

## Memorandum on Communism

by John LaFarge, S. J.

THE attitude to Communism declared by the Twenty-eighth General Congregation is naturally our norm at the present time. In the liberated countries, or in the countries struggling toward liberation, Communists find a long awaited opportunity to demonstrate their power. The critical Polish situation naturally focuses our attention on the problem. Our position, therefore, as Jesuits cannot be other than one of great concern. But an attitude of concern to be effective must be intelligent. There are two problems in the foreground, our attitude towards Communism itself and our attitude towards Russia.

Communism as an organized movement requires intelligent understanding of its activities, its personnel, its various disguises. Sufficient indications are at hand to make the recognition of the Party Line fairly easy. It is a fatal mistake, however, to be led by a well justified fear of Communism to reject good and worthy causes, simply because the Communists, for expediency's sake, happen to sponsor them. It is likewise a fatal mistake indiscriminately to lump together, under the title of Communist, persons with whom we have differences on religious or other grounds, many of whom, however, are themselves determined and skilful opponents of Communism. Too often this mistake has been made by Catholics in this country and abroad. From the standpoint of religion's own interests, future years can bring regrets for reckless lump condemnations of labor groups where the struggle against a Communist minority is progressing vigorously within labor's own ranks. By such lump condemnation our natural allies, Catholic or non-Catholic, are left without honor and without support.

From authoritative sources the principles have already been made plain as to the harm done by entering into schemes of cooperation with the Communists. A good exposition of the principles involved in this matter is to be found (in French) in *Relations* for July, 1944. The conclusions cited by the author of that article are the result of a lengthy examination of the cooperation question by a very competent authority. In his radio address on September first, Our Holy Father Pope Pius XII distinguishes between the real cooperation, which will be contrary to our Catholic principles, and a merely external transitory cooperation in purely "contingent" matters.

Mere abstention, however, from cooperation with Communists is no adequate defense against the same. All such abstention, all our investigations and precautions will mean little unless we have fully developed our own position and program.

Communism, like Fascism and Nazism, rushes in to fill a vacuum. That vacuum in great measure, results from secularism, the great fundamental evil of our day. Secularism is the absence of religion with its supernatural motives and its ethical corollaries from our daily life, as well as from the personal, intimate lives of an increasing part of the civilized and industrialized human race. (*Secularism and the World Order*. By John LaFarge, S. J., Catholic Association for International Peace, 1944). Add to the injury done by secularism a host of baffling and confusing questions in human relations resulting from a suddenly unified and intercommunicating world.

As long as that vacuum remains open all our warning is in vain. The ideologists are our punishment for having left it open altogether too long. Communism progresses by using certain ideas which are rightfully ours but which we have neglected. Socialism, in its earlier stages, was built up on advocacy of social justice, which was implicit in Catholic teaching. Contemporary Communism has at its hand as a mighty weapon the doctrine of human unity and its power to inspire by heroic action. It is stimulated by the sense of historic destiny and progress. The unity idea, the historic-destiny concept, both of

which correspond to certain profoundly Christian dogmas, are utilized by Nazi and Communist alike.

It is no help in combating Communism to take refuge in a certain spiritual isolationism or pure individualism, whether in the spiritual or the ethical order. Under the alluring aspect of lifting ourselves to a purely other-worldly view of life we can drift into a false supernaturalism and a false spiritualism. For dramatic preaching it is easy to make a startling contrast between the chaos of the world that has abandoned Christ and the glory of a completely Christ-restored humanity. This is profoundly true as to ultimates but does not meet the question of the work that is to be done here and now in the temporal order, where Communism and its kindred ideologies are busy operating. Our strength against the ideologists increases as we richly develop both elements in Christian teaching: the full, supernaturally social content of our revealed faith, and the light that this faith sheds upon the natural law and on man's ethical rights and obligations as a member of society.

An excellent opportunity for rich development is found in our Catholic teaching as to the sociology of the family. It is easy to condemn sins and errors such as divorce and birth control, but a vastly more challenging task to build up a positive family program, a supernatural ideal of family life and a program of those temporal conditions required ordinarily for the integrity of the family, such as wages, economic and physical milieu, etc.

Another mistake is to resort to fallacious substitutes and cure-alls, to attempt to remedy one evil by another, to resort, for instance, to organized violence as a remedy for Communist disorder, or put trust in pressure groups and kindred panaceas, which only lead, by natural logic, to more violence and more opportunity for Communism.

Anti-Communism can be as dangerous as Communism itself. As Hitler's warfare on Christ and His Church have shown, it can develop even worse, because they are more insidious, attacks on Christianity. In one of his recent writings this point was emphasized by the Father Edmund A. Walsh, S. J., of Georgetown. On my desk happens to lie a pamphlet being sent to priests by a Catholic layman which, under the guise of attacking Communism, combines anti-Semitism with distrust and contempt for the authority of the Church and the Holy See. Let us say frankly we have done too little, too late. But it is not so late that we still lack the daylight in which to work.

Our positive effective Catholic program should not be something stimulated solely by fear of Communism. Its dynamism should come from the interior of our faith. Even though a stimulus from outside is timely, it should certainly not be necessary. We cannot praise ourselves and say we have taken a secure stand against Communism until our supernatural zeal for integral social teaching is so strong, has so penetrated every phase of our lives that even if there were no Communism, even if Stalin and Earl Browder were converted to the Catholic faith and joined the Holy Name Society, our zeal for our own social teachings would be just as vigorous.

This means, therefore:

1. We have to work for a full development of our Catholic social teaching in the order of natural justice, such as contained in the program of the ISO.
2. We need, as is also stressed by the ISO, to develop to the full the social character of our faith and worship, a theological as well as philosophical unfolding of social worship and social charity.
3. If this development is actually to transform society it means a "policy of presence," on our part, to all persons, classes, groups, among whom Communists (or other ideologists) ply their trade. We cannot help the world by preaching at it from a distance,

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or merely by lampooning it cleverly. We must know people, live with them, and deeply, genuinely sympathize with them in what are real, not fictitious problems, though at first sight they may not seem so real to us. We must bring to them a full and rich religious and social message, and be ready, even at high cost, to immolate the demon of human respect, to sacrifice socially or nationally flattering approval.

In other words, we are confronted not only with the problem of teaching men to make a truly Christian way of life a habit of their personal lives, but to practice the distinct virtue of bringing those virtues into the very structure of organized society in the social and the political fields. Only when we have succeeded in creating these Christian socializing as well as Christian social-minded apostles can we flatter ourselves that we have begun to answer to those pleadings which had been so constantly urged by the Roman Pontiffs of our time.

4. The corollary to the foregoing is the practice, according to the exhortation of the Popes and to the norms laid down by our ecclesiastical superiors, of cooperation with all men of good will in those matters of fundamental ethics which concern certain essentials of the domestic and international order: notably in demanding the minimum conditions of a just and durable peace, such as proposed by the Holy Father and embodied, in great measure, in the *Pattern for Peace* (JWO Committee).

As we explained recently in an editorial in *America* we are, with regard to Russia, confronted with the question of religious principle as well as political prudence:

"The baffling feature in dealing with Soviet policy lies in that policy's twofold aspect.

"In our conversations with Russia, we deal with her as a nation among nations. But we are unable to lose sight of Russia as an international agency which does business, on its part, not with nations as such, but directly and intimately with the different peoples of the world. According to a plausible hypothesis, the agency has now become merely an instrument of the nation as such—reversing the earlier situation. But the thesis of the Party's predominance demands constant attention.

"Our problem, therefore, is to find the firmest and strongest position in such a twofold set of relationships. The most dramatic position is not always the strongest. It is easy to strike poses with regard to Russia; another thing to come to grips with reality.

"A clear view of this reality, therefore, demands that when we deal with Russia as a nation, we do so on the secure basis of common participation. . . . If we are to put strong proposals to Russia, we must be ready to put equally strong proposals to ourselves. Neither Russia nor the United States can afford to be unilateral. And this means readiness on our part to make certain national sacrifices, through delegating voting powers to our own representatives, and by such concessions to the small nations as this participation requires.

"The strength of our position in treating Russia as an international agency depends on the sort of leadership or cooperation we give to those groups in every country who are working for a morally effective democracy. On that type of leadership depends, too, in great measure, our success in dealing with Russia even in a strictly national capacity. If we fail in that leadership, we shall have only ourselves to blame, for we shall have allowed a totalitarian power to gain its points by our own default." (*America*, October 28, 1944.)

The "hypothesis" just mentioned is not a mere guess.

Such serious and wholly anti-Communist authorities on Russian affairs as Professor Sorokin hold that Communism, as a doctrinaire ideology, has run its revolutionary course for the Soviet Union and that the international Communist organization is now but a convenient mechanism for political exploitation in purely nationalistic interests. Since in either theory we have no means of reaching a certain decision, our practical source, as above stated, is to hold in mind both the thesis and the hypothesis: to be fully as watchful with regard to Russia's—or Stalin's policies as we would be in the entire certainty of an ultimately world-revolutionary program; but not to err by excluding the possibility that certain far-reaching changes may actually be occurring. For if these changes are occurring, we certainly do not wish to be in the position of having been either unable or unwilling to recognize them, and whatever good—be it much or little—for the cause of God and His Church.

