting on the status of Sociology in the high school Father Coleman thought the matter of the amount of Sociology taught was entirely up to the principals. It was usually taught to the "flunks" by any available teacher.

Father Gallagher said that a committee on sociology in the high school will be appointed after Sister Gabriel's (Chicago) survey is finished. Father Coleman suggested that one man be appointed in each province to find out what is being done about the teaching of Sociology in the high schools. Father Robinson pointed out that it will not suffice to tell the high schools to teach Sociology. We must tell the High School Channelling Committee what the content of the course is to be. To plan this, he thought, would take considerable time. Father Gallagher expressed the need for a course which is

sociological rather than entirely ethical. Father Evoy pointed out that the necessity of preparing boys for the V-12 and Army college program would postpone any attempt to elevate the status of sociology in the high schools. Father Finnegan insisted that this Committee would get nowhere unless the provincials ordered the deans and principals to introduce Sociology as a compulsory course.

Father Gallagher said that Sister Anne Burns is working on a program for high schools. Father Christoph asked that no new committee be appointed to work on the same task but that this committee should wait and then approve or modify Sister Anne's work. Father Gallagher then instructed Father Coleman to propose a resolution to the High School Committee and show the need of training men in sociology. He referred to several Catholic social leaders in Chicago with very unorthodox philosophy.

Father Gallery speaking on the subject of Sociology courses in the colleges thought their purpose was:

1. To acquaint the student with the nature and methodology of the science.
2. To give him a background for graduate work and to interest him in further study.
3. To offer enough electives to give him a background in industrial relations.
4. To equip the college graduate to accept positions in the personnel departments of industry or as officials in labor organizations.

In answer to a question from Father McHattie, Father Gallery declared that the college department should be able to give a major in the subject and that the fundamental course would normally come after the content of the Liberal Arts course. At Scranton it was given in sophomore year with electives in junior and senior year.

Father O'Connor thought that A.B. students should be required to carry fewer hours of physical sciences and more of Sociology. Father Finnegan admitted that his college should have required a course in Sociology.

Father McHattie was instructed to report the suggestions of the Committee to the Channelling Committee on Colleges.

Father Gallagher appointed the following committees:

- A. Committee on Resolutions:  
Fathers O'Connor, Coleman and Conroy.
- B. Committee to draw up a statement on the content of Sociology:  
Fathers Christoph, Chairman; McHattie, Gallery and Robinson.

This committee is to meet in December at the time of the meeting of the American Catholic Sociological Association.

- C. Committee on High Schools to work in collaboration with the findings of Sister Gabriel:

Fathers Coleman, Evoy and Uhl.

Father Gallery suggests that two courses in Sociology should be given; one for those going on for further work, another for those taking a single course.

It was suggested that there be formed a Jesuit Unit of the American Catholic Sociological Association.

## RESOLUTIONS OF THE COMMITTEE ON THE TEACHING OF SOCIOLOGY

### Resolved:

1. That all our high schools, colleges, and universities should offer courses in fundamental Catholic Sociology, obligatory on all.
2. That in our scholasticates the same opportunities should be given for specializing in sociology as in other branches of learning.
3. That our Jesuit colleges prepare and encourage young men and women to enter our Schools of Social Service.
4. That this Committee publicize the positions open to trained sociologists, positions where the sphere of influence for the spread of Catholic social doctrine is great.
5. That the sub-committee appointed by the chairman meet in December at the convention of the American Catholic Sociological Society to discuss further the nature of the field of sociology and to draw up a series of theses outlining the content of the field.
6. That Jesuit sociologists take the opportunity to attend any meetings of sociological groups in their localities and to report on such meetings to the ISO Committee on the Teaching of Sociology.
7. That a Jesuit division of the American Catholic Sociological Society be formed at the Society's next meeting in December.



## THE CONTENT COMMITTEES

8. That the sub-committee appointed by the chairman determine the status and aim of the teaching of Sociology in our high schools.

### Members of the Committee on the Teaching of Sociology

Chairman, Father Ralph A. Gallagher; Vice-Chairman, Father J. E. Gallery; Secretary, Father V. F. Christoph.

#### Active Members Attending:

Fathers R. A. Gallagher, Chairman; G. Evoy, R. Shouten, McHattie, Coleman, Ayd. Uhl. Gallery, Robinson, J. J. O'Connor, McDonnell, Christoph.

#### Affiliated Members Attending:

Fathers Rooney, Finnegan, Malloy.

#### Active Members Not Attending:

Fathers Peronteau, Seattle; Gaffney, St. Louis; Carroll, Chaplain, New Orleans; Muntsch, St. Louis; Scheller, St. Louis; Small, Seattle; Coogan, Detroit; Fichter, Humphries, California; Bryan, Montreal; Facey, Holy Cross; Callaghan, Holy Cross; Twomey, Boston; Mulligan, Chaplain, Philadelphia; J. O'Connell, Boston; English, Chaplain, Chicago; Clifford Carroll, Oregon; Tuohy, Oregon (ISS); Toulouse, Oregon (ISS).

#### Scholastics, Affiliated Members:

Messrs. Leo Martin, Fordham; Wenzel, Biestek, A. Loveley, Fiorelli, Pickrel, Rosenfelder, Elsaesser, McKenna, J. Reed, all of West Baden College; Carey, Loyola, Chicago; Powers, Cincinnati.

The following delegates were present at the meetings. Channelling Committees to which the delegates belong are indicated:

Fathers Ralph Gallagher, Chairman, Social Service; G. Evoy, High Schools; R. Shouten; McHattie, Colleges; Coleman, High Schools; Ayd, Publications; Uhl, Radio; Gallery, Social Service; Robinson, Provincials; John J. O'Connor, Sodality; McDonnell, Scholastics; Christoph, Colleges.

The following, *not present*, were retained as actual members of the committee:

Fathers Peronteau, Seattle; Gaffney, St. Louis; Carroll, New Orleans (chaplain); Muntsch, St. Louis; Scheller, St. Louis; Small, Seattle; Coogan, Detroit; Fichter, St. Mary's; Humphries, California; Bryan, Montreal; Facey, Holy Cross; Callaghan, Holy Cross; Twomey, Boston; Mulligan, Philadelphia (chaplain); J. O'Connell, Boston; English, Chicago (chaplain).

### Retreat Content Committee

THE following agenda for mutual discussion and exchange of ideas was presented to the Retreat Committee:

1. Instruction of Jesuits in Spiritual Exercises.
2. Retreat House Organization.
3. Topics for two- and three-day retreat. Order, Content.
4. High School retreats.
5. College retreats.
6. Grammar School retreats.
7. Priests' retreats.
8. Priests' Day of Recollection.
9. Order of day for retreats.
10. Follow-ups on retreats.
11. Missions.
12. Teaching retreat background in our high schools in religion courses.
13. Parish and family retreats.

It was agreed to have the chairman interchange Retreat House systems of daily order, books, table reading, spiritual reading, recreation, etc.

Discussion regarding total silence during retreats versus some recreation periods. Conclusion: Some places and times retreatants can keep total silence; others, they cannot.

Discussion regarding time for beginning personal conferences in retreat. Father Chiuminatto advises beginning them later in retreat as many difficulties of retreatants will have evaporated thanks to early talks in retreat.

With regards to the best time for beginning confessions in a retreat Father Chiuminatto urged beginning them late so as to maintain psychological build-up based on First Week of the Exercises. Most of other members present advised starting confessions at once so as to get benefits of spiritual relief and Communion. All practically agreed that General Confession should be prudently encouraged.

Some titles suggested for table reading:

You and Yours, by Martin J. Scott, P. J. Kenedy & Sons, N. Y., 199 pages, fifty cents (paper).

Hand of God, by Martin J. Scotte, P. J. Kenedy & Sons, N. Y., 208 pages, fifty cents (paper).

Long Road Home, by John Moody, Macmillan Co., N. Y., 263 pages, \$2.00.

Calvary and the Mass, by Fulton J. Sheen, P. J. Kenedy & Sons, N. Y., 112 pages, \$1.25.

My Mind Wanders, by John P. Delany, America Press, 53 Park Place, N. Y. (pamphlet), five cents.

What, Me a Saint, by John P. Delany, America Press, 53 Park Place, N. Y. (pamphlet), five cents.

Keep the Gate, by Joseph J. Williams, Benziger Bros., N. Y., 169 pages, forty cents.

Trappist Asks Are You, published by Abbey of Gethsemani, Inc., Trappist, Ky., 59 pages, ten cents (pamphlet).

### Membership of the Retreat Committee

Chairman: Father Lawrence Chiuminatto, Laymen's Retreat League, 221 N. Grand Blvd., St. Louis, Mo.

Vice-Chairman: Father John H. McCummiskey, Blessed Sacrament Rectory, Sunset Blvd., Hollywood, Calif.

Secretary: Father Louis A. Wheeler, St. Ignatius Rectory, 700 North Calvert St., Baltimore 2, Md.

### Permanent Committee

Fathers Lawrence Chiuminatto, 221 N. Grand Blvd., St. Louis, Mo.  
John H. McCummiskey, Blessed Sacrament Rectory, Hollywood, Calif.

Louis A. Wheeler, 700 North Calvert St., Baltimore, Md.

Joseph T. Clark, Woodstock College, Woodstock, Md.

Cornelius P. Ford, 509 N. Oak Ave., Oak Park, Ill.

Wm. P. Kearney, Immaculate Concp. Church, Baronne St., New Orleans, La.

James L. McShane, St. Louis U., St. Louis, Mo.

Louis G. Weitzman, St. Peter & Paul Church, Detroit, Mich.

Austin L. Wagner, Our Lady of the Oaks Retreat House, Grand Coteau, La.

Thomas D. Bowdern, Creighton University, Omaha, Neb.

James M. Buckley, Jesuit High, Dallas, Texas.

Richard D. Cahill, 1131 W. Wisconsin Ave., Milwaukee 3, Wis.

John P. Delaney, 329 W. 108th St., New York, N. Y.

Joseph S. Dinneen, 321 Willings Alley, Philadelphia 6, Pa.

Carl L. Firstos, West Baden College, West Baden, Ind.

Patrick S. Foley, 300 Newbury St., Boston, Mass.

E. J. Fortman, West Baden College, West Baden, Ind.

John P. Gallagher, 3514 O St., N. W., Washington, D. C.

William J. Gibbons, Woodstock College, Woodstock, Md.

Raphael Hochhaus, Chaplain U. S. A., St. Louis U. High, 4970 Oakland, St. Louis.

L. A. Hogue, West Baden College, West Baden, Ind.

A. B. Kearns, Jesuit High, New Orleans, La.

N. D. O'Leary, Spring Hill College, Spring Hill, Ala.

James R. O'Neill, St. Francis Xavier Church, St. Louis, Mo.

R. L. Rooney, 300 Newbury St., Boston, Mass.

Murphy Ross, Jesuit High, New Orleans, La.

Ferdinand Schoberg, 321 Willings Alley, Philadelphia 6, Pa.

Herman I. Strock, St. Thomas Manor, Bel Alton, Md.

### Affiliated Members

Fathers William G. Burman, Sacred Heart Novitiate, Los Gatos, Calif.

Adolph Kuhlman, West Baden College, West Baden, Ind.

Thomas J. Donnelly, John Carroll University, University Heights, Cleveland, Ohio.

John C. Hesser, St. Francis Xavier Church, 4715 N. Central Ave., Phoenix, Ariz.



## THE CONTENT COMMITTEES

### The Just World Order Committee

THE following delegates attended the meetings of the Committee on Just World Order: Fathers LaFarge, Talbot, Graham, Chapman, McMahon, Twohy, Roemer, Burke, Parsons, Murray, Boyle, Graves, Gonzalez, Bouwhuis, O'Farrel, Martin, McEvoy, Ryan, Lucey, Walker, Sweeney, McGoldrick, Stapleton, Glose, Rooney, Castiello, Madgett, Luger, Mann, Burhman, Long, Sullivan, Ball, Meagher, Lilly, Cetnar, Ford, Millar, Metzger.

Father LaFarge asked those present to suggest topics for discussion during the sessions of the Committee. He himself began by asking the Committee for discussion of a plan for immediate action towards the formation of a just world order. Other topics were suggested by the delegates present in the following order:

Father Talbot—The importance of keeping the Seven Points contained in the Pattern for Peace up to date; the appointment of seven sub-committee to carry out this project.

Father Chapman—Investigation, study and analysis of the President's Peace Program and how far the Committee agrees with it.

Father Twohy—What is *now* being done to shape the world order, e.g., in Italy.

Father Burke—The practical implications for Catholics in Point Five\* of the Seven Point Peace Program.

Father Parsons—The problems involved in the formation of a peace program; stressing the practical rather than the theoretical aspects of the peace principles in their solution.

Father Millar—Making our ethical position clear in our own minds; the essence of Catholic principles of peace in contradistinction to that of Protestants.

Father Lucey—Effort to break down the isolationist mentality among Jesuits. Greater propagation of Catholic peace program among the laity. Discussion of the work of the University Committee especially their commentaries on individual peace points.

Father Murray—Need for writing which will (a) clarify our principles; (b) disseminate the Catholic position on peace.

Father Walker—If the President's peace program supersedes the Seven Points, the need to study and analyze it.

Father Roemer—The Peace Encyclicals of the Pontiffs. (*Pope's New Order* by Father Philip Hughes, an excellent means to this end.)

Father McMahon—Two classes working for peace: wholesalers and retailers. Retailers will sell the ideas hence the importance of digests of talks for parish priests and others on Communism and other apt material for high schools.

Father McEvoy—Teaching the people the application of the Seven Points and showing them how they fit into the general scheme of things.

Father Lilly—Attack the root of disorder, namely, greed.

Father Chapman led the discussion on his suggestion. He stated that the President had said: "All plans and suggestions from groups, organizations and individuals have been carefully discussed and considered. I wish to emphasize the entirely nonpartisan nature of these consultations." Father Chapman then summarized the President's Peace Program:

1. International organization would be a fully representative body with broad responsibilities for promoting and facilitating international cooperation through such agencies as may be found necessary to consider and deal with the problems of world relations.
2. The organization would provide for a council elected annually by the fully representative body of all nations. The council would handle international disputes and prevent threats to peace.
3. There would also be an international court of justice to deal primarily with justifiable disputes. It would not be a superstate with its own police forces and other coercive instruments.

Father Talbot asked if the President had considered the Seven Points. Judging from the universal nature of the President's statement Father Chapman inferred that he had. Father Graham confirmed this by pointing out that the State Department had inaugurated conferences to consider all peace proposals. Father Conway, he

continued, had explained the Seven Points at one of these conferences.

Father Talbot urged continuation of pressure on the administration through public opinion to adopt the peace pattern as its guide.

Father Parsons then stressed the need for influencing the members of the State Department's peace agencies to adopt the Seven Points. These agencies in turn can act as pressure groups on administration which is extremely sensitive to the public opinion with which these agencies are in touch.

Father Lucey pointed out that the President's peace plan is nothing more than another statement of the fifth point of the peace pattern. He added that since this is election year the President can be greatly influenced in his attitude towards postwar organizations.

Father Murray informed the group that in a conversation with a close friend of the President he was told that the President would take no cognizance of the Seven Points unless the country demands it.

Father Parsons called attention to the fact that the State Department is further advanced than the President regarding point five; for the President is deliberately obscure in his meaning of international organization. He might mean power politics or a real bona fide international organization such as Cordell Hull and Sumner Welles envisage.

Father Graves asked about the cooperation between Protestants and Catholics. The Methodists, he affirmed, are insisting on an international organization, but he asked just how far it was in harmony with our idea on the same subject.

Father Murray urged formation of a subcommittee to study the President's program. Father Talbot pointed out that he had made this recommendation already. But since the President's program falls under point five, this study will fall to the subcommittee in charge of point five.

Father Lucey's design for a general international organization along the line of point five was postponed until discussion of that point. Also his suggestion that we compare the President's program with point five.

The next point discussed was Father Talbot's suggestion of subcommittees corresponding to the seven points. Father Talbot asked the group for their opinion of this idea. It was unanimously accepted but the formation of the committees was postponed.

Father Parsons thought that five committees would suffice, and Father Burke suggested the following arrangement:

- Committee 1—Point 1
- Committee 2—Points 2, 3, 4 combined
- Committee 3—Point 5
- Committee 4—Point 6
- Committee 5—Point 7

Father Conway, who was recently appointed to the social action department of the National Catholic Welfare Conference, arrived and was introduced to the delegates who greeted him with enthusiastic applause.

Father Ryan asked Father Conway if the idea of a League of Nations or a World Court was included under point five. Father Conway responded there was no new proposal but rather a reiteration of ideas already advanced. They simply used the Pope's expression "international institution." This term could meet all exigencies. Point five also prescinded from the idea of various independent commissions or their subordination under one supreme commission. Personally Father Conway favored a hierarchy of commissions.

Father Conway urged resistance to all alliances based on power politics but was not averse to the four major powers forming a nucleus to which the other peace-loving nations could ally themselves.

Father Chapman asked Father Conway what motivated the President's peace plan. The latter attributed it largely to politics but added that the President will go further later on. Father Parsons asked Father Conway if the President's plan could not be interpreted as favoring an alliance based on power politics. But Father Conway denied it for he felt that the President's idea is to form a nucleus mentioned above.

Father Talbot inquired into the relations existing between Father Conway and the State Department. Father Conway stated that he acts as a consultant to the State Department regarding public reaction to the Seven Peace Points.

Father Talbot asked how pressure could be exerted on Washington. Father Conway advised personal contact with the influential. Show them how wide the demand is for implementation of the peace

\*Point Five of the Catholic, Jewish, and Protestant Declaration on World Peace: International machinery to maintain peace with justice must be organized. An enduring peace requires the organization of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfillment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration, and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.—*ISO Bulletin*, Vol. 1., No. 1, Nov. 1943, pg. 27.



pattern. He mentioned the resolutions committee which has a project afoot to demand both political parties to incorporate all or some of the peace points into their platform. The Jews and Protestants are much more active along these lines than Catholics.

Father Chapman asked Father Conway what Cordell Hull's mind is on the matter of world organization. Father Conway answered that Hull doesn't want to get ahead of the public will. He has however set up a division of public information to spread abroad his ideas. He is international minded but in a material sense. The Catholics are a big question mark in the mind of the State Department.

The third point discussed was Father Parson's suggestion that a schematic diagram be drawn up of the principles involved in the formation of a peace.

Father Parsons clarified his idea in this manner:

The guiding principles contained in the Seven Points will be applied to concrete items as they appear all over the world, e.g., The Balkans, colonies, DeGaulle, Polish Russian dispute, etc. Let us say that eighty such items in their historical, geographical, and social setting should be listed, and after each item let us list the number of the peace point which should be applied to the solution of the difficulty. Father Parsons further noted that there are eighty-five propositions contained in the Pattern for Peace.

Father Murray asked if Father Parsons had in mind something similar to what the Protestants were doing. A Protestant committee was publishing a report on religious freedom as it exists in all countries. The book deals with various phases of this issue and gives the Protestant idea on the question. Father Murray was of the opinion that we should do likewise.

Father Parsons said that his diagram was not exactly what Father Murray had in mind, but that his listed topics and the corresponding peace points involved would be the ground work for special studies. Father Murray added that we must get specialists working or otherwise we will become inarticulate.

Father Talbot pointed out that much of the work Father Parsons suggested has been done. He urged that this material be gathered.

Father Bouwhuis advocated a tentative list of topics which could be submitted to the sub-committee where additions could be made to them.

The fourth point discussed was Father Murray's suggestion that we fill the existing need for two classes of writing which will: (a) clarify our principles; (b) disseminate the Catholic position on peace.

Father Murray pointed out the lack of written material on the question of religious freedom and added that Protestants often ask us our ethical position regarding this issue. They say that when we are a minority we strongly favor it, but when in power we disregard it.

Father Feeley felt that this group was not in a position to deal with such broad questions as religious tolerance in South America. Specialists are needed for that. He then asked Father Conway what the Jews and Protestants were doing to favor the Pattern for Peace. Father Conway said that they were doing nothing directly. They have commended them but their main interest is the Six Pillars. However, he added, there is a Protestant minister working on a tri-faith commentary on these points. Father Murray added that the Shotwell commission and the Harvard University's Committee were doing likewise.

At this juncture Father LaFarge resumed the chairmanship of the group. The first point he took up was the formation of the sub-committees, which were appointed according to the arrangement suggested by Father Burke.

Father LaFarge noted that these sub-committees would act as a natural liaison with other ISO committees devoted to these topics,

Committee 1—with Social Ethics.

Committee 2—with Racial Justice.

Committee 3—with Political Science.

Committee 4—with Economics.

Committee 5—with Family, Industrial Relations, and Social Welfare.

Voting on members of these committees was postponed until later.

Father Murray stressed the need for popular presentation of the peace principles and also a scientific study of them by experts. The conclusions of this effort should be given to the Channelling Committee. The various permanent sub-committees should find out what has been written on these topics—who can write on them in a sci-

entific or popular vein—what matter is available and where—explore the controversial and danger points connected with them. After solving these various problems they should decide on the nature of their report and to whom it is to be directed. Those on a Channelling Committee should prepare material for teachers, pastors, retreat-masters, etc.

Father McMahon suggested that sermons be given on the Principles contained in the Pattern for Peace. People are highly pleased with sermons on concrete topics. Moreover, he added, outlines already in print should be made available to the Committee.

Father LaFarge advised that the sub-committees should supply two types of material:

1. Material for preachers and for popular consumption;
2. Material by specialists for specialists.

Equal emphasis should be given both classes, but the specialist should indicate what matters should be publicized.

Father Parsons wished a member of the Channelling Committee to be on each sub-committee in order to write up this matter in a popular tone.

Father Graves pointed out that the National Council of Christians and Jews has much available material.

Father Conway urged the sub-committees to publish their matter for popular consumption within the next six months. Otherwise it will be in vain. The N.C.W.C., he said, will be a most willing outlet for all their writing on the Seven Points. They feed the two hundred newspapers of the C.P.A.

Discussion now centered around the Fifth Point of the Peace Pattern.

Father LaFarge pointed out that the last clause dealing with "adequate sanctions" is highly controverted. Our own Bishops, he said, were not in agreement on its interpretation, i.e., on the type and organization of the force whose use is implied.

Father LaFarge called on Father Conway to take the chair and lead the discussion.

Father Conway proposed two points for discussion:

1. Does Point Five of the Pattern for Peace agree with the official Catholic position?
2. If it does, are Catholics giving support to the Catholic position?

Father Conway led the discussion by pointing out that the fifth point is really nothing more than the papal idea of international institutions dressed up in English language. He then proceeded to explain the functions of international organizations:

1. To develop international law. (The stress placed on juridical institutions is one of the greatest contributions the Papacy has made to the international set-up).

2. To guarantee the faithful fulfillment of international obligations and revise them when necessary. (Here is embodied the doctrine of peaceful change, when necessary, of treaties, e.g., Versailles.)

3. To assure collective security by drastic limitation and continuing control of armaments. (Here is evident the papal demand for progressive bilateral disarmament.)

4. The compulsory arbitration and adjudication of controversies. (This function is found implicitly in Papal pronouncements. Justice demands such judicatory methods.)

5. The use when necessary of adequate sanctions to enforce the law. (The term "adequate sanctions" was a compromise of defense to a certain section of Protestants who have been conscientiously opposed to the use of military force.)

Father Conway stated that all these ideas are to be found in the papal peace programs; hence, he continued, we may safely conclude that Point Five is an essential of the pontifical blueprint for peace.

Father Lucey inquired whether the international organizations envisaged in Point Five would have legislative, judicial, and coercive power. Father Conway affirmed that they would and that Msgr. Ryan was in agreement with him on that point. The legislative power, he pointed out, was in the first clause of Point Five; all peace plans, he said, uphold judiciary courts, and coercive power is granted these courts, but the extent of this power depends on the length to which the various organizations wish to go. It should, at least, go to the point of preventing unjust aggression, he said. That the Holy Father is in accord with granting coercive powers is clear from his conversations with the Minister from Haiti.

Father Conway made the further statement that he personally favors an over-all executive power which will integrate all the above-mentioned powers. It is well to note also that the Pattern for Peace only re-iterates what is contained in other peace programs. It proposes nothing entirely original.



## THE CONTENT COMMITTEES

Father Lucey asked if the G.I.O. (a draft constitution for world organization recently circulated privately) satisfied our Point Five. Father Conway answered that it even went further.

The second point regarding the backing that Catholics were giving the official Catholic position on the Point Five was brought into the discussion by Father Burke. He asked if Catholics, in general, were supporting the Church's stand on international collaboration.

Father Conway said that such support was not forthcoming because of fears, dislikes. He said that we must convince our people that Catholic philosophy underlies that fifth point, and then, when this is accomplished, we can move on to practical issues.

Father Graham deplored the isolationists mentality among Jesuits and felt that we must work to break it down.

Father Conway admitted that the Jews and Protestants were much more international minded than we and that they are always pointing to our lack of co-operation.