An attitude of unreasonable perfectionism or pessimism can be fully as dangerous as one of spineless compromise or thoughtless optimism. While we can never afford to abandon a principle, many an imperfect

## PORTENTS . . .

THIS is a letter written by a young army sergeant in service in Italy to his Jesuit brother. We present it simply because it is the reaction of an educated Catholic to events as he sees them abroad. Perhaps the facts are exaggerated and the viewpoint is unduly excited. None the less in view of the terrible fears which evidently the Holy Father feels about Communism, the letter may give us new reason for thinking.

Italy, April 19, 1944

Dear Brother:

While in this area we travelled together, two priest chaplains and myself, to see the famous Padre Pio. You probably have heard of him—the only priest to wear for so long, nearly thirty years, the stigmata of the true Cross on his members and in his side. He absolutely radiates purity and holiness. We all received the saintly man's blessing and left deeply imbued with God's goodness.

Of late we have had some unpleasant and rather terrifying facts brought home to us by our chaplain. He has been enumerating to a few of us the causes and predicting the effects of affairs as they are in Italy. Some days ago he was invited to be present at the unveiling of a memorial in honor of several British soldiers killed in this sector. As he speaks Italian fluently he was to talk to the English in English and the local population in Italian.

The ceremony took place in a nearby cemetery and since this is nominally a Catholic country the burial ground was a Catholic one.

Hardly had the first phase of the ceremony been concluded when, as he turned to speak to the Italians, the blare of a large parade was heard heading his way. In the forefront of this advancing column was held a huge, pretentious wreath of artificial flowers, in the center of which was a sign proclaiming that this was a presentation from the local Communist Party. The gall of those fellows!

Our Chaplain forbade them to enter the cemetery. They replied with protest and invective. They persisted, but he remained adamant and as the affair was military they had no place in it. Finally they walked away.

All the time about twelve of the local priests stood by taking no part in his effort to check the Communists and regarding it pretty much as a matter of course.

So our Chaplain talked in Italian though he directed most of his talk at the clergy, present and absent. He told them that while they looked at the world through rose-colored glasses, Communism in its most militant form was walking unopposed into Italy. He begged the Italian Catholics to wakeup.

As a matter of fact, everywhere you go, you see the sickle and hammer and Stalin's and Lenin's name chalked up on buildings, often right next to the Churches. What I have seen with my own eyes makes me predict that Italy will belong to Russia, lock, stock, and barrel after the war. Free Masonry is rampant, not our American Scottish Rite but the Oriental lodge which is dedicated to the destruction of the Catholic Church. I find it hard to understand conditions. At Solemn High Masses I have seen the Crucifix and candle bearers leaning disinterestedly against pillars and altar rails right in the sanctuary during the most important parts of the Mass.

For the present, the hands of the Holy Father are necessarily tied. But it looks to me as if world Communism in Italy were almost a certainty. And we need a tremendous volume of prayers that the terrible cross may pass from the world.

Signed, but name withheld.

political or governmental structure must be tolerated, for fear of worse disorders resulting from the exaction of too rigid a standard. The present Holy Father himself speaks of attaining such objectives as are possible under existing circumstances. And, as Catholics, we must face the brutal fact that we cannot attain these objectives by our own unaided strength.

But to the purity of our intention, the perfection of our self-dedication, we need place no limit. The *amor sui usque ad contemptum Dei* can only adequately be met by the *amor Dei usque ad contemptum sui*. The more perfectly that love is formed in our own hearts, the better prepared we shall be to determine and practice the only complete answer to Communism: an integral social Faith, working for a Christian social order.



# AN INTERNATIONAL BILL OF RIGHTS

by Robert A. Graham, S.J.

At the recent West Baden ISO Conference the Committee on Colleges and Universities supported a memorandum by Father William L. Lucey of Holy Cross, urging Jesuit participation in current "polls" being taken on international problems. Reference was in particular to the Universities Committee on International Postwar Problems. The importance of Catholic participation in these reports can be judged in a concrete way from an article which recently appeared in the *Public Opinion Quarterly*, Summer, 1944, issue, published by the School of Public Affairs, Princeton University.

This article, "Toward an International Bill of Rights," by Charles H. Baylis of Brown University, was the summary of a nation-wide study in which 46 university faculty groups took part at the invitation of the Universities Committee. Among the participating faculty groups four Catholic institutions were represented: Boston College, Georgetown, Holy Cross and Notre Dame.

The purpose of the study, according to this summary, was to seek world-wide agreement on a list of fundamental human freedoms to be universally respected, perhaps even enforced through international institutions.

One aspect of special concern to Catholics is the attitude of the participants, mostly from non-Catholic institutions, on the subject of "rights." The majority were skeptical about the validity of "natural rights," which they appear to have understood after the manner of Hobbes and Rousseau. But the compiler adds: "Most of those who are skeptical about natural rights, however, do admit the existence of certain *moral rights* which individuals should have, whether they are legally recognized or not. According to this view (which is the generally accepted one) man's nature, under the social and environmental conditions actually existing, is such that the greatest good can be realized only if he is provided with certain opportunities and is granted freedom of action in certain areas. Such freedom and such opportunities constitute man's moral rights. They are inalienable in the sense that no just order can deprive him of them, for their absence would be in itself an injustice."

What are the most important rights? By all odds, says Mr. Baylis in his summary, the most important rights are freedom of expression and freedom of religion. The first is a necessary means to peaceful progress. Freedom of religion includes freedom of worship, of advocacy of one's beliefs, of instruction, of association in religious groups. Equally it involves freedom for non-believers or disbelievers not to worship and to give expression to their views.

It is regrettable that more Catholic scholars did not take part in this particular study to add sound ideas to the stream of current American thought. The importance of this survey, as the writer says, is that it reflects in some sense public opinion, since it is the considered judgment of a group of men who customarily lead public thinking in these questions. Obviously Catholics cannot complain of the paganism of American thought if no attempt is made to influence public thinking through the normal channels represented in this article from *Public Opinion Quarterly*.

In this connection the second point of the Catholic, Protestant and Jewish Declaration on World Peace says, "The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization."

Commenting on the proposal for a "United Nations Conference on Human Rights," Thomas Woodlock, in his column "Thinking It Over," in the *Wall Street Journal* of May 29, 1944, makes some remarks that should be recorded here. "It is necessary to observe that upon its 'religious origin' the entire doctrine [of human rights] depends... A United Nations Conference on Human Rights will either have to recognize their origin in Judæo-Christianity or it will have to assign some other origin. The latter job would be one of much difficulty, (this writer regards it as impossible), for in the first place there is a considerable body of opinion in this country and in others which denies that there are such things as the rights we are discussing and denies, of course, the very basis for such an origin, that is, religion, as such... If a United Nations Conference on Human Rights can help to clarify the confusion of thinking on this point it will do something of the greatest importance, for the ultimate fact of the whole conflict in which we are engaged is that it is over the 'worth and dignity of man as man.'" (Quoted in *Pattern's Progress*, June 27, 1944.)

# Minutes of the Second Annual Conference of the ISO—Continued

## THE SCHOLASTICATE COMMITTEE (Channelling)

OFFICERS elected for the year 1944-1945 were: Chairman, Father John F. Sweeney, Woodstock College, Woodstock, Md.; Vice-Chairman, Father Stewart E. Dollard, West Baden College, West Baden Springs, Ind.; Secretary, Father William G. Burman, Sacred Heart Novitiate, Los Gatos, Calif.

### Recommendations Approved by the Committee

1. A course in the fundamentals of the social sciences should be made of obligation for every Scholastic somewhere during the years of study, before the completion of theology.

2. Every opportunity should be offered to Scholastics, especially those in theology, to keep up their interest in their chosen field of social studies, as far as this is consistent with the prescriptions of the Institute and the Ratio Studiorum Superiorum.

3. Each scholasticate should set up a special ISO library collection, containing fundamental social material suitable for Scholastics, with special attention to the basic material recommended by the various Content Committees of the ISO.

4. Occasional lectures during the scholastic year, and short lecture courses during the summer, on ISO topics should be offered to all our Scholastics. Attendance at these should be optional.

5. Two or three copies of all material published in any form by the Content Committees of the ISO should be sent to all the scholasticates in the Assistancy.

6. One member from the faculty of each scholasticate, or two members where there are two faculties, should be designated by Superiors to represent the ISO. These appointments should appear in the catalogue of the Province.

7. To deepen an awareness of the social implications in the different subjects of the curriculum, the Deans of the scholasticates should arrange for an interchange of views and ideas between faculty members on such topics. Information and suggestions thus gathered in each scholasticate should then be forwarded to the other scholasticates of the Assistancy through the Chairman of the Scholasticate Committee of the ISO.