Father Graham again urged cooperation with Russia which our peace plan demands, but was very careful to distinguish between cooperation with Russia and cooperation with Communism which he absolutely repudiated. Otherwise, he said, we are working in vain. We must act on the hypothesis that we can deal with the U.S.S.R. He insisted that our dealings must be marked with candor and straightforwardness and without soft-peddling of issues, but, that we must nonetheless extend to them a friendly hand.

Father LaFarge then brought out a very important point. He emphasized the importance of our ethical obligation to cooperation internationally—a duty which has not been seriously nor sufficiently considered. Social justice, he went on, impels us in these times to international collaboration, and hence, we have a moral duty to work with Russia and the rest of the world. By bringing Russia into an ethical organization which is faithful to moral principles we have a means to control her and make her conform to the mandates of Natural Law. But by isolating her or by refusing to deal with her, we are, on the other hand, forcing her down the path of sheer power politics. Although Russia's motives for joining an international organization might be mere expediency, nevertheless, we must show her the advantages accruing from "teamwork." Her motives for adhesion are not our primary concern, but her conformity to principles of justice, etc., is paramount.

Father Burke pointed out that in the blueprint drawn up for world peace, Russia must be given a certain liberty.

Father Conway agreed wholeheartedly with this and added that if Russia can be given reasonable security, we have a fifty-fifty chance for some form of organized international institutions to maintain world peace; furthermore, since Russia has subscribed to international collaboration, she has given us some hope for success.

Father Conway praised Eric Johnson for his work in Russia, but he said that we must let the State Department know that we will not sacrifice one iota of our principles just to curry Russia's favor.

The question arose about what Jesuits were doing to further the ideas of the Point Five. Father Conway was of the opinion that it would take time to awaken Ours to the necessity of urging international collaboration. Our tardiness in doing so, he continued, is similar to our delay in attacking Communism a number of years ago.

Father LaFarge, who was among the very first to fight communism, agreed with this statement and told how he was criticized for his writings on the subject. Hence, we must expect opposition to our advocacy of international collaboration.

Father Burke asked Father Conway if the Protestants with whom he dealt were opposed to physical force as a means to maintain peace.

Father Conway stated that about 20 per cent of the Protestants were pacifists and that this group was a very influential one in Protestant circles. He said that, because of this attitude, the Protestants would urge nothing further than adequate sanctions, and they would not declare themselves on the justice of the war.

Father Graham, stressed the fact that we must agree on participation in world organization to the extent that is feasible. This, he added, is a moral imperative, and the Just World Order Committee should discover its mind and attitude towards the idea of collaboration in some type of international institutions.

Father Chapman seconded this; otherwise, expediency will be our guide, he said.

Hence, the following resolution was passed unanimously and after lengthy discussion on the phrasing by the members of this committee.

Resolved the political organization of the world in present circumstances is a moral imperative; consequently, we condemn extreme nationalism or any position that does not recognize this obligation.

At the next session Father Conway spoke on the Pattern for Peace drawn up by representatives of the three faiths. He particularly stressed the need for education on this Pattern among the people and told the group that this was also the sincere desire of the hierarchy. Mass meetings were held in Gary, Toledo and Rochester to acquaint the citizens of these cities with the Peace Pattern. Similar meetings. Father Conway continued, were to be held in other large cities. The meeting in Toledo, he added, was a true exemplar of what all meetings should be.

In reply to a suggestion that people be asked to sign cards endorsing the Peace Pattern and thereby impressing the politicians, Father Conway explained that this means is very ineffective since politicians are not particularly moved just by the singing of cards; he endorsed the Toledo meetings as a guide for further work along these lines.

Father Ahern asked if such mass meetings would succeed merely as Catholic undertakings. Father Conway was of the opinion that all three faiths should participate and that local committees should take the initiative. He stated that October and September would see more of these meetings.

Father Talbot inquired into what the individual could do to make these meetings fruitful. Father Conway said that the individual should contact his senator and Congressman and make his views known to them on this matter; in other words, they should act as pressure groups.

Father Ahern urged that we get people all over the country to write Washington and advise consideration of the Pattern for Peace. Father Conway agreed to this but pointed out that explanation of the Peace Plan to Washington was unnecessary; for, they were well acquainted with its contents. Seven hundred and fifty thousand copies of the Pattern have already been distributed throughout the country. Father Conway further added that we must make ourselves heard but in conjunction with Jews and Protestants, and with Father Long he stressed the need of intelligence in carrying out this program of cooperation.

Father Lucey emphasized the fact that our work will not end at elections but will continue for sometime after.

Father Bouwhuis pointed out that our work in pressure groups should be more in the role of moral guides than of political agitators.

Father Conway confirmed this and then quoted a statement of the Methodist Bishops to clinch the argument: "The religious forces of the nation must exercise a decisive influence at the place decision is made, before it is made, so that their convictions may be regarded as creative and co-operative contributions. Religious forces must not wait until decision is made and then protest." (*Catholic Mind*, June 1944, p. 340.)

Father Talbot asked if the planners of peace programs were still trying to influence decision makers or if the State Department was taking notice of the sentiment of religious bodies regarding the peace. He further suggested that a permanent representative of some religious body should be attached to the State Department to keep it informed of the Church views on peace. He said he favored a delegation of Church representatives at the peace table.

Father Conway said that there was no formally recognized member of any faith acting as a representative. He said that his entree into the State Department was through the Political Section Group attached to the State Department. In this way, he added, was he able to keep the State Department informed on public opinion towards the Pattern for Peace.

Father Talbot suggested a department made up of members of the three faiths which would be permanently attached to the State Department. Father Conway said that the State Department was too secularistic in its outlook to consider such a thing. He added that they could be scared only by public opinion, and this, he said, could become a powerful force if we could cement a union of all bodies supporting the Pattern for Peace.

At this point, Father LaFarge took the chair and called for an election for next year's officers of the Just World Order Committee.

Father LaFarge was elected Chairman.

Father Conway was elected Vice-Chairman.

Father Graham was elected Secretary.

Following is a list of those who volunteered to write on the various peace points:

Committee 1—made up of Father Graves will write on Point One.

Committee 2—made up of Fathers Ryan, Parsons and O'Farrell will write on Points 2, 3, 4.

Committee 3—made up of Fathers Burke, Chapman, Lucey will write on Point 5.

Committee 4—made up of Fathers Roemer, Wirtenberger will write on Point 6.

Committee 5—made up Father McMahon will write on Point 7.



## Memorandum from Father William L. Lucey, Holy Cross on

## The Harvard Universities Committee on Postwar International Problems

In the March, 1944, issue of the *Jesuit Educational Quarterly* Father Robert A. Graham, S.J., Secretary of the ISO Committee on a Just World Order, has a letter on the work of the Universities Committee on Postwar International Problems. Since this Committee is concerned with the same problems, Father Graham is interested in the achievements of the Universities Committee; since there has been a noticeable absence of Jesuit Colleges and Universities participating in the work of the Universities Committee, he would like to know if it would not be advisable to encourage more Jesuit institutions to actively cooperate with this group. He hopes that a discussion will result in some decision—either more activity on the part of Catholic institutions or a confirmation that non-participation is the better policy.

If more of our colleges are going to participate in the work of the Universities Committee, then they must decide to do so without delay. Otherwise, our colleges will be the singular position of deciding to become active participants at the hour the Universities Committee is closing shop. As Father Graham has explained in his letter, the Universities Committee have proposed twenty problems of international and national concern for discussion and written reports by organized college faculty groups throughout the country. More than half of these problems have already been discussed and reported by the cooperating college groups and have been summarized by the Central Committee; by the end of this year all of the problems (unless new ones are added) will be completed, for only one month is allowed for each problem.

At this late date, more than a year after the Universities Committee commenced its work, our colleges should have decided the question of participation. Still, many Catholic institutions may have had good reasons for postponing active participation and it might be found advisable to encourage all our institutions to take part in the remaining problems. There is little time, however, for any more delay; at best, only eight months remain. It will not do to be informing the Universities Committee that we are about to become active participants at the time they have finished their task.

There is no need of explaining the purpose and the work of the Universities Committee, for Father Graham's letter in the *Jesuit Educational Quarterly* does that, and he is in position to satisfy those who desire more information. There are, however, a few points that might help to discover the answer to the question asked by Father Graham: should more Catholic, especially Jesuit, institutions become active participants in the work of the Universities Committee?

Among the sponsors of the Universities Committee on Postwar International Problems are Robert I. Gannon, S.J., Rt. Rev. George Johnson, Sister Thomas Aquinas and George N. Shuster.

The Universities Committee has insisted from the beginning that the faculty group organized in any college or university does *not* express the official position of that college or university, nor does it express the prevailing opinion of the faculty, unless the group is composed of the whole faculty. A faculty group only expresses the views and opinions of the members of that faculty group—a group of professors and teachers interested in the problems and who have, after some study and discussion of the proposed problems, reported their views and conclusions to the Central Committee. It might be that some colleges have hesitated to accept the invitation to organize faculty groups because they thought the reports would be considered the official position of the colleges.

Nor is there any necessity of making a report on every problem proposed by the Central Committee. They can select and omit as they wish; if the faculty group finds it is too busy this month to meet and discuss the problem, then no report is made.

Only a few Catholic institutions have organized faculty groups which actively cooperate to the extent of sending in reports—and sending in the reports is the test of active participation.

Holy Cross College has had a faculty group functioning consistently from the beginning. This group was organized over a year ago at the request of Father Joseph Maxwell, President of Holy Cross.

The Georgetown Faculty group was organized in December 1943 at the direction of Father Lawrence C. Gorman, President of the university and Father Stephen F. McNamee, Dean of the college. Since that time they have submitted reports to the Universities Committee on the following problems: "Colonies and Dependent Areas"; "The International Protection of Individual Rights"; "Postwar Treatment of Japan"; "China in the Postwar World."

Other Catholic colleges and universities have sent in reports at times, and more recently the Universities of Georgetown (omitted by Father Graham), of Saint Louis and of Notre Dame have been active. On the very important problem of the protection of the individual within the State by international action only four Catholic institutions participated: Boston College, Georgetown, Holy Cross and Notre Dame. At one time or another, twelve Catholic institutions organized or were in the process of organizing faculty groups; some, it would seem, never got beyond the "process" stage, for they have never been listed among the groups that have sent in reports. Of these twelve Catholic institutions, six are Jesuit: Boston College, Fordham, John Carroll, Loyola of New Orleans, St. Louis and Holy Cross.

Why this lack of interest among Catholic institutions in problems which Catholics, as Father Graham has pointed, of necessity should be interested in? In all fairness, it should be noted that this lack of interest, if it is that, is not confined to Catholic institutions only. In March 1943, the Central Committee announced that almost one hundred colleges and institutions had organized or were in the process of organizing faculty groups. Since then other faculty groups have been organized. Yet the number reporting on any one problem is usually in the forties.

The main obstacle to the active participation of a faculty group these days is obvious: the pressure of time. A monthly report on any problems demands considerable time each week from members of faculties already overburdened. Still, if the interest were there and the advantages of cooperating appreciated, I think one can say that the time would be found for the more important problems. And there are advantages.

The problems selected for discussion by the Universities Committee are undoubtedly the problems of the future peace discussions. What if all or nearly all the Catholic institutions of this country had participated from the beginning and had sent an extra copy of their report to Father Graham as a clearing house where the reports could be digested and summarized? A fairly good statement representative of the Catholic institutions of this country would be available. Statesmen of peace conferences and in pre-conference discussions are naturally susceptible to the views expressed. But they must be expressed, made public; we can not expect our private talks and debates to have that influence.

This letter has already become too lengthy. Yet there are many other things that should be mentioned. The summaries of the reports on each problem are sent to the State Department, to the Senate and House Committee on Foreign Affairs, to other influential quarters. The Carnegie Endowment for International Peace will devote two numbers annually of their series entitled *International Conciliation* to summaries of the problems. This is, then, a splendid opportunity of expressing our views on these important problems.

Some of the problems up for future discussion are of great concern to all of us: self-determination and the treatment of minorities; the constitutional aspects of American participation in an international organization; and three problems devoted to the general character and structure of the international organization.



## THE CONTENT COMMITTEES

### The Guidance Committee

THE Committee voted to extend its scope to include all forms of guidance and to change its name from "Committee on Vocational Guidance" to "Committee on Guidance." However, inasmuch as the agenda for the meeting were prepared for the work of the Committee on Vocational Guidance as originally constituted, most of the discussions centered on questions of vocational, or career, guidance.

Because Jesuit high schools are dominantly college-preparatory institutions, Father Lenny doubted that they have any obligation to give career guidance to students not bound for college. Discussion showed that the Committee believes the schools have such an obligation for these reasons:

1. If the school has an obligation to guide the college-bound, has it not a like obligation toward other pupils it accepts?