8. On the supposition that there are to be future general meetings of the ISO, members of the faculties of our scholasticates who have not heretofore attended these meetings should be given every opportunity to do so.

9. Instructors of Tertians, Spiritual Fathers in our scholasticates and Novice Masters should keep in touch with, and if possible, become members of the Scholasticate Committee. Such contact should guarantee a permanent spiritual approach to the social programs in our scholasticates, and ensure the development of a social consciousness in the spiritual formation of our Scholastics.

10. Although the Scholasticate Committee welcomes all suggestions, only Superiors, faculty members and Spiritual Fathers in our scholasticates should have a decisive vote in formulating group recommendations of the Committee.

11. A proper contribution to the work of the ISO by professors in our scholasticates would consist of contributions of a scholarly nature to *Theological Studies* on the theological implications of modern social problems. The following are a few such topics suggested by the editor of *Theological Studies*:

- A. The Mission of the Church in the Temporal Order.
- B. The Unity of the Human Race.
- C. Freedom of Religion.
- D. The Problem of the Erroneous Conscience.
- E. The Concept of the Catholic State.
- F. The Doctrine of Thesis and Hypothesis in the Relation of Church and State.
- G. The Sanctification of the Material Universe.
- H. The Priesthood of the Laity.

West Baden College,  
June 18-23, 1944.



WHEN Father Saboia of S. Paulo, Brazil, was in America, he offered a very easy solution for the Jesuit problem of help to Latin America. Among other publications Father Saboia brings out a quarterly called *Servico Social*. It runs about three hundred pages an issue and has a special appeal to educated people.

The quarterly has three sections, doctrinal and strictly scientific; practical problems; and chronicle and bibliography.

The magazine deals with social problems rather than with social service. The April issue specialized in the modern transformations going on in Western civilization; June was given to a study of the participation of labor in the income of capital. September studied the problems of youth.

Father Saboia will be delighted to welcome contributions from American Jesuits. The articles should be original and not published elsewhere. They are paid for and will be translated from English into Portuguese if they are accepted.

If, by any chance, *Jesuit Life*, published by the Missouri Province, hasn't reached your community, you will be smart to write to Father Vincent Erbacher, S. J., 4511 West Pine, St. Louis, Mo., for a copy.

You will find it, even though one hesitates in comparisons, just about the best and most comprehensive and most attractive presentation of Jesuit spirit, training and development, that has been gotten out. In interesting text and fine action pictures, it carries the reader through the course and into the work of Jesuits' varied activities.

Though primarily devoted to the Missouri Province it gives a sweeping glance at the Jesuits in America and on the Jesuit Missions.

THE Chicago Sunday *Tribune* of September 3 found the youth activities of Holy Family Parish sufficiently impressive to give them a spread of pictures and a long story.

Holy Family Parish was once probably the most outstanding parish in the world. Then it became only a shell of its former greatness, a memory, a hull of its ancient glory. The work for young people was begun years ago by Father Arnold Damen who turned the basement of the Church into a recreation hall, now Damen Hall where each week 2475 neighborhood children use the hall for movies, dramatics, roller skating, and other activities which keep them out of the slum district that surrounds Holy Family Parish.

The 12,000 square feet of floor space that makes up Damen Hall has become a scene of real youth work. Father John Henry has been in general charge and has reached out to the boys and girls of the highly cosmopolitan neighborhood, to those of Catholic schools, and to those who have not had opportunities of Catholic training.

The slogan of the Holy Family Youth Center is: "To Assist in Making Good Citizens of This World and the Next." Father Barton and Father Vaughan, the pastors of Holy Family, have been extremely active with Father Henry in its development.

The Rural Life Department of Southern Maryland is holding a regular series of conferences. Father McKenna sends out a delightfully stimulating letter of invitation and announcement and the response has resulted in meetings that have brought together men engaged in the Jesuit ministry of Southern Maryland.

Dr. George N. Schuster, President of Hunter College, New York, published an article in the March issue of *World Affairs* entitled: "Catholics and Peace." This has since been reprinted in a pamphlet as part of the program for the presentation of the Seven Point Peace Program. In the same pamphlet is an article by Father Parsons on points one and two of the peace program.

Father John P. Gallagher's retreat notes have been receiving a grateful welcome from many Jesuits. In a recent letter Father Gallagher wrote: "Many seem to think that we are losing out; but I think we are engaged in what is the greatest time of the history of the Church. I only hope we do not fail."

The second annual meeting of the Executive Committee of the ISO is scheduled for January 20 and 21, 1945, at the Morrison Hotel, Chicago, Ill. Suggestions for the agenda will be welcome.

## THE PAMPHLET ON JESUIT BROTHERS IS FOUND!

Perhaps it is typical of us Jesuits that we should clamor loudly under the title, "Wanted: A pamphlet on Jesuit Brothers!" when all the time such a pamphlet, and a magnificent pamphlet at that has actually been in existence. Father L. Charles McHugh of Georgetown published in the Jesuit Seminary Fund of New York a pamphlet called *Men Wanted*. Though it was originally designed with the East in mind, it fits the needs of any of the Provinces. The book is most attractive in form and inspiring in content. Father McHugh has presented the case for the Brother in a manly fashion with a minimum of sentiment and a maximum of inspiring and factual appeal. Perhaps other Provinces would like to obtain copies from the East and spread it among their prospective candidates. The last page generously lists the addresses of every Province in the Society making it possible for the local boy or man to contact the nearest Provincial house.

THE second regional conference of the Committee on Industrial Relations, the objectives of the Committee were discussed and defined. The Committee regards its objectives the whole field of Industrial Relations and the furthering of study and activity in this field. It planned a definite program for the coming year which would include: 1) The continued promotion of Labor Schools; 2) The fostering of study groups in parishes and in Jesuit schools; 3) Supplying the Scholasticates with information on what was being done and cooperating with them in every possible way.

Special attention was called to the rise of interest in the Houses of Study and the appreciation of the Committee was expressed to superiors for this collaboration.

Father Joseph Fitzpatrick was named a committee of one to interest personally a man in each school or college in beginning a study club on industrial relations; Father Edward Hogan was named to do the same for the parishes.

Among the projects to be handled by the Committee are: a list of debating topics; a study of content and technique for study groups; an exhibit; contact with the publishers of books and pamphlets on labor subjects.

Father John Delaney was asked to write a conference that could be made available for retreat masters in order to give our retreats a social slant.

Much interest was expressed in the development of Communism and a sub-committee on this subject was considered.

Father Owen undertook to write a sample outline of a course on Labor Ethics for Labor Schools. Twenty such outlines would follow the first.

The Committee was convinced that regional meetings are essential for the success of its work. The success of these regional meetings in the East is an indication of what can be done wherever Jesuits meet for conferences of this type.

The question of financing the work of the Committee was raised, since a committee necessarily must make expenditures, even if it is only for postage, printing and necessary if occasional travelling. The publication of texts must be financed. This problem was discussed at length and will be referred to interested men throughout the Assistancy.

AS FINE and compelling a folder as we have ever seen was the announcement folder of the Institute of Industrial Relations at Holy Cross. Stealing a trick from the enemy the folder was done in bright red, almost scarlet, in a type which fairly shouts at anyone under whose attention the folder might fall.

The Institute this year is announcing a Contract Seminar, a series of lectures and discussions on the formation and operation of contracts between Management and Labor. In addition to this seminar Father Mortimer H. Gavin is presenting a course in Fundamental Principles of Industrial Order, Father Raymond F. X. Cahill a course in Elementary Economics, Father Thomas E. Shortell one in Current Labor Problems; Labor Law, Public Speaking, Persuasive Speaking, Effective English, Fundamentals of Right Living, Labor History, Parliamentary Procedure, Applied Economics, Government and Industry, and Modern Social Problems are also being presented by a faculty of Jesuits. A nominal registration fee of a dollar is the total charge for either eight-week course one of which runs from September to November and the other from March to May.



# THE NAPKIN BOX

To the Editor:

A Jesuit lent me a copy of the first *ISO Bulletin*. I was very thrilled by it, thought the level of discussion extremely high and was delighted at the fraternal spirit displayed. If possible I would like to receive the *ISO Bulletin*, including, if available, back numbers to the first one (I have had to return mine).

I would also like to make one suggestion. I think a Committee to study Papal directives on Catholic Action (and work in various countries) could achieve something very valuable. Pius XI often complained that Catholic Action was misunderstood. He wished it to be studied in seminaries and said it would require a new Pastoral Theology for its development. Plenty is said about Catholic Action in the broad sense but I see little sign that strict Catholic Action is understood in the U.S.A. I base this conclusion on conversations with American Chaplains and especially on articles in American periodicals and reviews which, with very rare exceptions, show little understanding of the spirit and methods of genuine and strict Catholic Action in accordance with the wishes of Pius XI and Pius XII.

I hope you do not consider this too sweeping. I am a professor of Catholic Action in the Provincial Seminary for the diocesan clergy here and am, therefore, very interested in the matter. If such a Committee on Catholic Action were formed I would like to get in touch with it and could send literature on Catholic Action which is very well organized here. I notice there is an ISO Committee on Rural Life and next week I will send you literature of the National Catholic Rural Movement, approved by the Bishops of Australia as an official Catholic Action Movement.

C. Mayne, S. J.  
Corpus Christi College  
Werribee, Vic., Australia

To the Editor:

Enclosed is a part of a letter which I have received from a well known judge of a juvenile court, a blue blood, a Unitarian, and an honest, sensible, educated man if there ever was one. It gives his opinion of Father Kelly's *Modern Youth and Chastity*. I thought you might use it in *ISO Bulletin*. Please don't mention my name. It might identify the writer, and I haven't asked his permission. His comment follows:

"I have just finished *Modern Youth and Chastity*. It is a remarkable piece of work. It is so clear. By this I mean not merely that the ideas are clearly expressed. I mean that the whole subject looks clear and clean like a seascape on a Northwest day. It's direct, simple, dignified and inspiring. Of course it's a Catholic book and much of it rests squarely on Catholic belief. To me this made no difference for the words carried authority in themselves; and I should think no sincere young man or woman could read the book without recognizing its truth even if he did not accept the authority of the Church. It's a strong and gentle book.

"What some of you churchmen are doing gives me great hope. It's so terrifically important to hold to the things we have learned, and not to let go until we are completely sure that the change is an improvement. And I am so glad when I find that the Church is guarding the great body of spiritual thought and experience that it has gathered, and is making it available to the youth of today. This business of thinking things out for ourselves from scratch is pretty unsatisfactory."

Name withheld

To the Editor:

I am enclosing a copy of *The Religious Discussion Club Group*, a booklet arranged for high school and adult education. I called the attention of some of the Jesuits at the West Baden meeting to this booklet and about fifteen of them asked for copies.

If there are any others interested in the development of the study club, I should be glad to send them:

1. The Confraternity pamphlet itself
2. A sheet of instructions on operating a study club
3. A sheet which contains footnotes from *Rebuilding the Social*

Order corrected to refer to Father Treacy's current edition of the Encyclicals.

Edward J. Hogan, S. J.  
980 Park Ave.  
New York, N. Y.

Editor's Comment: The booklet is excellent. The notes are those of a man who has had real success with discussion clubs and we strongly recommend that anyone interested in discussion clubs get in touch with Father Hogan.

To the Editor:

Teachers in our high schools and colleges who want to find a wide audience for writings by their students on questions of the social order may be helped by *The Catholic Writer's Magazine Market*.

This guide to the Catholic magazine field lists 152 magazines. Sixty-seven pay regularly; eight, occasionally; forty-four accept free-lance manuscripts without paying; thirty-three are closed to the free-lance writer. Each entry contains the name of the magazine, the name of the editor (keep in mind, however, that editors are changed), the address, the frequency of publication, the purpose of the magazine, the kinds of manuscripts accepted with advice as to length, etc.; the rate of pay; facts about notification of receipt of manuscripts and of acceptance and rejection; and any additional comments by editors.

If a teacher conducts a writers' club, he can scarcely afford to be without this handy 96-page guide. The way to get young people interested in writing is to see to it that something they've written finds its way to the printed page, even of a non-paying magazine. *The Catholic Writer's Magazine Market* will suggest outlets for the writings of our students.

Teachers of English and Journalism may open the minds of their students to an entirely new field by pointing out the markets or outlets treated in this guide. Librarians in our schools would be wise in having a copy on their shelves. Jesuits who make a hobby of writing for publication should have their own copy.

The guide was compiled by members of the St. Peter Canisius Writers' Guild at the theologate in St. Marys, Kansas, and was published by Bruce Company of Milwaukee last year. It sells for seventy-five cents a copy. The sale of a thousand copies so far indicates that it meets a need.

H. J. McAuliffe, S. J.  
St. Mary's College  
St. Marys, Kansas

To the Editor:

Readers of the *ISO Bulletin* may be interested in accounts of what is going on in the world of Jesuits and deaf-mutes.

The only center for the deaf in the real sense of the word is Father Hoffman's in Chicago. At other centers programs usually consist merely in a monthly meeting, with perhaps a sermon or a little talk on some Sunday afternoon. Outside of this, the deaf are usually left to themselves for another month.

At our center in Boston, however, an attempt was made this year to introduce a few social affairs for the deaf. They went very well and got pleasant publicity, but for some reason appear to have been short-lived.

Father Leo Guay of Worcester has social affairs that make his center for the deaf very youthful, attractive, cooperative, and interesting.

Until about three years ago, Wernersville was doing wonderful work with the Pennsylvania School for the Deaf, but war conditions brought an end to what they could do there. Wernersville had also been working among the deaf in Reading, Pennsylvania, but that too is apparently at a temporary end.

The spark plug in St. Louis appears to be a certain Mr. Donald Barrett. There the Jesuits visit the school children and help the Redemptorist pastor in his local church for the deaf. In Portland, Oregon, despite his work as Provincial, Father Robinson manages to spend a little time with the deaf and is eager for anything that can be done to further this type of work.

The number of groups in the scholasticates that are interested in work for the deaf is encouraging. At Hillyard there are about twenty scholastics actively interested. At Los Gatos half a dozen are preparing to join the group at the Mount. Saint Mary's has another half dozen; St. Louis, about ten. West Baden has half a dozen and Springhill has a couple of good signers from the Maryland Province. Fifteen novices at Wernersville are studying with about the same number at Poughkeepsie. About six Philosophers at Woodstock are active. Weston, due to a lot of endeavor and push during the past year, now has twenty-six regular members who keep at their work in the sign language.

There are three regents still interested at Holy Cross and two in Boston. These have been cooperating wonderfully with the local chaplains for the deaf and dumb. The only center among the Missions that I know of is one that Mr. Edward Klippert was conducting in Manila.

We find that a real Mission outlet brings untold benefit to those learning the signs. One learns better and develops much more interest through actual contact with the deaf. So I hope the superiors will find it possible to allow signers to get in contact with the deaf and teach them their religion through the signs. There are deaf in every city. They need someone to care for them. Our scholastics would be only too willing to collaborate with local chaplains and



could do great work. Centers close to our houses of study could well draw on the zeal of the scholastics and get them much needed experience. Then, once ordained, the men could do great work as priests.

A great number of diocesan seminaries are now taking up the work. Saint Mary's in Baltimore is caring for the Maryland School for the deaf. Saint Mary's of the Lake in Chicago has been inquiring about the apostolate for the deaf.

Norbert Kidd, S. J.  
Weston College  
Weston, Mass.

**To the Editor:**

Approachability, as you say in the July *ISO Bulletin*, is beyond a doubt what people expect in priests and what Christ wants.

Yet one can seriously question whether it was present in Ours in the past to an extent lacking or diminishing today. We can question whether an increased diversity of ministries has really meant a lessening of this quality which charity unconditionally demands.

There is no point in raiding the past for cases of unapproachable priests, so I shall take a more positive approach.

For the past that you knew in school I cannot speak; it reaches back further than mine. But in your description of your school days I find nothing which I do not recognize in my eight full years as a student in our schools, four in high school and four in college. My *tempus actum* rouses the same response in me as yours in you. My teachers would seem representative of the past you speak of.

Now when I compare my years of teaching with my own school days, making proper but I think not undue allowance for the glow which the years gather to the more distant past, I must say I find no difference in the approachability of the men who have taught with me and the men who taught me. There seems to be as much informal sitting around the feet of teachers now—even in college—as I had ever known in my years at school. Indeed, I have often heard it remarked that the younger priests are the most approachable.

But to my mind the point most relevant to the present situation is the fact that having degrees or not having them has very little to do with approachability. Certainly, where I have taught—in college, with Ph. D.'s here and there—a list of the most approachable men would show no correlation whatsoever with a list of the Ph. D.'s or M. A.'s or M. S.'s.

To realize this fact is important, for there persists among us—perhaps as a relic of the old frontier attitudes which still shape our American ways of thought more than we like to admit—a hostility to "book larnin'" which can convince us in ways which facts do not justify that there are oppositions between holding a doctorate and being human, or between holding a doctorate and being practical.

Of course, if, as often happens, on the basis of his degree one of Ours is given an executive position which requires that he spend eight or ten hours in an office, you can hardly expect him to play ball every afternoon with the freshmen. But situations like this have always existed when administrative positions have been given on other bases. We have had ministers and rectors in our houses, undoctored and even unmastered, who could not find time for such contacts although they had been eminently "approachable."

But there are ways approachability shows itself even here. And I believe that those who have experience on both fronts would say—I can claim some experience on both, and I would say—that college professors in executive positions are far more human and approachable than department store executives and other such business men. How much more if the professors are also priests?

I write this because the religious life makes the attitude taken by one's fellow religious toward his work of great importance in the success of this work. And I sometimes feel that it is not so easy to be the proud owner of a Ph. D., and that this is so not because of fact but because of an odd superstition.