2. Career guidance will provide motivation for better work in the Liberal Arts education emphasized in Jesuit schools.

3. Parents expect Jesuit schools to give this guidance. Jesuit emphasis on education of the whole man and on education as preparation calls for some attention to the future life work of a man. As one man put it, "Unless and until a person knows what he wants to do in life, and really likes doing it, he is missing an important part of life itself."

4. Career guidance will help to reduce the waste of manpower resulting from ill-chosen careers.

5. Career guidance effectively given develops in the student maturity of outlook and a sense of responsibility for his own life and his contribution to the life of the community in which he lives.

The committee accepted the one general and seven particular objectives of the Guidance Committee listed in the Report for 1943-1944, and proceeded to discuss particular objectives with a view to implementing them during the year ahead.

Objective 1: "To foster in Jesuit-trained young people through career guidance, a Catholic attitude toward whatever form of honest toil they choose as a life work." Father O'Hara so well outlined the statement of principles implicit in this objective, that he was made chairman of a sub-committee with Fathers Barnett, A. Walker, and C. P. Sullivan to elaborate the statement into a form that will help Jesuit guidance officers. A pamphlet seems to be in the making.

Objective 3: "To discover and promote the proper relationship between career guidance and Liberal-Arts education." Having already agreed that career guidance has a place in Jesuit schools, the Committee considered the problem here to be: How much career guidance ought Jesuit schools give, to avoid the errors of exaggerating or underestimating the place of such guidance? The problem was committed for investigation to a sub-committee consisting of Father Fay, Chairman, and Fathers Sturtz and Foley. Later the same committee agreed to study the allied problem: Who should give career guidance: The student counsellor? The principal? Several members of the faculty assigned to this work? Or who?

Objective 5: "To prepare a brief, annotated list of aids for Jesuits engaged in career guidance." The Chairman appointed a sub-committee — Father Mulcahy, Chairman, and Fathers Moynihan and Kavanaugh—to prepare this list of aids, i.e., books, pamphlets, periodicals, tests, and other helpful material.

Objective 6: "To report promptly to Jesuit institutions worthwhile new materials that will help those engaged in career guidance." Father Bouwhuis suggested that *Occupational Index*, published quarterly by New York University, will keep one posted on the latest materials in this field. Accordingly Fathers Foley, Hatrel, Sullivan, and Kavanaugh promised to obtain a copy of *Occupational Index* soon and to report to the chairman of this Guidance Committee by October 1, 1944, whether they think each Jesuit school should subscribe to the *Index*. If they say no, Father Foley agreed to study each issue of the *Index* and to report to the Committee on Guidance the worthwhile new materials he finds listed there.

Objective 7: "To find out what special preparation Jesuits engaged in career guidance should have." In view of their own lack of adequate preparation, the members of the Committee recommended that major guidance officers be encouraged to prepare themselves better

by good courses in guidance. Many schools offer such courses. It was noted that Boston College is contemplating offering courses leading to a degree in Guidance and Personnel Work, and that St. Louis University and Marquette University have offered courses in Guidance found valuable by Student Counsellors.

The Committee considered but did not vote the formation of sub-committees for the following purposes: (1) to make a survey of the opinions of graduates of Jesuit institutions regarding the adequacy of guidance provided in Jesuit schools; (2) to make an even more comprehensive study of the worth of the guidance service in Jesuit schools; (3) to recommend what careers, or groups of careers, should be represented by addresses in schools which give group guidance through addresses by representatives of various vocations, e.g., law, medicine, printing, and so on.

#### Recommendations:

1. *Whereas* in some provinces or regions annual meetings of Student Counsellors have proved of great value to the participants, and

*Whereas* the Summer Schools of Catholic Action provide an apt occasion for such meetings,

It is respectfully recommended: That, as far as possible, the major guidance officers in all provinces assemble by provinces or regions annually in conjunction with the Summer Schools of Catholic Action, or at another time, as circumstances warrant.

2. That at such meetings, each province group of major guidance officers choose a delegate to attend the national meeting of the Committee on Guidance of the ISO.

3. That for the sake of continuity, as many professional members of the ISO Committee on Guidance as possible return to the next meeting of the Committee.

4. That the professional members of the Committee on Guidance report to the Chairman of the Committee the names of Jesuit experts in guidance who should be members of the Committee; and that the professional members invite to membership on the Committee those Jesuits likely to further the work of the Committee.

5. That the syllabus on "Guidance in the Jesuit High School," by Fathers McGucken and Maline (1936) be revised and copies sent to all members of the Committee on Guidance.

6. That at future meetings of the Committee on Guidance, opportunity be provided for some separate meetings of college and high-school members.

The Committee on Guidance took care to have a representative on most of the thirteen Channelling Committees. Some of these representatives reported back to the Committee on Guidance as follows:

1. Father Foley: The Schools of Social Service look to the Committee on Guidance to direct the attention of students to the great opportunities and need for Catholics in the field of Social Service.

2. Father Sullivan: The Committee on Home and Foreign Missions urges the Committee on Guidance to bring Catholic young men to consider careers in China, Italy, Latin America, and other foreign countries; to encourage young men to become Jesuit Brothers for service in the foreign missions, where the work of the Brothers is very valuable and interesting.

3. Father Hatrel: The Committee on Guidance can help the Sodality, especially in its program for Vocation Week, with the results of the projects set under way for the coming year.

4. Father Mulcahy: The Committee on Universities and Colleges endorses the recommendation of the Committee on Guidance that major guidance officers be encouraged to prepare themselves better by good courses in guidance.

5. Father Kavanaugh: Guidance materials will be welcomed by the Committee on Radio for channelling by radio.

Election of Officers: Father Maline, Chicago Province, was elected Chairman; Father Hatrel, New Orleans Province, Vice-Chairman; Father Mulcahy, New England Province, Secretary-Treasurer.



## THE CONTENT COMMITTEES

### Membership of the Guidance Committee

*In the following list of those attending the meetings of the Guidance Committee, in parentheses the letter "P" follows the names of professional, or active, members; the letter "A" follows the names of affiliated members. Added is the name of the Channelling Committee on which the man represented the Committee on Guidance.*

Chairman: Father Julian L. Maline.

Vice-Chairman: Father Loyd Hatrel.

Secretary-Treasurer: Father Stephen A. Mulcahy.

Fathers Vincent L. Bellwoar, University of Scranton, Scranton 3, Pa. (P-Sodality).

John A. Convery, Loyola High School, Towson 4, Baltimore, Md. (P-High School).

John P. Downey, St. Xavier H.S., 635 Sycamore St., Cincinnati 2, Ohio (P).

William F. Fay, St. Ignatius H.S., 1911 W. 30th St., Cleveland 13, Ohio (P-Retreat).

Joseph Foley, University of Detroit, Detroit 21, Mich. (P-Social Service).

Francis E. Garner, Gonzaga H.S., 19 Eye St., N. W., Washington 1, D. C. (P-High School).

Loyd F. Hatrel, Loyola U., 6363 St. Charles, New Orleans 15, La. (P-Sodality).

Michael F. Kavanagh, Gonzaga H.S., 19 Eye St., N. W., Washington 1, D. C. (P-Radio).

John R. Kelly, St. Louis U. H.S., 4970 Oakland Blvd., St. Louis 10, Mo. (P-High School).

John F. Lenny, St. Joseph's Prep., 18th and Thompson Sts., Philadelphia 21, Pa. (P-High Schools).

Julian L. Maline, West Baden Springs, Ind. (P-Scholasticates).

Stephen A. Mulcahy, Boston College, Chestnut Hill 67, Mass. (P-Colleges.)

Charles M. O'Hara, Marquette University, Milwaukee 3, Wis. (P-Colleges.)

Gilbert F. Stein, U. of D. H.S., 7-Mile Rd. at Cherrylawn, Detroit 21, Mich. (P-High Schools).

Ralph A. Sturtzer, Canisius H.S., 651 Washington St., Buffalo 3, N. Y. (P-High School).

Charles P. Sullivan, St. Ignatius H.S., 1076 W. Roosevelt Rd., Chicago 8, Ill. (P-Missions).

M. G. Barnett, Marquette University, Milwaukee 3, Wis. (A).

Jerome T. Boyle, Marquette U. H.S., 3401 W. Wisconsin Ave., Milwaukee 8, Wis. (A).

A. F. Walker, Loyola Academy, 6525 Sheridan Rd., Chicago 26, Ill. (A).

E. B. Rooney, 45 East 78th St., New York City 21 (A).

Mr. Torrens Hecht, West Baden College, West Baden Springs, Ind. (A).

Mr. W. C. McCusker, West Baden College, West Baden Springs, Ind. (A).

Members of the Committee on Guidance not present (status not indicated):

Fathers J. J. King, 55 West San Fernando St., San Jose 21, Calif.

P. V. Sullivan, Georgetown University, Washington 7, D. C.

J. M. Buckley, Jesuit H.S., 3812 Oak Lawn Ave., Dallas 4, Texas.

J. D. Carroll, Spring Hill College, Mobile County, Spring Hill, Alabama.

J. F. X. Harrison, 321 Willing's Alley, Philadelphia 6, Pa.

W. J. Devlin, Loyola U., 6525 Sheridan Rd., Chicago 26, Ill.

Raphael Hochhaus, St. Louis U.H.S., 4970 Oakland Blvd., St. Louis 10, Mo.

Ralph Schenk, St. Louis U.H.S., 4970 Oakland Blvd., St. Louis 10, Mo.

Weller, Gonzaga University, Spokane 11, Wash.

Mr. John H. Williams, West Baden College, West Baden Springs, Ind.



# The Channelling Committee

## CHAIRMEN OF CHANNELLING COMMITTEES

Scholasticates	John F. X. Sweeney, Woodstock College, Woodstock, Md.
Schools of Social Service	Raymond Schouten, Fordham University, Fordham Rd., New York 58, N. Y.
High Schools	John R. Kelly, St. Louis U. High School, 4970 Oakland Ave., St. Louis, Mo.
Universities and Colleges	J. B. McGoldrick, Seattle College, Seattle 22, Wash.
Parishes	F. D. Sullivan, Gesu Rectory, Box 369, Miami, Fla.
Publications	R. E. Holland, Fordham University, New York 58, N. Y.
Retreats (Channelling)	C. P. Ford, 509 N. Oak Park Ave., Oak Park, Ill.
Home and Foreign Missions	Calvert Alexander, Jesuit Missions, 45 E. 78th St., New York, N. Y.
Sodality	J. Roger Lyons, The Queen's Work, 3742 W. Pine Blvd., St. Louis 8, Mo.
Radio	Leo Wobido, St. Louis University, 221 N. Grand Ave., St. Louis, Mo.
Alumni	Gabriel Zema, 980 Park Ave., New York 28, N. Y.

## The Colleges and Universities Committee

THE meeting was opened and an election of officers for the coming year was held. Father McGoldrick was elected Chairman; Father Charles O'Hara, Vice-Chairman; and Father Eugene Gallagher, Secretary.

Father Charles O'Hara proposed the following introductory statement and motions as means of steering the work of the Committee. The Channelling Committee on Colleges and Universities must be careful to concern itself with the pressing problems of the present day. It represents the Jesuit agency, the colleges and universities, that has been hardest hit by the war, that must make the greatest adjustment after the war, and will have the greatest opportunity to advance its program, if only it is ready to meet the practical situation that then will develop, probably with rapidity.

Therefore the following motions are made:

1. This Channelling Committee should consider the offerings of the ISO Content Committees in terms of planning for the post-war period.

2. This Committee makes the following recommendations for the colleges and universities:

A. That these schools which have followed Father Rooney's directive to organize committees to plan for the postwar period encourage and further the work of the committees.

B. That those schools which have not yet followed this directive, even though they may have small student bodies at present, proceed immediately to erect strong postwar planning boards within their individual schools.

3. That both groups implement their work by:

A. Keeping in close touch with information coming from the JEA headquarters, and from other sources.

B. By asking Father Rooney to establish a clearing house which would distribute significant information on the planning work of the schools.

Father Rooney, who was later present agreed with this motion to establish a clearing house, but will decide later as to best means of distribution: either through his special bulletin or by an article in the Quarterly.

Father McGoldrick, who is a member of Phi Delta Kappa agreed to pass on whatever information he deemed of interest or importance to the other members of the Committee on postwar planning.

Father Zema then proposed the following resolution:

Whereas the graduates of our colleges and graduate schools are normally the best equipped products of our labors in the various fields of social endeavor, and

Whereas the same graduates can, if properly organized, be our best allies toward good influence in civic, state and federal human relations, and

Whereas a proper channel for exerting our allies' influence can best be implemented through an alumni association consisting of graduates and ex-students,

Be it therefore resolved: that a Jesuit priest moderator who is capable, thoroughly imbued with the spirit of the social and alumni apostolate, be appointed for our colleges.