Our work can and must differ in many ways, but we must take care not to breed from the differences a false spirit of opposition among ourselves? Should we not love one another's work as well as one another?

This letter is publishable if you wish. However, since it is written in the interests of charity and names encourage the taking of sides, I must ask that if you print it you do not use my name.

But I am not a Ph. D.

Spectator.

**To the Editor:**

ISO can be given a very clear meaning AMDG. ISO can mean *Iseu Servara Omnes*—which, of course, would mean to save all for Jesus. In this way all activities of Social Order would be stamped with the ISO and with the true mark of apostolic zeal.

Eugene Garcia, N.S.J.  
Sacred Heart Novitiate  
Los Gatos, Calif.

**To the Editor:**

Few people have ever had the unusual privilege of attending all the SSCA's put on by the Sodality during the Summer.

This year, 1944, there were four. Through the kindness of Father Lord and my own Provincial, Very Reverend Joseph King, that unusual privilege was entirely mine.

Out of the four stops (Montreal, San Antonio, New York and Chicago) the few following impressions remain strongly in mind:

1. Young people and old everywhere look to the Jesuits for guidance and an informed leadership. This tendency becomes more pronounced the more you attend other conventions which are characteristically non-Jesuit. One man, for instance, at a Chicago non-Jesuit convention said, "Oh, you're a Jesuit. Well, I've always said that if I had been a Jesuit boy, I'd be known today throughout the country." This unknown playwright and actor pointed to well-known Emmett Lavery as typical instance of "Jesuit boy" publicized because Jesuit-trained. The point he made was this: "You Jesuits are clannish. The man in the next block or next school or next city may be doing precisely the same work as the Jesuits but you ignore him. What you do, you do well. But you're not cooperative with other organizations and movements." Whether he was correct or not it was an item for personal examination. But this certainly is true: people do look to see what the Jesuits are boosting and then jump towards that knowing with a degree of safety that whatever it is, it's probably pretty good. Leadership entails responsibility and you could feel that responsibility perceptibly at the Summer Schools of Catholic Action. You could feel it both in the Jesuit teachers and in those who attended the schools.

2. Through the SSCA we Jesuits are influencing untold thousands—but indirectly. To Father Heeg's classes alone hundreds of teaching Sisters flock year after year. They want to know how to teach religion in the elementary school. Father Heeg has yearly stops at the Motherhouses of many Communities and Orders just to teach the Sisterhood how to teach religion. Incidentally teaching the leaders is put first in the Epitome as a work most proper to the Society.

3. One impression that stung like whips because so universally pronounced was the intrinsic interest delegates had in the Sodality as such. We've heard that the Sodality is as Jesuit as devotion to the Sacred Heart but it was novel to find strangers far more eager than Ours to learn what goes into making a successful Sodality. We have no need to fear that Jocism, Catholic Action Cells, Legion of Mary and the like are killing interest in the Sodality. But we ought to fear because Jesuits are losing interest in the Sodality. The laity want the Sodality and want it enthusiastically. Possibly what struck me most and hardest was the number of Jesuits—priests and scholastics—who stayed away from the SSCA almost in droves. These personal impressions of mine are from a newcomer fresh at the work. Naturally I was on the lookout for fellow Jesuits and felt keenly their lack of interest in the Summer School of Catholic Action. In one city where Jesuit houses abound a mere handful attended. In another, where a large number of scholastics are located, and where permission was given to attend the lectures, it was noted that only three or four were present.

4. Lastly the amount of ISO work being done by the SSCA is startling. The ISO label is not found pasted over the product every time, but Father Lyons on the Family, Father Brown on Labor, Father Bannon on Pan-Americanism, Father La Farge and Father McDonald on Interracial Justice, Father Degleman on Vocational Guidance are just a few instances of men and subjects who were backboning the West Baden ISO meetings. Practically each of the subjects is an ISO Content Committee. The SSCA is a perfect instance of an ISO Channelling Committee.

5. These are the chief impressions resulting from what I saw at the four Summer Schools of Catholic Action. Because I am fresh on the job these impressions were vivid; Father Lord and his staff of stalwarts probably were unimpressed. Fourteen years of summer schooling have kept them too close to their work, and too humble to acknowledge the large job they've done this year for ISO and the Social Order. It's doubtful even whether a laudatory word like this will be given space in the Bulletin.

John Odou, S. J.  
The Queen's Work  
St. Louis, Mo.

**To the Editor:**

After reading in the June issue of the *ISO Bulletin* your very encouraging account of the success you have had at doing away with race segregation in your Sodality conventions and Summer Schools of Catholic Action, it was rather startling to discover a few pages further that an article from *Life* was quoted approvingly for



having pointed out that among the colored people "segregation is not regarded as a major issue."

It may well be that the poorer and less educated Negroes do not wish for any particular association with the whites: all they want is fair wages, a decent home, equal educational opportunities, etc. But the more educated Negroes realize that none of these objectives will be adequately attained as long as there is compulsory segregation. This is principally a white country, and segregation is forced upon the Negro with the undeniable implication of his inferiority. It is this basic attitude of the inferiority of the Negro which moves the white employer to underpay his Negro help, which brings about the unfair treatment in the fields of industry, education, housing, etc. As long as segregation remains, this attitude will never be broken down, and the Negro will never be acknowledged as an equal with equal rights.

The educated among the colored people know this. They may not care about living or eating or studying among the whites, but if the good residential neighborhoods and hotels, the finest restaurants, the best universities are white institutions, they want to be admitted to them, for these facilities simply cannot be duplicated everywhere for the Negroes, nor will they ever be.

The more intellectual Negroes are very grateful for all the white missionary work among their poorer brethren, but that is the problem of poverty; it does not tackle the Negro problem. When we point with pride to our colored parishes and schools, our colored hospitals and colleges, they thank us for our charitable projects, but they deny that this is solving the race problem. Not until Catholics admit Negroes to their schools, their neighborhoods, their hotels, their restaurants, their hospitals and seminaries, will these Negroes concede that we are working on the Negro problem. Because segregation must go before the colored people can be given equal rights and opportunities, we may well say that segregation is not only a major issue, it is the major issue.

We Catholics say we have the solution to the race problem. Yet how many of our schools will not admit a colored child? How many of our hospitals will not give a bed to a Negro patient, even an emergency case? In some of the States there are laws prohibiting mixed white and colored schools; how many of us have ever preached against these unjust laws and thrown our influence against them? Is the doctrine of the Mystical Body to be watered down to make it palatable to prejudiced Catholics?

Arthur E. Loveley, S. J.  
West Baden College  
West Baden Springs, Ind.

To the Editor:

Under the auspices of St. George's College Extension School, we will soon have printed copies of Father Kempel's *Catechism of Cooperatives*, Father Sullivan's *Credit Union Catechism* and Mr. Harold Watson's *Easy Essays*. The value of each of these three publications will consist mainly in the fact that all three have grown from the needs of Jamaica and have been conceived in blood, sweat and tears, if not, tears. They are an excellent adaptation of the general Co-op and Credit Union principles to the mentality of a rural mission people. This is only a suggestion but, if the ISO can stand the expense, I feel that they should have sufficient copies printed in the States to send around with your regular *ISO Bulletin*.

Thos. J. Feeney, S. J.  
Winchester Park  
Kingston, Jamaica, B.W.I.

To the Editor:

What we could answer, I wonder, if our guardian angel should nudge us some fine day and ask: "My Jesuit brother, what have you to show for the hours of time you've spent listening to refectory reading?"

Suppose he should present the following little problem in arithmetic.

"We assume that you get about six hours of refectory reading-at-you each week. We'll limit it to six hours to make up for frequent 'Deo Gratias' and we shall count only the number of years spent in actual houses of study:

Novitiate . . . . .	2
Juniorate . . . . .	2
Philosophate . . . . .	3
Theologate . . . . .	4
Tertianship . . . . .	1

Total 12

We won't count your years of regency at all to make up for 'Deo Gratias' during Villas, etc., hence 312 hours a year times twelve years gives us 3744 hours!

Now let's just take a glance at the credit hours required for an ordinary (not a scholarly) M.A., twenty-four for the A.B. and twenty-four more for the M.A., totaling approximately fifty credit

hours. In the average three hour-credit course in a semester one attends not more than sixty classes or about twenty class hours for every credit hour. If you give one hour of study (which many do not) to every hour of class it will make about forty hours of class and study for each hour of the fifty credit hours required. 50 x 40 is 2000 hours. Allowing 1500 hours for writing your thesis, you still have 244 to prepare for your exam!!"

Yes, yes, I know! Refectory reading is not equivalent to private study, (though it might almost be for some classes). But the point is this. Surely we could learn a great deal from refectory reading. Most of us don't seem to. Why? Maybe because of things like these. (You had better skip this next paragraph—it looks like griping—and is.)