Reports of the Content Committee were interrupted by Father Rooney who stressed the importance of giving early and widespread publicity to postwar planning of individual schools and the possibilities for enrollment in the field of adult education.

Father Murray proposed the following motions:

1. Whereas the sub-committee on college religion, attached to the Committee on Social Worship, was originally convoked by Father Gerald Ellard to discuss the integration of social worship in the college

religion program, but found on its first sitting that the more fundamental problem of the content and organization of the whole college Religion course demanded prior attention:

Therefore it was resolved: that this sub-committee would devote its sessions to making recommendations on this more fundamental problem.

2. Whereas the Holy See has strongly emphasized the decisive function of the layman in the spiritual renewal and institutional reconstruction of human society; and

Whereas our Jesuit colleges have a responsibility for the preparation of Christian laymen for their contemporary vocations; and

Whereas the discharge of the layman's specialized function requires an equally specialized form of the theological instruction and religious formation, which must be communicated principally through the college religion course; and

Whereas our present college Religion courses seem to many not to be orientated and organized in such a way as to be apt instruments for imparting this specialized training and formation; and

Whereas this situation can only be remedied: (1) by giving a specialized postgraduate training to men of superior ability and pedagogical gifts, who will devote full time to the teaching of college Religion, and (2) by the writing of a new series of college religion texts, that will present a progressive and integrated program calculated to instill in the student a sense of his responsibilities as a Christian layman for full participation in the life of the Church and for action towards the renewal and reconstruction of the social order;

Therefore be it resolved: that in the judgment of this sub-committee, a solution of the college religion problem requires the designing and writing of this new set of texts through the collaboration of a small group of men, who will share the same central idea, who will be so situated that they may work in close and continual contact, and who will be sufficiently free to concentrate on this task for the length of time necessary to complete it; and

Be it further resolved: that this project should be carried out either on an interprovince basis, or as the undertaking of a particular province, or in any way that Superiors may deem best; and

Be it further resolved: that the administrative problem of securing full academic recognition for college Religion courses, and of allocating to them the time proportioned to their academic importance and central significance in the curriculum of a Catholic college, be made the object of the continued and earnest consideration of college deans.

Note: This resolution, passed by the sub-committee on college religion, was submitted to the ISO Channelling Committee for Colleges and Universities, and, after emendations, herein made, was approved by it.

John Courtney Murray, S.J.  
Vice-Chairman

The Committee proceeded to the hearing of the reports of the several Content Committees.

Father Graham, representing the Committee on a Just World Order, brought to the attention of all the existence of the Harvard Universities Committee on Postwar International Problems. It was resolved that the ISO Colleges and Universities Committee recommend to the presidents of our universities and colleges that immediate action be taken to co-operate with the Universities Committee and Postwar International Problems (Universities Committee on Postwar International Problems, 40 Mount Vernon St., Boston 8, Mass., Chairman Ralph Barton Perry) and that it be further resolved that the



## THE CHANNELLING COMMITTEES

Secretary of the Committee on Just World Order send a copy of that Committee's report to each of the presidents of our universities and colleges.

The report of Father Fulkerson from the Committee on the Family was incorporated in the following resolution:

*Whereas* the family is of basic importance in all social reconstruction.

**Be it resolved:** that we go on record as accepting and urging the following recommendations presented by the Committee on Family of the ISO:

1. A course of at least one semester called Catholic Marriage or Preparation for Catholic Family Life based on the Encyclical of Pius XI, *Casti Connubii* be introduced in all our colleges and universities and that it be handled by the Religion Department.

2. A somewhat similar course be given to the nun and brother students (if we have them) to aid them in their teaching and advising.

3. That lectures be given or seminars or clubs organized on family problems for our alumni or alumnae and for diocesan priests.

4. That a collection of books and pamphlets on this matter be available in our libraries.

5. That the possibility be studied of setting up a Bureau or Clinic on Family Relations connected with our schools.

6. That Family Retreats for our alumni or alumnae be made available.

The report of the Committee on Social Morality was adopted by this Committee in the following resolution:

**Be it resolved:** that the desirability of including in our college religion curriculum formal courses on Social Morality (e.g. *Moral Guidance*, Healey, S.J.) be recommended for consideration by chairmen of Departments of Religion in our colleges and universities.

The recommendations of the Committee on Industrial Relations, made by Father Corkery, were adopted in the following resolution:

*Whereas* we are faced with constantly increasing industrial problems in this country which offer an extremely urgent problem for our social efforts,

**Be it resolved:** by the Colleges and Universities Channelling Committee that our colleges and universities follow the recommendation of the ISO Committee on Industrial Relations; and

**Be it further resolved:** that wherever possible Labor Schools be opened and their faculties serve as arbitrators, conciliators, etc., in labor disputes.

The report of Father Wirtenberger, representing the Committee on Economics, consisted in an offer to send the findings of that Committee to all who wished to receive them. The findings will consist of solutions to supplementary problems in Economics. All who wish to receive these findings are advised that they need but write to Father Paul Kennedy at West Baden College asking to become an affiliate member of the Economics Committee. Father Kennedy will gladly forward application forms.

Father McHattie's report of the Committee on Interracial Justice was accepted as follows:

**Be it resolved:** that the resolution of the Committee on Interracial Justice that in our colleges and universities, where practical, a student committee on Interracial Justice be established and called to the attention of our colleges and universities.

The recommendations of the Committee on Rural Life, presented by Father Adams, was accepted in the following form:

**Be it resolved:** that the following ways in which our colleges and universities can further the work of the Committee on Rural Life be called to the attention of the deans of our colleges and universities: through the Sociology classes, Vocational Guidance Department, Sodality, Lectures and Radio a concentrated effort be made to break down prejudices relative to agriculture and the rural way of living by instilling a basic knowledge of the dignity of the farmer; his essential importance in the preservation and propagation of the Church in America; his too often unacknowledged essential position as an integral part of the economic, industrial, cultural, and social structure of the nation.

Father Otting, representing the Committee on Social Ethics, informed this Committee that the Maryland Province has sponsored the authorship of a new text in Ethics: the mid-west regional section

(Chicago and Missouri) the authorship of a case book in Ethics. Suggestions as to problems will be welcomed by the Committee on Social Ethics.

The Report of the Committee on Sociology was embodied in the minutes of the Committee on Universities and Colleges in the following recommendation:

*Whereas* the importance of social studies has been frequently emphasized by the Holy Father and by the General Congregation of the Society,

**We recommend** that serious consideration be given the resolution of the Committee on Teaching Sociology to the effect that a fundamental course in Social Sciences be made obligatory in our colleges and universities.

Hence, the Committee on Universities and Colleges formally requests the Committees on Sociology, Economics, and Political Science either singly—each in its own field, or preferably jointly prepare a *unified syllabus* of the content of such social principles and facts as will be suitable for use in such a course. It wishes these Committees would constitute this task as a part of this year's agenda.

The Committee on Universities and Colleges voted to include in its report the following recommendations of the Committee on Political Science:

**Be it resolved:** that we deplore the lack of men trained in political science and that we respectfully call upon our Fathers Provincial to set aside one man for training in this field.

**Be it resolved:** that we recommend our colleges and universities to consider the advisability of inaugurating college courses which will train our students for public political careers.

**Be it resolved:** that our colleges uniformly adopt two courses, namely, in Political Theory and Government.

At this point Father Parsons, who presented the Political Science report, called attention to the fact that the Committee on Political Science is getting out seven brochures, each three thousand words or more, that might serve our colleges as an introductory course in Political Theory, viz.: 1) The Common Good (Theory of State); 2) The Question of Sovereignty; 3) The Question of Representative Government; 4) Party and Party Politics; 5) Constitutional Government; 6) The Idea of Majority Rule; 7) Law and Legislation. These will be mimeographed and sent to all members of the ISO. They might be used to supplement any current text-book in Political Theory.

In the discussion that followed the report, the Committee of Universities and Colleges voted to recommend for consideration by our deans the inauguration of a one-year course in Social Science that would include the three fields of Economics, Sociology, and Political Science. They also recommended for consideration the suggestion that our philosophical courses be distributed throughout the four years of college.

The Committee of Universities and Colleges voted to channel to our deans the recommendation of the Committee on Cooperatives that a course on Cooperatives be incorporated into our college curriculum or that some time be spent on Cooperatives in the courses on Sociology, Economics, etc.

It also recommended that the study of Cooperatives be promoted in the following extra-curricular ways: study clubs—Sodality committees—school papers, etc., and that actual cooperative projects, e.g., dormitory, school-supplies, book-store, etc., be inaugurated.

It also recommended that college Sodalties have one of their delegates pursue the course in Cooperatives given in the Summer School of Catholic Action in order to prepare himself as a leader in the conduct of school coops.

The Committee on Universities and Colleges voted to include in its channelling report to the chairmen of the departments of religion in our colleges and to our student counsellors and preachers in college chapels that the following three aspects of Social Worship be stressed:

1. The *social* character of public worship. The Mass is not a private devotion, but a public corporate act of all society praying and offering itself with and for one another.

2. The *sacrificial* character of public worship. In the Mass we must give up our private and group selfishness, prejudice, and hate.

3. The *apostolic* character of public worship. When we are present at Christ's death for love of us, we see the need of repaying that love by loving Him in others.



## THE CHANNELLING COMMITTEES

### *Sub-Committee on College Religion, Supplementary report.*

The Committee on Universities and Colleges voted its approval of the following resolution submitted to it by a member of the sub-committee on College Religion.

Whereas the scope of the College Religion Committee, heretofore a sub-committee of the Social Worship Committee, feels the need of acting in a much broader and more fundamental sphere than its attachment to the Committee on Social Worship implies.

Be it resolved: that the College Channelling Committee recommends to the Executive Committee of the ISO that the Committee on College Religion be erected into an independent committee.

The Committee on Universities and Colleges voted to include in its minutes the following report of the Committee on Vocational Guidance after having expressed its approval of the same:

"Since guidance of students in the college is of much wider scope than vocational guidance strictly so called, embracing spiritual guidance, commonly vested in the office of the student counsellor; educational, in the hands of the dean or some special officer; and vocational, strictly so called, in a third officer occasionally in charge of the Placement Bureau, the Committee has changed its name to the Guidance Committee embracing thereby all types of guidance given to the students.

The importance of the necessary training for the work of guidance was incorporated in the following resolution:

Whereas guidance is of the utmost importance in inculcating the spirit of the ISO in college life, and

Whereas so few of our men appointed as guidance officers have had training for it,

Be it resolved that this Committee highly recommends that those designated for this work be given the opportunity to take courses at Jesuit colleges where such courses may be attained.

It was the sense of the meeting that those officers assigned to the work of vocational guidance and educational guidance should especially consider taking such courses in guidance.

In those institutions where no one is assigned to these forms of guidance, it was recommended that the desirability of assigning men to these functions be seriously considered.

### **The High School Committee**

THE meeting was called to order by the chairman, Father Kelly, with twenty-two members present, of whom only two had attended the 1943 ISO meeting. To establish continuity, the resolutions of last year's meeting were read.

The chairman reported that because of the lack of a tie-up with JEA, and especially because of the illness and death of Father McGucken, prefect of studies of the Missouri Province, little was accomplished by the Committee during the year. The need of such a tie-up in the future was stressed.

The need of a vigorous campaign for social-mindedness in our own Jesuit high school faculties was discussed. To this end, it was suggested that a statement be drawn up:

- 1) defining just what is meant by the "social spirit";
- 2) stating the general objectives to be aimed at by our committee;
- 3) suggesting practical methods of attaining those objectives for the guidance of our teachers in their curricular and extra-curricular contacts with students.

Father Kelly volunteered to prepare the first part of this statement; Father Walker was appointed to report on the second.

Discussion of the third point revealed that the members of the Committee were reluctant to discuss changes in the curriculum. They felt that any such changes should be in the hands of the provincial prefects of studies, or of committees appointed by them, not by the ISO High School Committee. There seemed to be general agreement, however, that it was impossible to introduce Sociology as an obligatory course for all students, and that therefore the social spirit must be channelled through subjects mandatory for all, notably Religion and History.

The following resolutions were passed by the Committee:

1. Resolved: That this Committee respectfully requests the Very Reverend Fathers Provincial to permit the Chairman of this Committee to attend the meetings of the JEA, and asks Father Edward B. Rooney to present this request to the Provincial of the Province or Provinces concerned.
2. Resolved: That this Committee asks the provincial prefects of studies:

A) either to serve as an active member of the ISO High School Channelling Committee in their respective provinces;

B) or to appoint someone to serve in this capacity.

3. Resolved: That the provincial prefects of studies appoint committees in their respective provinces to study and report on the question of introducing such changes in History and Religion courses (by way of text-books or syllabi) as will aid the teachers to inculcate the social spirit more effectively.