In theologate refectories oftentime are read books that the same group has heard in a philosophate. Or a dry and difficult book is read at a group of already intellectually-foggy students, i.e., the reading of Pastor's scholarly histories which I have heard in more than one house of studies. The histories are excellent for research and graduate studies, but to think that the average scholastic with his sketchy historical background will be able to follow such a diffuse and scholarly treatment under such circumstances is a bit naive. We wouldn't think of reading Einstein's mathematical works at table or Molina's explanation of his system. Why then chose such difficult historical works which sometimes leave a listener wondering whether he is hearing read a genealogical chart or an Italian time-table?

Again there is sometimes prevalent that do-or-die attitude which demands that every book started in the refectory must be finished. If we were reading it in our room and we found it wasn't much good, we would drop it. Why not do the same when we are all together?

Nor is there a commandment against reading interesting sections of a book—only tell the community what's up. But what should usually be read is the preface to a book, especially when that preface explains the author's intention or personal view on the problem treated, and the date of publication of a book, which may make a great deal of difference in its accuracy.

But most evident of all is the complete lack of plan. That is where the ISO could come in. Why could not some list of fundamental books on social subjects be drawn up and allotted to various periods of our scholastic training for refectory reading? The list and plan could be topically arranged and the whole system kept varied and up to date by substituting newer or differently arranged books on that particular aspect. Those for novitiate and juniorate might stress the social side of Catholicism, i.e., readable biographies of social-minded saints in and out of the Society. Those for the philosophate giving the cultural, historical or philosophical aspects of ISO work, and for the theologate the beautiful tie-up between Revelation and fundamental problems of our day.

Those who draw up the list should keep in mind the average class-stuffed scholastic whose soul needs not only food but also a break, as well as the faculty members who would not hear with pleasure the same cycle of books every three or four years. Theory and practice, our own and other's viewpoints could be alternated, i.e., on the Negro question, Father La Farge's splendid *Race Question and the Negro* with selections from Roi Otley's startling *New World A Coming*. It is not necessary that every book read should be from the list, but if only two or three such were read each year, our refectory reading would no longer be an intellectual bottle-neck.

In fact, we could nudge our angel right back and say very respectfully, "Vas you dere, Charlie?"

Scholasticus Defatigatus.

To the Editor:

In launching the Marquette University Forum we had several objectives in mind:

1. Pooling the intellectual resources of the university in an effort to clarify current national and international issues;
2. Establishing a means of contacting local citizens hitherto outside the school's influence;
3. Using these abbreviated programs as a laboratory to prepare a longer series of discussions for next fall and winter.

One of the most gratifying experiences I had in conducting the Forum was the generally enthusiastic response of the faculty members whom I asked to participate in the discussions. The local newspapers gave us splendid publicity. The attendance was considerably larger than we had anticipated and at most of the meetings so many questions were proposed that this part of the program lasted longer than the prepared talks.

Clarence J. Ryan, S. J.  
Marquette University  
Milwaukee, Wis.



**Brave New World?** It may be too late, but it would be still a good idea if some of our moralists sat down and discussed objectively the whole question of revenge. Apparently it is becoming the inspiring motive of many peace moves. One is rather discouraged to find that the French are reported to have 700,000 names on their black list. That is a small nation in itself. . . . It looks like a big Army and Navy following the war. The Navy wants to maintain about 1,600,600 men for perhaps the next ten years. The Army wants a peacetime standing of about 700,000. This would cost the nation about six billion a year to run and operate. The proponents of the big force maintain that this is an investment in police and peace. The tax payers may howl and force the Congressmen to cut the budgets and with the budgets the forces themselves. . . . Following the war, the FBI expects a heavy crime wave rising out of the present juvenile delinquents, the absence of young policemen in the army, the return of ten million men trained to kill ruthlessly. . . . The exhaustion of France is statistically reported thus: The French paid the Nazis four hundred million francs a day to support the cost of German occupation. Two million men were kept prisoners in German prison camps while thousands of men and women have been expatriated to work for the German war machine. The French farms produced their harvests for Germany. The colonies of the French Empire had been completely lost. . . . "Deep down Britains and Germans sensed that they would never again collide over the domination of Europe. Five years of war had left only two giants in the world's arena . . . Russia and the United States." Thus *Time*, September 4 issue. . . . Winston Churchill in answer to a direct question from the House of Commons repeated his assertion that Britain has no intention to relinquish any territory, not even the bases lent to the U.S.A.

**The Soviets** Now American businessmen are being told that Soviet Russia will not prove a vast postwar market even though her needs will be great. The United States will find its tools and machinery wanted, but the Soviets aim at the policy of complete self-sufficiency. During the 1930's they actually had succeeded to a large extent in withdrawing from world trade. After the war Russia will move once more toward complete self-sufficiency. The United States is not going to find a large customer in the Soviets. . . . Thirty-four staff members arrived to open the Russian Legation in Colombia. Colombians were surprised, since Colombia is represented at Moscow by a single minister. The rumor is that the Soviet is using Colombia as a laboratory to train diplomats for further service as more of the South American countries recognize the Soviet and establish diplomatic relations. . . . We hope you have not missed the swing of Russia back to Christian morals. Its new regulations on marriage and divorce are much stricter than those of any of our States. A new slogan suggested to the girls of Russia is: "More children, fewer careers." . . . Considerable interest has been shown in the publication of the Stalin Prize Novel for 1943. It is authorized by the Communist wife of the President of Moscow Union of Polish Patriots—a Polish cat's-paw for the Soviet. American critics find the novel taudry and melodramatic. But we are reminded in Russia there is only one publisher, the Soviet Government. That explains why, when Stalin chose *The Rainbow*, four hundred thousand copies were immediately sold. . . . Stalin is smart, but suspect. What did he mean when he allowed the announcement to come out of Moscow that all the Polish children living in Soviet territory may have instruction in their Catholic religion if their parents so wished?

**Presbyterians' Postwar Plan** Sixteen and a half million dollars is the budget planned by the two million Presbyterians of the church's northern branch for postwar rehabilitation. Among the things they contemplate are:

1. Demobilized chaplains will be relocated; the clergy will be prepared to meet the needs peculiar to disabled returning veterans.
2. Foreign missions, harmed by the enemy, will be rebuilt or re-equipped.
3. War-dislocated populations, once industry goes back to normal, will be assisted in establishing themselves in former or new jobs.
4. This plan will be auxiliary to "spiritual rehabilitation."

**Vacation School in Race Relations** Once again the non-Catholics set us an example that we should have given them. Last summer over eighty Negro children from Harlem were taken to live in well-to-do families of New England. The objective was not merely to give the Negroes a pleasant holiday, but to teach white children how to play with colored children and how to treat them decently.

**Look Behind You** It turns out that one out of every five deaths is a matter for police suspicion. That means that the deaths may have been from unnatural causes, possibly murders or homicides. That also means that the number of murders that never come to light must be enormous.

**The Germans** It will take a carefully tuned ear to distinguish prophecy from threat when the Nazi leaders make their first peace demands. These overtures will be based largely on the fear rightly entertained that following the war Communism, economic chaos and revolution may engulf Europe. Leaders of the United Nations will have to decide how much is bluff, how much is real danger, and how much is something just this side of prophetic vision. Certainly the civil revolutions will break out. Certainly many of the leaders of the underground who will rise to power are strongly leftist in their interest. . . . Report of a new auxiliary of the Gestapo comes from Germany where a Town Guard has been created to put down civic uprisings, and the Rural Guard, founded last winter, is to work in the country. These guards are mostly older men with some military training, who, unfit for service in the second war, are glad of a chance to do something in uniform during this period. Eventually this new Town Guard is expected to reach hundreds of thousands of members. . . . Some of the military experts have been watching the last days of the dying war with apprehensive interest. The war of robots is, they believe, Germany's experimentation for the next war which will be fought less by men manning machines than by machines independent of men. Beyond this the question is how far the Nazi revolution will go underground since our correspondents seem to be finding that most of the Germans under thirty-five years have been completely Nazi-ized while those older have lost political power completely.

**Background** Professor Timasheff of the Department of Sociology of Fordham University in an article written for the Religious News Service of the New York Post discussed the problems that face the Catholic Church in Russia. He began with reference to the Roman Catholic minorities in the Soviet and the majorities in such recently assimilated countries as Lithuania and Eastern Galicia. He recalled that a first Concordat with the Vatican was signed by Russia in 1847. But the insurrection of Polish patriots against Russian tyranny in 1863 resulted in its cancellation. By 1894 the Czar considered the Polish question one that no longer existed, and so diplomatic relations with the Vatican were resumed. The census of 1897, the only complete census ever taken of the Russian Empire, listed 11,500,000 Catholics, or 9 per cent of the total population. Of these, seven million lived in Poland proper and the rest in the Western provinces of Russia, mainly Lithuania and the area now in dispute between the Soviet and Poland.

In imperial Russia the Russian Orthodox Church was the officially established church. Hence no propaganda of the Roman Catholic Church among members of the Orthodox Church was permitted. Conversion of an Orthodox subject was prohibited by law and prosecuted as a criminal offense.