Several members of the High School Committee were appointed to find out from the various Content Committees what material and what suggestions the latter might have to offer to the high schools. These reports, many of which were very interesting, will be summarized and mailed to the high schools in the near future, by way of a mimeographed bulletin.

Father Kelly was reelected as chairman of the coming year.

A list of members present at the 1944 meeting follows:

#### **Membership of the High School Committee**

##### **Fathers**

Jerome T. Boyle, Marquette University High School, Milwaukee, Wis.  
J. L. Coleman, Creighton High School, Omaha, Neb.  
Charles T. Conroy, West Baden College, West Baden, Ind.  
John A. Convery, Loyola High School, Baltimore, Md.  
W. P. Donnelly, Jesuit High School, New Orleans, La.  
John P. Downey, Xavier High School, Cincinnati, Ohio.  
Raymond A. Dunn, West Baden College, West Baden, Ind.  
Gerald M. Evoy, Seattle Preparatory, Seattle, Wash.  
William F. Fay, St. Ignatius High School, Cleveland, Ohio.  
Francis E. Garner, Gonzaga High School, Washington, D. C.  
John R. Kelly, St. Louis University High School, St. Louis, Mo.  
William W. Kennedy, Fairfield College Prep, Fairfield, Conn.  
John F. Lenny, St. Joseph's Prep, Philadelphia, Pa.  
Marshall Lochbiler, Xavier High School, Cincinnati, Ohio.  
M. B. Martin, Campion High School, Prairie du Chien, Wis.  
W. C. McCusker, West Baden College, West Baden, Ind.  
Edward B. Rooney, Jesuit Educational Association, New York, N. Y.  
Denis Schmitt, University of Detroit High School, Detroit, Mich.  
Gilbert F. Stein, University of Detroit High School, Detroit, Mich.  
Ralph A. Sturtzer, Canisius High School, Buffalo, N. Y.  
A. F. Walker, Loyola Academy, Chicago, Ill.  
Gabriel A. Zema, Regis High School, New York, N. Y.

### **The Schools of Social Service and Social Studies Committee**

THOSE present at the meeting were Fathers Ray Schouten, Fordham; Ralph Gallagher, Loyola (Chicago); William Gibbons Woodstock; Edward Baxter, Fordham; Eugene Gallery, Scranton; Thomas Henneberry, Woodstock; Leo Brown, St. Louis; Leopold Robinson, Provincial, Oregon; Joseph Foley, Detroit; J. Duhamel, Woodstock; Mr. T. Hecht, Recording Secretary, West Baden.

Father Scheller, St. Louis, is a member of this committee *in absentia*, as is Father James Sullivan, newly appointed Regent of the Boston College School of Social Service.

Officers elected as representatives of this Committee are as follows: Fathers Ray Schouten, Chairman; Ralph Gallagher, Vice-Chairman; Aloysius Scheller, Secretary.

During the coming year the Committee feels it must stress the fact that its work, while primarily organized as a Channelling Committee, must now also partake of the nature of a Content Committee.

With this twofold purpose in mind the following general and particular recommendations for action and business during the following year were discussed and set down:

1. This Committee must serve as a two-way channel for its own members in the Schools of Social Service and departments of Social Studies; and secondly, to its clientele, namely, students in the School of Social Service and the many agencies and community groups with which Schools of Social Service, graduates and alumni come in contact.
2. Because of the vastness of this field of Social Service and the influence it exerts on vast segments of the population, all of them in some sort of need or other, it is felt necessary that this Committee must of its nature do an informative job for Jesuits and all Jesuit schools. This means:



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A. Interesting Jesuits in recruiting Catholics into the field.

B. Informing Jesuits how they can carry Catholic principles into the field and thereby exert their influence which at present is far from what it should be.

3. It is the recommendation of this Committee that the Fathers Provincial utilize this Committee and the associate content groups as an informative channel for information, processes and techniques in our Scholasticates. This Committee feels that men in the houses of study should know the field of Social Studies at least in general.

4. In accordance with the third recommendation the Committee also recommends to the Fathers Provincial that more Jesuits be given an opportunity to study in part or in whole the material which is being presented in Schools of Social Service.

5. A particular recommendation for this Committee is that it utilize its professional members and also its association with the various Content Committees for the purpose of

A. Exerting an influence as a Jesuit group on the content of curricula in professional schools of Social Service.

B. In working out content matter embracing a course or courses in Philosophy for Schools of Social Work.

C. To investigate ways and means of furthering Catholic literature by way of articles or books on the subjects of Mental Hygiene, Case Work, Psychiatry and kindred topics.

All the work of this Committee is in general directed toward the comprehensive aim of making a Jesuit influence by way of the ISO felt in the field of Social Welfare.

### The Publishers and Publishing Committee

UNDER the temporary chairmanship of Father Robert E. Holland, S.J. (Fordham University Press), the Committee of Publishers and Publishing met and elected Father Holland permanent Chairman. Present at the meeting were: Fathers John C. Murray (*Theological Studies*); Francis X. Talbot (*America*); Herbert O'H. Walker (*The Queen's Work*); Joseph J. Ayd (representative from the Committee on Social Morality).

The Chairman briefly reviewed the history of this Committee: The nature of the serviceable operations of this Committee is such that no great activity could appear until the Content Committee were ready to supply materials for printing and publishing. Accordingly, until now the Committee has enjoyed no especial organization, and has had no program at all. With the fuller development of the Content Committees, the publishing activity should take definite forms.

In order to complete personnel of this Committee, the suggestion was accepted that the Chairman contact others engaged in the Jesuit publication field, those not present at West Baden, or if present at the Conference, engaged on other business at the time of the meeting. Such would be the editors of our Jesuit magazines and reviews, college and school papers, of the news-letters of the Provinces—all Ours connected in any way with the public production of the printed word.

A discussion followed on the nature and extent of operation of the Committee of Publishers and Publications. This Committee is inspirational (encouraging): Jesuit authors are to be informed of the social-apostolate material most wanted for publication, and invited to offer it to the Committee for publication placement. Fortified with information received from Content Committee sources, this Committee will try to find the right authors to write it. But this Committee is also receptive: As an agency it will welcome the spontaneous offerings of authors for placement of their works. In time the Committee might also become an agency for social lecture work. As an agency, however, whether for publications or for lectures, the Committee would operate on a commission basis, but turning in all service fees to the general treasury of the ISO.

As for the kinds of publication material the Publishers and Publishing Committee would handle, both the learned writings which such educated classes, and the popular pamphlet matter intended for the eager but unlearned—in the "popular" field—will be acceptable. It remains as yet a little nebulous just what physical outlet should be used for releasing these materials, and the matter is reserved for future discussion. The Chairman will welcome suggestions from all sources.

It was suggested that a formal ISO "nameplate" for publishing books, pamphlets, reviews, magazines, etc., is desirable. Thus, whatever printer, whatever publisher established in his own sphere, handled a job, there would appear a "device" and the legend: An ISO Book," "An ISO Pamphlet."

The Chairman of this Committee is instructed to contact the heads of all the Content Committees, to ask for a representative from each, who will become the immediate contact for this Committee with the others.

Authors, or anyone who has a publication or printing problem, or who may be seeking technical advice—especially in the preparation of manuscripts—all are invited to write to the Chairman of this Committee.

### The Retreat (Channelling) Committee

FATHER FORD was unanimously designated chairman of the "Channelling" division of the Retreat Committee—for those who were members of Mission Bands in the various provinces.

Father Wagner inquired about the methods for carrying out the Bishops' recommendations in regard to various talks on Sacred Heart, to St. Vincent de Paul Society, etc., during the short space of the week-end retreat. Father Chiuminatto remarked that at White House they follow such recommendations but the director introduces such subjects in his own way without giving *ex professo* talks on them.

Father Freidl advanced his opinion that due to a narrow individualistic interpretation of the Exercises our own men come out of training lacking the social awareness that is of paramount importance. The same attitude shows in the retreats Ours give to the faithful. He explained how he thought the Exercises could and should be adapted to such an idea.

Father Chiuminatto agreed heartily but protested that personally he was unable to instruct labor or industrial men in detail as to their specific obligations in determined cases and had stopped rousing their social consciences since he could not furnish the answer to their questions.

Father McDonald supported Father Freidl's statements with examples.

Father Kuhlman suggested that the responsibility to have his social obligations cleared up lay upon the layman himself and that the priest could not be expected to do more than guide him.

Father Weitzman related his experiences in giving the Exercises to prove his contention that the Exercises are impossible of any other interpretation than a social one. He drew a sharp distinction between the word "social" and the word "sociological."

Father Chiuminatto asked for suggestions for reading matter, and the following titles were suggested:

*Morality and the Mystical Body*, Mersch

*The Social Gospel of Christ*, St. Luke

*The Screwtape Letters*, (first letter) Lewis

Father Wheeler inquired whether any features of the Spiritual Exercises should be specially emphasized in our high school religion classes.

Fathers Martin and Kuhlman suggested a two-week build-up for our high school retreats and prayer for the success of high school retreats about a month before the retreat opens.

It was suggested that two retreats be given in high schools: one to first, second, and third years, and another to fourth year. Father McMenamy's twelve "must" meditations for a three-day retreat were proposed: The End of Man, Creatures, Sin, Confession, Death-Judgment-Hell, Mercy, The Kingdom, The Two Standards, The Three Classes, The Life of Christ, The Passion, The Glorious Mysteries.

Father Chiuminatto and Father Kuhlman emphasized the Life of Christ in a three-day retreat. Father Wheeler gave a list of his talks to boys during retreat: Grace of the Retreat, Foundation, Sin, Dangers of the Day, Confession, Hell, Mercy, Vocation, Kingdom, Life of Christ.

Father Kuhlman thought we should stress "Brothers" vocations in retreats.

\*The Retreat Committee is both a Channelling Committee and a Content Committee. Reverend C. P. Ford, S. J., 509 N. Oak Park Avenue, Oak Park, Illinois, is Chairman of the Channelling division of the Retreat Committee.



## The Home and Foreign Missions Committee

THERE was plenty of evidence at this meeting not only of the active interest of our 669 American Jesuit missionaries in the ISO but of actual accomplishment in the social field in various missions throughout the world. Present at the conference were four missionaries from the Maryland counties, an equal number from the Negro missions of the Chicago and Missouri Provinces, besides three Mission Procurators and two editors of *Jesuit Missions*, who acted as representatives of the many missionaries in India, Jamaica, British Honduras and elsewhere, who were prevented from attending by reasons too obvious to mention. Some of these sent greetings. Father J. P. Sullivan, S. J., of Jamaica, B.W.I., wrote that he was holding a meeting of his 221 Credit Unions in Kingston coincidental with the West Baden Conference. From India, Father L. A. Foster, S. J., of Patna wrote that an ISO meeting of representatives of the 1300 Jesuits of India had been called for Bangalore for September. Other messages were received from the Indian Missions and from British Honduras, where it was announced that an ISO meeting of the missionaries had been held in April. In general it was evident from the missionary delegates present and from letters received that the ISO had given great stimulus to social programs already in existence and had encouraged the missionaries to embark on even larger projects.

In view of the great importance that social work has assumed in our missions the Committee decided to draw up a statement of its purpose in our over-all mission effort. The statement follows:

"The place social work should occupy as an effective instrument of Catholic missionary endeavor follows naturally from the grand purpose and goal of the missions, viz., to establish the visible Church in those lands and among those ethnic groups in which the Church is not yet fully established. Missionaries must not only make converts to the faith but among these converts they must establish the Church as a visible society, which as time goes on becomes strong enough to sanctify and govern itself on its own native, spiritual and material resources. This goal demands the formation of a native clergy and the erection of the seminaries necessary for this; it demands an educational system to instruct the faithful, to form lay leaders and otherwise to christianize and raise the cultural level of the people; it demands charitable institutions and other projects which are adjuncts of a well organized mission. Of equal importance with these means is the effort to raise the economic level of the people among whom the Church is to be established. It is almost impossible to build a strong Church in the midst of people who are grossly poor; extreme want and improper living conditions are an obstacle to the practice of the Faith. Moreover since the purpose of the missions is to establish the Church so that it can sanctify and govern itself on its own native resources without outside subsidy, it is evident that this cannot be achieved unless the people have sufficient means to pay for their schools, seminaries, and in general to support the Church.