In 1906 this restriction was dropped, converts might enter, but propaganda was still forbidden. Mixed marriages had to be celebrated according to the Orthodox rite and the children brought up in the Orthodox Church. However, marriage among Catholics was according to Canon Law and a divorce among Catholics was forbidden by law. Catholics were legally protected against propaganda from any of the non-protected religions. Catholic children in all schools received Catholic instruction from priests or others designated by the bishops.

Against this interesting background the new problem of the Catholic future in Russia is better understood.

**Class Unconscious** Eric Johnston, president of the United States Chamber of Commerce, in his speech to the one hundred Soviet trade experts in Moscow told them how completely the American Communists were wasting their time. An important American research institution had asked a large number of Americans what social class they thought they belonged to. Most organized wage earners applied that they belonged to the middle class. In other words, the American Communists were working for a proletariat revolution among workers who didn't know they were proletarians.



# THE TRAFFIC TOWER

## The Workers

If the Murray-Kilgore Bill is enacted, the unions will gain tremendous new rights. The Bill guarantees their employees a definite number of work hours a year at a definite wage rate. According to its provisions labor leaders will sit down with their employers to plan production programs and policies. Public works will be developed by the local governments to take up the slack where private enterprise cannot hire all the available men. An unemployment payment to workers which guarantees a reasonable standard, of insurance at a weekly rate of twenty dollars for single persons, twenty-five dollars for married persons, thirty dollars for a worker with two dependents, and thirty-five dollars for three or more dependents is suggested. When a worker because of displacement will be required to learn a new trade his training will be at government expense. The government will pay the cost of transporting workers from the war centers to their new jobs. Workers may refuse to accept work they feel below union specifications and yet be entitled to unemployment insurance. . . . The problem of unionizing foremen seems to be a complex one. One strike which involved 3,300 foremen caused 72,000 workers to be idle. The bargaining rights of unionized foremen was the issue at stake and this question was not settled. The National Labor Relations Board Act guarantees employees the right to form unions and to bargain collectively, without interference or participation by either management or its representatives. In this particular case the question was: Were foremen to be classed with employers or employees? . . . By definition of the Act an employer included "any person acting in the interest of an employer, directly or indirectly." Its definition of an employee is very simple: "Any employee." In the Union Collieries' case, June 15, 1942, the NLRB ruled that foremen were employees. On May 11, 1943, the NLRB decided that certain types of advisory workers were not employees. The Board in May of this year ruled that foremen were employees and hence could form unions, but they were not employees when they sought the assistance of the NLRB to obtain collective bargaining rights from management. . . . A Canadian "white collar" union, which will seek members among office workers and miners and will include those working for the Government, has been planned in Montreal. The official title will be, "The Canadian Association of Salaried Employees." In the district around Montreal approximately ninety thousand are eligible for membership with another fifty thousand temporary employees as possible members. . . . Read the Want Ad Columns in the New York newspapers if you would like to see how times have changed since "the good old days." Nowadays a prospective worker in almost any field is wooed with promises that once on a time would have sounded positively paradisaical. Most ads guarantee: "Vacations with full pay, Saturdays off, hospitalization, sick benefits, accident insurance." These same promises hold for domestic help as well as for employees in the unionized fields. . . . Whatever the right and wrong of the case may be, Judge Charles A. Jones ruled that the Buff Manufacturing Company might speak in praise of its company union without being considered to coerce its employees. Hitherto while the unions might be labor-management, management could not criticize the unions without danger of heavy fine. . . . Apparently it isn't the young men who are the discontented element in labor. The workers of eighteen to twenty-five years are almost all in uniform, and most of those in the twenty-five to thirty-years-old group have been called. Yet with labor now dominated by oldsters of thirty years and up, strikes are steadily increasing. . . . At the Chrysler plant 11,700 employees went on a strike while the AFL and CIO truckmen disputed which drivers should deliver soda pop to the plants. A no-smoking rule sent 2,800 Chevrolet workers out on a strike in Saginaw; while in Providence two thousand machinists struck because a woman had been hired to replace a man. . . . The Gallup poll for early September shows that the country favors unemployment compensation to soldiers who after the war find themselves without jobs, but it opposes by more than a three-to-one majority unemployment compensation to people who have been engaged in war work and are shifting to peace-time employment.

## The Gentle Man from Mississippi

Bilbo from Mississippi is the Congressional appointee who administers Washington. Washington, as everyone knows, has a large Negro population. Many Negroes made their homes there originally because Washington is a federal district and hence likely, thought the Negroes, to take constitutional amendments seriously. Back in Mississippi, Bilbo is reported to have told his constituents that the color line must be drawn more and more tightly, that the white man is the custodian of the Gospel of Jesus Christ, and that southerners must tell Negro-loving Yanks to go straight to hell.

## Good Old Uncle

It seems to be generally agreed that any efforts at a quick economic reconstruction of the world will have to be financed by the United States which is the only nation capable of supplying the capital necessary for rebuild-

ing industry everywhere. This is why the United States can be at the top of the political heap too. It can tell even Russia what it can do and how far it will go. Perhaps one of the things we shall need is a strong aggressive political leadership which will bargain for every economic help that we give in terms of human rights and democratic developments.

## Witness

Apparently none of the literature of the Jehovah Witnesses ever becomes obsolete. At least the copy of *Consolation* that came into my hands recently was dated November 24, 1943; it still was being circulated as a sample of their literature.

*Consolation* is now in its Volume XXV, No. 631, and evidently is typical of its better type literature. An article on France says that "the Republic of France came to an end with benefit of clergy. . . . France had been, in a manner of speaking, a Catholic republic, as far as such anomaly is possible." An article on Bolivia talks much about tin and more about its need for conversion by anyone but Catholics.

Oddly enough in its article against smoking it does not hesitate to quote as its chief authorities three Catholics, William Muldoon, and Gene Tunney and the late Knute Rockne. It is highly ironic over the new legislation on the fast before Communion for working men.

Purgatory is always one of its special peevess so we are not surprised to find an article on Purgatory with the texts, however, almost entirely from the Old Testament.

Distributing their literature must be a rather slow job for a letter is printed with approval in which a F. A. Robbins, working in California, brags about handing out ten copies of *Consolation* and three copies of *Watch Tower* in three hours.

The Catholic Church is accused of being the mother of all the wars of modern times.

An entire article is given to the apparently esoteric subject of punctuation. But the object is clear; it is meant to justify their translation of Christ's words to the Good Thief, "Verily I say unto thee this day: With me shalt thou be in paradise."

The last section of the magazine is given over to their convention which took place in one hundred cities. These Theocratic Assemblies claim 166,589 delegates with 4,352 baptisms in fourteen different countries. During the course of these conventions 1,071,561 pieces of literature were placed.

An amusing preliminary editorial quotes a letter from the Apostolic Delegate in praise of the distribution of literature. "One could almost . . . imagine they (the Roman Catholic hierarchy) were taking lessons from God's theocratic organization."

Of course, every Catholic knows that the distribution of religious literature began with the Jehovah Witnesses.

## Peace and Unemployment

War can sometimes be a strange cause for optimism as it is when the unemployment situation is considered. If both wars were to end simultaneously, the war with Germany and the war with Japan, the unemployment problem might be immediately acute. The war with Germany ended, the war with Japan will, in the favorite expression of the day, cushion the shock of unemployment. Even so the experts seem to regard unemployment as one of the almost inevitable problems. In 1939, 8,200,000 were unemployed in the United States; by 1944 that had fallen to 900,000. The prediction is made by *The United States News* that by 1945 unemployment will rise again to six million and by 1947 to 9,800,000.

In the six months that follow the German surrender about two million men will be discharged from the Army and Navy. About 4,200,200 war workers will be laid off. Within a few months four million of these will be taken back into civilian production. A fair number of women workers and older workers will retire permanently. So perhaps three million jobs will be found in the United States six months after the surrender of Germany.

With the surrender of Japan, about twelve and a half million will be released from war work and four million discharged from the Army and Navy. This will still leave five million to be demobilized either from the fighting service or from war industries. So 21,500,000 will have to find work during 1944. Of these an estimated ten million will not find immediate employment.

In the United States approximately 61,300,300 men and women are available for work. By 1947 normal jobs should reach 51,500,000. The sections of the country most likely to be hit will be Michigan, Ohio, Illinois, Indiana and Wisconsin. The Pacific coast and New England will be next in order.

To obviate this unemployment, the Army may release its veterans slowly. The President may require one full year of military training which would take 500,000 men. Veterans may accept an education. Unemployment insurance may become a heavy tax item. Even a new form of the WPA is being considered.



# HEY, DON'T FORGET THAT PARISH!

A VERY friendly Bishop, whom I have often quoted since, once greeted my arrival in his city with the following speech:

"You're very welcome, Father Lord, and I'm glad to have you work for my young people in the parishes. But I doubt if you will do much good. As long as I have the Sacred Heart nuns taking the cream off the girls and the Jesuits taking the cream off the boys, my parishes won't have much by way of youth organization."