"Social work, therefore, has an important place in the missionary endeavor and it is a work that must go on *pari passu* with other works. There is a great field for it in every missionary country where there is everywhere noticeable an awakening on the part of the people for social betterment. Any effort our missionaries make to help the people improve their living conditions will redound to the credit of the Church and improve its standing in the area. Moreover, it will save the masses from being attracted to the Communist and other organizations which have seen the present day importance of social work. Just as our early Fathers made great advances for the Church in the Orient by the application of the physical sciences of the 16th and 17th century Europe, so can our missionaries today attract many to the Church by the use of modern sociological techniques. Finally, it has been the experience of our missionaries that the work of educating the people in the formation of Cooperatives and Credit Unions presents a splendid opportunity for them to instruct adult Catholics and pagans in some of the fundamental doctrines of the Catholic Church which are the basis of our Catholic social philosophy. With this philosophy social work cannot become a mere humanitarian effort but will assume its place along with education as one of the most important instruments that can be used today for establishing the Church in pagan lands throughout the world."

One of the most important steps taken at the meeting was a series of joint conferences held by this Committee with the Committees on Rural Life and Credit Unions and Cooperatives. Because of the extensive work either being done or planned in Credit Unions and Cooperatives and in Rural Life in some of the missions, both of these Content Committees expressed the belief that the chief outlet for their work from now on would be in the mission territories at home and abroad. These three Committees moreover discovered that they were united by a common philosophy of action, which was substantially the same as the forementioned statement of the purpose of social

work in the missions. Several specific projects in land settlements in Jamaica and in converting quasi-Cooperatives into real Cooperatives in India were proposed and valuable advice obtained which will be forwarded to the missionaries involved. A plan was worked out whereby the Mission Committee would obtain from the missionaries an exact picture of the social conditions in their area with the present social work being undertaken there and this would be presented to the Rural Life and Cooperative Committees for study and advice. Specific problems would also be proposed for solution. A plan was also worked out for channelling literature, bibliographies and information service from these two committees to the various missions.

Although this Committee spent most of its time with the Rural Life and Cooperative Committees other various Content Committees were not neglected. According to the new plan of organization, representatives of the Mission Committee enrolled themselves as channelling members of all the other Committees and attended some of their meetings. It was discovered that most of the work of the Content Committees could be very well used in the missions. In some of our larger missions the set-up is very similar to that in the United States. We have, for example, school systems and scholasticates as well as parishes, retreat houses and other characteristic Jesuit activities. The men engaged in this work will be benefited by receiving the matter produced by the various Content Committees.

The question of channelling matter to the missionaries received considerable discussion and the following plan was worked out:

1. For the sake of uniformity all matter would be channelled through *Jesuit Missions*, 962 Madison Avenue, New York, N. Y.

2. Each of the missions will be encouraged to form an ISO organization similar to ours in the United States. This will expedite the matter of sending material to a designated individual who will see that it is presented to the proper officials in the organization. Until such time as the ISO in the missions is formed, Superiors will be asked to designate someone to whom the ISO information can be sent.

3. Since the Sodality is also a Channelling Committee which has done marvelous service in encouraging social work in many of our missions it was decided to ask the Sodality to continue this channelling work in cooperation with the Mission Committee.

In order to obtain an accurate picture of social conditions in the various mission territories it was decided to work out a questionnaire to be sent to all Superiors of the missions. This questionnaire will be sent out each year and will be kept on file by the Committee and its various details presented to the Content Committees for advice in solving general and specific problems.

It was agreed that the formation of the new Institute of Social Sciences presented an excellent opportunity for the missions to obtain trained men in social work. Working with the Content Committees of Rural Life and Credit Unions and Cooperatives a plan of studies was drawn up which will be presented to the Director of the ISS for consideration. It was felt that not only should men be given training in social work before going to the missions but some of the men who have already done social work and other selected candidates could be sent from the missions for courses at the Institute. These would for the most part be courses leading to an M.A. except for some missions where social work is so far advanced that a Doctorate would be necessary.

The ISO has already assisted the missions materially by the interest it has stimulated in social work among the younger men of the various Provinces. It is these men who will become our future missionaries and the interest they will have had in social work and the training they will have received will be of immense service in the missions. It was decided further, however, that the mission committees in the various Scholasticates should be encouraged to take the fullest interest in whatever social work is being carried on in the Scholasticates. This should be done even at the expense of restricting some of the meetings of their Mission Academy. The importance of social work is so great and the need of trained men so important that there is little that anyone who wants to go on the missions can do that will better prepare him for missionary work than interesting himself in social work in general and obtaining what training he can in the various social techniques.

## Membership of the Mission Committee

Fathers

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### The Radio Committee

**P**RESENT at the meeting of the Radio Committee were:

Fathers Ahern, Chapman, Parsons, Kavanagh, Meany, Twohy, Wobido, chairman;

*Scholastic theologians:* Messrs. Biestek, Filas (sec'y at WB), Williams, Montville;

*Scholastic philosophers:* Messrs. Brannen, Carron, Cox, Donahoe, Lavin, McCusker, McGlynn, G. Murphy.

The meeting was called to order by Father Wobido who gave a complete report of the work accomplished during the past year through The Queen's Workshop of the Air, which for all Jesuit purposes is an ISO outlet. He mentioned the possibility of a special summer course for training scholastics in radio writing and microphone techniques.

A tentative recommendation to all members of the ISO conference was drafted, namely, that they encourage their schools to put on a series of programs over some local station. The scripts necessary for such a project would be obtainable from The Queen's Workshop of the Air.

In the many-sided discussion which followed, the following main points were touched upon:

1. The Sacred Heart Hour should be utilized to its fullest efficiency.
2. Teaching scholastics should be informed of the facility of obtaining radio time over local stations.
3. The Committee's program should be directly and clearly linked to the programs of the Content Committees as published in the ISO Bulletin.
4. The Round Table, the Radio Drama, and talks in the form of modern parables appear to be the most effective vehicles for a radio informational program.
5. A humorous, reverent presentation of religious subjects is by no means impossible, and is very desirable.
6. Scholastics in their studies can very definitely help the Committee in its work by preparing themselves for future radio writing and broadcasting, and by writing scripts for simulated broadcasts in their communities, and for use and distribution by the Queen's Workshop of the Air.

At the second meeting Father Wobido explained the projected Preachers' Institute in some detail, and then called on Father Chapman to describe some points of radio broadcasting as carried out on WWL. The remainder of the meeting was devoted to the allotment of topics for members of the Committee as follows:

1. Father Ahern promised to put the seven studies of the Political Science Committee into radio script form, as well as to send to Father Wobido copies of all his Catholic talks presented during the past fifteen years.
2. Father McShane took on himself the preparation of a script for Social Worship.
3. Mr. McGlynn, a script on a model labor contract, for the Industrial Relations Committee.
4. Messrs. Williams and McCusker, one on Vocational Guidance.
5. Father Wobido and Mr. Filas, on the Family.

No scripts were assigned in material on Rural Life, Credit Unions and Cooperatives, Just World Order, Social Ethics and Social Morality.

Father Wobido was unanimously re-elected chairman for 1944-45.

### The Sodality Committee

**T**HE membership of the Sodality Channelling Committee was composed of representatives from practically all the Content Committees. The major portion of the Committee's sessions was devoted to a consideration of *what* and *how* it could channel social order content through the medium of a Sodality program of activities. Many helpful and practical suggestions resulted from open discussion and from a questionnaire treating each of the following committees: Social Worship, the Family, Economics, Interracial Justice, Pan Americanism, Rural Life, Cooperatives, Political Science and a Just World Order (Peace).

Content material of the Social Worship Committee was readily adapted to Sodality channelling purposes. It was proposed that many projects now sponsored by Sodality Eucharistic, Marian and Liturgical Committees could be presented under the general caption of Social Worship. Stressing social virtues manifest in the Mass, it was felt, would constitute a splendid tie-up with work to be accomplished by many of the Content Committees. The Committee felt the immediate need of a pamphlet on the Mystical Body written with the High School and parish level in mind. This was particularly true with reference to the Rural Life, Cooperative and Mission Committees.

The Committee was agreed that the Sodality should cooperate with the NCWC program for National Family Week. Pamphlets for young people on family life and marriage as a vocation were recommended. It was also suggested that retreats be sponsored for Sodalists about to be married and that the "family" retreat be given special attention.

The Economic Committee was asked to prepare a series of simple discussion questions for presentation to Sodalities through the medium of *The Semester Outline*. The Economic Committee agreed to supply this content material for distribution in the February to June Sodality program. The Committee looks forward to the Catechism of Economics soon to be published.

Frequent book-reviews on Interracial Justice were suggested for publication in *The Queen's Work* magazine. It was felt, too, that notes and reports appearing in the magazine together with pictures on promotion of interracial discussion groups in school, college and parish Sodalities would be a practical channelling medium for the work of the Interracial Committee. It was suggested that a Negro program be worked out stressing the contribution to American and Catholic life and culture made by the Negro. A plan will be submitted by West Baden theologians.

The Rural Life Committee saw in the *Sodality Director's Service*, *The Parish Work Chart* and *The Semester Outline* a valuable medium for promoting interest in Rural Life activities. Projects for rural Sodalities were urged, as well as an indoctrination of urban groups with the aims and purpose of the Rural Life Committee. Pamphlets on Cooperatives, Rural Life, parish life and the family were to be brought to the attention of Sodalists.

The Committee was interested in the contemplated series of pamphlets to be published by the Political Science Committee on "The Common Good of the People," "The Idea of Representative Government," etc. It is hoped that these publications can be brought to the attention of Sodalists through *The Queen's Work* magazine, *The Parish Work Chart* and *The Semester Outline* programs of activities.

For channelling the Pattern for Peace the Committee accepted the program outlined and prepared for distribution in *The Semester Outline—No. 27*. It was suggested that in the presentation of the Pattern Sodalists be shown that about 90 per cent of the ideas involved are rational and not specifically Catholic. This will be a strong incentive for Sodalists to communicate their ideas to non-Catholics.

In reply to the question: What can be done to help Jesuit Sodalities? the following suggestions were offered and explained.

1. A Sodality Provincial Director trained in Sodality work.
2. Men in the scholasticates indoctrinated with the principles of the Sodality.
3. Regional meetings of Ours to discuss Sodality topics and techniques.

Father Lyons was elected chairman of the Committee for the coming year.



## The Alumni Committee

THE meeting was called by Father Gabriel A. Zema who had been invited to the West Baden Conference and who had been instructed to organize an Alumni Committee of the ISO.

Fathers attending the meeting were: Vincent Bellwoar, (Maryland); Joseph Bilstein, (Chicago); Edward Garesche, (Missouri); G. G. Grant, (Chicago); George Lucy, (California); John P. Smith, (Maryland); and Mr. W. B. McMahon, (Chicago). Father Zema was appointed acting chairman.

Father Grant made a motion, seconded by Father Bilstein, that the acting chairman, Father Zema, be elected the official National Chairman of the Alumni Committee of the ISO. The motion was carried by unanimous vote.

No vice-chairman or secretary was elected.

It was also regularly moved, seconded, and voted that the Alumni Committee consist of nine men, the Chairman already elected and eight men, one from each province of the American Assistancy. The motion supposed that each member of this Committee was to work in his own province toward effecting the organization of alumni associations in each college and high school where such an association does not exist, and to consult with directors or moderators of alumni associations by personal interviews or by writing with a view to implementing ISO works in the various alumni associations of the colleges and high schools of each province.

The Alumni Committee is composed of the following members:

Fathers Gabriel A. Zema, Chairman, 55 East 84th St., New York 28, N. Y.; Vincent Bellwoar, (Maryland), 4 Ridge Row, Scranton 10, Pa.; Francis X. Curley, (New York), Fordham University, Bronx 58, N. Y.; Charles E. Mallon, (Missouri), 1533 W. Wisconsin Ave., Milwaukee, Wis.; Hugh Donovan, (California), Alma College, Alma, Calif.; A. W. Crandell, (New Orleans), Loyola University, New Orleans, La.; Joseph C. Bilstein, (Chicago), 1076 W. Roosevelt Rd., Chicago, Ill.; Eugene P. Burns, (New England), Fairfield College Preparatory, Fairfield, Conn.; Arthur Dussault, (Oregon), 3220 S. E. 43rd Ave., Portland, Oregon.

The matter of the organization of a Jesuit Alumni Federation was brought up by the Chairman who suggested the following plan:

### Jesuit Lay Alumni and the Institute of Social Order

1. The chief idea of the ISO is to put Christ in all living and to diffuse Catholic principles and practices in all channels of social life.

2. If the graduates of our high schools, colleges and graduate schools are the best fruit of our labors, it seems a matter of imperative need that we should not allow our alumni to break away from our influence but that we should rather foster their loyalty and cultivate their Christian manhood for the work of the Church through the various designed channels of the ISO.

3. The following notes are drawn from a letter written November 12, 1932, by Very Rev. Father Ledochowski and published in Vol. VII of the *Acta Romana*:

A. Complaints have come from various dioceses to the effect that we are not caring sufficiently for our graduates.

B. Neglect is specially notable of classical studies graduates.

C. These young men are abandoned at a time when they are confronted with greater dangers and when they specially need our fatherly warning and our prudent counsel.

D. The matter should not be considered in the light of older customs but according to present-day needs and claims.

E. No one can deny that young men of higher studies are drawn towards evil as well as toward good influences.

F. Since the young men are our special concern our care of them should form a necessary complement of our work and we should therefore make most of them and arrange to have the matter attended to.

G. That a room, even a building, be set apart for them with appropriate aids and conveniences for such work. Father General's concluding words in this regard are: "quantum possum vehemeter commendo quam primum hanc ingrediantur viam."

H. That alumni work be deemed as among principal works and that younger men be trained for it.

I. That since this sort of work is of such hopeful promise scarcely any other can be compared with it.

4. Before presenting a very rudimentary plan, the chairman would like to point to the fact that secular colleges and high schools seem to be far ahead of us in many places.

5. Almost every college bulletin—Yale, Harvard, Princeton, Columbia, Amherst, Dartmouth—all boast of numerous alumni associations within a single college or university. They have representative clubs in all parts of the country. Amherst, for example, has thirty alumni associations and twenty-six regional clubs; Princeton has seventy-seven associations, Columbia boasts of eighty-nine clubs, and Dartmouth of sixteen alumni associations.

6. The object of these associations is explicitly given to serve in maintaining mutual understanding between the university they represent and the alumni. They claim to reflect the sentiment of their college and their university throughout the country on matters affecting the university and to assist and encourage alumni organizations; and to inform alumni of activities through publications and other means.

7. Any plan for alumni work must of absolute necessity begin with the actual organization of an alumni association where such does not now exist.

8. The second necessary requisite would be the appointment of a moderator who is not an official of the school or college and who is thoroughly imbued with the spirit of the alumni apostolate.

9. The third necessary requisite is that whoever has to do with such an association must not give the impression that the *raison d'être* of the alumni association is to raise money for the school or college. Eight years of experience have taught the writer the lesson that if we show alumni thoroughgoing interest and help, their loyalty and financial help will be a natural growth of our zeal and the spirit we give them. The fact must be indelibly impressed upon our men that we are out to help them to help themselves and that we count on them to be our right-hand men in the work of the Church.

10. While a large and generous freedom of action will certainly be given our alumni, the moderator will always maintain a guiding control, because alumni and school or college (represented in the person of the moderator) are not two things but one in cooperation for the same life and work of which they are fruits as Catholic gentlemen of Jesuit culture. The control idea, however, must be kept in the background and the men should have a wide range of action and executive management.

11. When a school or college has established an alumni association and men have been got to come together in a room they can call their own and have made a public appearance in some particular feature event (smoker, dance, Communion, Mass and breakfast)—that gradually, works of a social order can grow from it. By this it is to be understood that such units as study clubs, retreat groups, lecture forums, labor leader groups, etc., be established.

12. Alumni are our own men linked to us by special bonds that are as interior as our very faith and its teaching. If we fail in working for them and with them we can say in very truth that we have succeeded in training men but have failed to gather fruitful allies to our work and the work of the Church—that we have abandoned them to the further teaching and satanic influences of the enemy.

The following motion was made by Father Grant, seconded by Father Bellwoar and unanimously carried:

**Resolved:** That the Alumni Committee assume the task of issuing a one-page news bulletin in mimeographed form to be sent to all universities, colleges and high schools of the Assistancy. The content of this bulletin shall be largely reports of alumni achievements, suggestions and aids towards the permanent organization of a Jesuit Alumni Federation. Each member of the Committee shall undertake to issue one number beginning with September 1944.

It was proposed that the name of the bulletin be Jesuit Alumni Federation News. Subsequent advice against this title and against immediate action (which was not intended by Committee) of organizing Jesuit Alumni Federation convinced the chairman that a better title would be *Alumni Talk*. This title was proposed to each member of the organized committee by mail. Suggestions were asked to be sent before August 15th. The Chairman volunteered to issue the first number of *Alumni Talk*.



## The Parish Committee

THE purpose of this Committee is to aid Jesuit parishes in achieving the Social Order aims of the Content Committees, or take other steps in the work of Social Order as may appear suitable. In our parishes we have well organized and long established means, not only of contact with their members, but also of access, through them, to all the affiliated societies throughout the diocese. Spurred by the exigencies of the times, we pledge ourselves to make every effort to exert as strong and as widespread an influence as possible, even among non-Catholics and labor groups to the greater glory of God in the works of the Social Order.

The discussions at the Parish Committee meetings resulted in these recommendations which comprise the Committee's report:

1. That all the pastors, or their representatives, gather together in one national meeting besides the annual conference of the ISO.

2. That all our pastors form a parish council of men, and a parish council of women, each made up of the heads of the different parish organizations; and that the combination of these two committees act as a consultative committee with the pastor. (cf. NCWC pamphlet *Parish Unit.*)

3. That we ask *The Queen's Work* to give us a small, special organ for men's parish activities.

4. That the pastors have a small newsheet in which new and successful methods or activities be presented. (Father Sullivan has consented to edit this. Please send him items and a request to be placed on the mailing list.)

5. That the pastors and his assistants hold a weekly meeting to discuss parish activities and ISO channelling.

6. That the ISO secure from Father Long of St. Ignatius Church, Baltimore, and send to all pastors copies of the ISO sermons on the Sacraments which he has available.

7. That the Interracial, the Family, the Industrial Relations, the Cooperative, the Just World Order and the Social Worship Committees supply us with the following materials:

A. A simple syllabus of the principles upon which the Catholic attitude is based. B. Outlines for brief sermons in such detail that the preacher need make no further research. C. Study club materials. D. Matter for Church Bulletins, etc. E. Bibliographies, especially of recent articles in magazines usually available in our rectories.

Furthermore, that Jesuit pastors not attending the meeting be informed that the above material is available.

8. That as many Jesuits as possible be allocated to parish work, and that these be men as well equipped as possible for ISO work. We wish to note that Jesuit parishes are one of the best, if not the best, of the available channels for the work of the ISO because of their direct contact with so many adult Catholics, especially of the working classes; and also because of the influence of Ours in the diocesan unions of parish societies.

9. That all our parochial schools cooperate with Father Heeg in forming Parish School Sodalities. These are according to our experience a most effective means of starting our youth in ISO interests. These children, for the most part, remain in the parish in adult life and will be the backbone of work for Social Order if properly initiated.

Because of Father Heeg's cooperation these Sodalities can be begun without any burden to the priests and with very little to the teachers in the parochial school.

10. That parish priests use the following channels for promoting ISO activities as follows:

A. Apostleship of Prayer to promote:

- a. Consecration of the family to the Sacred Heart
- b. The Holy Hour
- c. The Radio Program of the Sacred Heart

B. Archconfraternity of Christian Doctrine to promote:

- a. Adult religion classes with emphasis on marriage instruction

C. Holy Name Society to promote:

- a. Retreats for men
- b. Vocational information and employment service for returning service men

D. St. Vincent de Paul to promote:

- a. The study of employment problems

E. The Sodality to promote:

- a. The Peace program
- b. Retreats for women
- c. Needed recreation among youth.

11. That those engaged in convert work hold a day of recollection and retreats for converts, and open reading rooms for converts, all with emphasis on ISO material.

12. That the Literature Committees of the Parishes have pamphlets available on Industrial Relations, Patterns for Peace, Social Order.

13. That parochial schools hold student retreats; have vocational guidance assistance.

14. That the parishes have parents' retreats (of one day if that is all that is possible) during which the material from the Family and from the Industrial Relations Committees will be emphasized.

15. That Study Clubs deal with Social Order, Patterns for Peace and Industrial Relations.

A number of moral problems prominent in parish life were submitted to the Committee of Social Morality for consideration.

### Membership of the Parish Committee

Delegates who attended the Parish Committee meetings were: Fathers James J. Ball, St. Ann's Church, Buffalo, N. Y.; F. L. Clark, St. John's Church, Shreveport, La.; E. J. Hogan, St. Ignatius Church, New York City; J. C. Hesser, 4715 North Central Ave., Phoenix, Ariz.; J. J. Hynes, Gesu Rectory, 18th and Thompson, Philadelphia, Pa.; W. P. Kearney, Jesuit Church, New Orleans, La.; J. J. Long, St. Ignatius Church, Baltimore, Md.; J. P. McMahon, St. Francis Xavier Church, St. Louis, Mo.; F. D. Sullivan, Gesu Church, Miami, Fla.; J. P. Smith, Gesu Church, Philadelphia, Pa.; J. F. Henry, Holy Family Church, Chicago, Ill.

Father F. D. Sullivan is the chairman of the Parish Committee and Father J. P. McMahon, the secretary.

NOTE: The report from the Committee on Scholasticates will be published in a later issue.



# ISO Representatives at the West Baden Conference

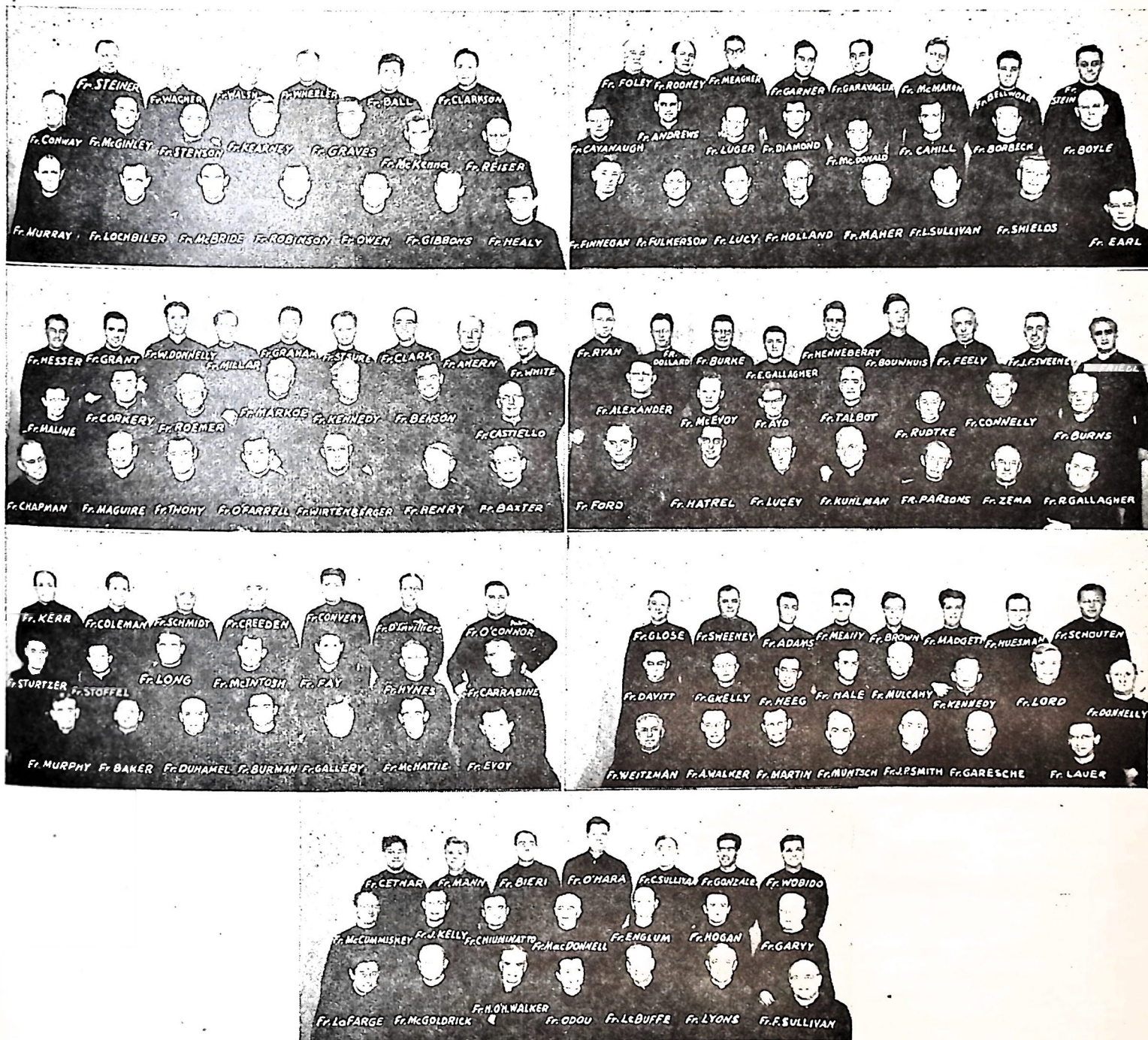


Photo by Mr. F. P. Biestek, S.J.



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