I pushed him on that, and he was perfectly willing to talk.

It was his conviction that young people who went to the Religious of the Sacred Heart or to us Jesuits were educated out of the parish. They had no further interest in things parochial. During their student years they were bound to us in a loyalty that made them regard the parish as merely incidental in their lives. Almost none of our boys, he contended, ever became parish leaders.

"The public schools do better by me," he concluded.

Naturally, this opens a tremendously controversial question. We shall be delighted if we can get expressions of opinion one way or other from Jesuits. But let's see what objective reality there is in his statement.

First, I think we ought to say, with considerable regret, that we do not "get them for ourselves." Undoubtedly, and to their credit, the Sacred Heart nuns do. Their girls are Sacred Heart girls before almost anything else. Their loyalty to their Alumnae Associations and to their Children of Mary is something which we may regard with unabashed envy. We have nothing that corresponds to this among our students—except perhaps their frequent reference back to the fact that they are "Jesuit boys." But certainly our Alumni Associations are not marked by tremendous crowds at meetings, by deep loyalty to our interests, and by a constant return to the old school.

So if they are not in large numbers devoted to their parishes, we cannot say that the explanation lies in their intense devotion to us. We don't take them away to bind them to ourselves. But, in the reverse of that question, do we send them back in loyalty to their parishes.

Looking back to my days at old St. Ignatius in Chicago, I recall with a sort of self-justification that my parish life was intense and active. I was not a boy from a Jesuit parish, but lived all my student life in secular parishes—and good ones. There was much going on, and I was in the heart of it all. That was due entirely to my Mother. She loved her parish, wherever it happened to be, and she saw to it that I threw in my fortunes with the parish activities.

So I was active in the Boys' Sodality at Holy Angels. When we transferred to St. Catherine's on the far West Side, I ushered, served mass, played the organ in the choir, directed dramatics after I had played minor parts, and belonged to the social clubs that centered in our parish basement.

In all honesty I cannot recall any effort made on the part of the High School or later the College to interest me in such activity.

During my days as a teacher, my horizon was bounded entirely by the school activities. At St. Louis U, both in the high school and in the college, those activities were numerous and I was deep in almost all of them—except athletics. (Even there, I ran the band for the football season and was out with the players when Father Hienie Hermans' teams took the field.) But did I ever once say an encouraging word about the parish? If I did, I can't recall what it may have been. To my engrossed mind, the boys belonged to the school, and in the school I centered as far as I could their interests and their activities.

It was only when I was thrown into the Sodality work that I began to think of the parish at all. Quite naturally, partly because I gravitated that way, partly because I realized that there my task would be easiest, I went first to the schools. Yet I missed even then the fact that there were probably three to five parish Sodalities (I am roughly guessing) for every Sodality that in those days existed in a school. It was only when I had swung the circuit of practically every school center in the United States that I thought of the tremendous possibilities of the parish Sodality.

Besides, I had begun to get protests.

"The Sodality in the school was taking the students away from the parish."

"The Sodality in the school was so successful that the young people turned up their noses at parish activities."

"Send a boy to a Catholic school or a girl to a Catholic convent, and thereupon you lose a worker in your parish."

The charges were repeated endlessly. Often I found they were made by the very priests who did nothing whatsoever to organize their young people; the pastors who squawked loudest had dull, dead, stupid organizations—if any—and offered the youngsters a once-a-month meeting that was calculated to lull the most energetic leader into a seven-year sleep.

Still, if there were any bases for the charges something must be done. So we turned to the Parish Sodality. Miss Dorothy J. Willmann, Father George Willmann's sister, joined the Staff for Parish Sodalities, and it became the general policy of the Central Office of the Sodality to pound upon the school Sodalities with energy and insistence:

"No membership in a school Sodality without first proof given of membership in the parish Sodality."

"Be sure that your students are active in the parish."

"Every school Sodality with a Parish Committee."

"Run a Parish Day every year in all your schools."

"At least one sermon a year on parish loyalty."

"Check your students to find out how loyal they are to their parishes, what they do in their parishes, and whether or not the pastor feels satisfied with the contribution they are making to parish life."

The response in many non-Jesuit schools was splendid.

Central Catholic High School, run by the Brothers of Mary in San Antonio, put on a systematic campaign. They catalogued every boy by parish. They ran a Parish Loyalty Day in the school, and invited every pastor to attend, to meet his boys there at school, and to find out just what all were doing for the parish. By the end of the year, every boy in the school was active in a parish society or event. And the pastors were smiling in broad approval.

Things changed so rapidly that when in Cleveland a pastor of the old school charged the girls of Notre Dame High School with a lack of parish spirit, they sent him a check list of the girls from his parish, all but a bare handful of which were active workers in things of interest to him.

At that time, I sent out a letter to Jesuit Rectors everywhere.

In gist the letter said: "If sometimes we find the secular priests unfriendly, it may be because they feel us unfriendly. They send us their boys, or at least allow their boys to come to us. They may rightly ask whether we sent them back fine, loyal parish leaders, or young men who appear for Mass and Communion and for nothing else. Would it be worth your while to check your school to find out the relationship of the students with the parishes?"

I recommended a simple course of procedure:

1. One sermon early in the year on parish loyalty.
2. A check made of all students to find out what they were doing for and in their own parishes—ushering, serving mass, choir, athletics, dramatics, membership in the study club, the Holy Name Society, the Sodality, or whatever might be offered.
3. A list of all the boys from each parish sent to the pastor, with the things which each boy was doing for the parish.
4. A Parish Loyalty Day, to which all the pastors of the city would be invited. They would be encouraged to meet their boys separately, but only after they had attended a general assembly in which our boys would talk on:

What the parish has done for me.

What I owe to my parish.

What the young men of (naming the high school or college) are doing for the parish.

5. A Parish Loyalty Committee active in the Sodality—especially taking charge of a Bulletin Board on which were listed all the current parish activities—retreats, missions, plays, bazaars, parties, carnivals, and picnics, main societies and their days of meeting, etc.

The response was negligible.

Some wrote me that the boys' duty was to their studies, and this would interfere with their work. I had had a silly idea we were training Catholic leaders not bookworms.

Some wrote that they'd try it later.

A few, the same few who were open-minded on all things apostolic, took it up.

I hesitate to ask how many made it a permanent feature of their school.

Yet we depend upon the parishes. They send us our boys.

We are constantly talking in terms of Catholic activity. Where can the boy and the young man begin that activity with half the relish and practical outlet that is offered by the parish?

The CYO is booming. The CYC is growing even faster.

Yet in one of our mid-western cities, our Jesuit pastor (a young man with a magnificent CYC) told me that he got not the slightest help from the boys from our own Jesuit High School and College, both of them within half a block of our own church. He had leaders from all the schools of the city—except the Jesuit schools. He spoke with eloquence and feeling...but without too much effect. You see, it's not as if we won them, as if we gained them and bound



them to ourselves with chains of steely loyalty. This particular pastor (Jesuit) was convinced that we merely educated them to be superior to the parish, not to be loyal to our schools.

Father Dowling has a theory that all leadership should begin in the precinct and the kitchen sink. He is absolutely right. A vote for president is far less important than a ticket for the now defunct Irish Sweepstakes. A vote in the precinct is perhaps a deciding factor in an important election. An attitude developed in the kitchen dominates a household.

All the talk in the world about social responsibility and Catholic leadership is so much oratorical moonshine until we can immediately shoot back the answer to the young man's first question: "Fine: Where?"

And the where is right in the boys' own parish.

About four years ago, to present the other side of the picture, I was invited out to St. Roch's Church in St. Louis. My good friend, twice graduated from St. Louis University, (A.B. and LL.B.), Bill Durbin was leaving to join the F.B.I. The men of the parish were giving him a farewell banquet. Bill was the finest lad I'd known at St. Louis U. . . . College and High. He was in everything. But to my sheer delight, I found that the parish felt about him just as we Jesuits did. He came dressed as a Boy Scout leader of what was at that time probably the finest Boy Scout troop in the country. I learned that he was in every branch of parish activity. He had recently produced their parish play. He was a powerful influence among the small boys of the parish. He was deep in the heart of the older men's councils. Did we send him there? I doubt it. But for the honor of St. Louis U., I was mighty happy to know he was giving that outstanding leadership to his parish.

Our boys are going to be later the kind of Catholic leaders they are now!

It's all right to hope that they will be magnificent doctors and outstanding lawyers and politicians who take the stink out of politics and make it acceptable to Christ. It's fine to say, "Later they will be high in the affairs of the nation." But I am personally growing convinced that all this is sheer wishful poppycock, unless they lead now.

Bishop Shiel did not make himself too popular when he taunted the colleges with failing to give him Catholic leaders for his CYO. But statistically it might have been hard to refute him.

Catholic leadership is not developed in the transitory atmosphere of the school. It is developed in that permanent center of Catholic life—the parish.

I believe our boys ought to be going back to their parishes in every useful capacity . . . but first a capacity of humble service.

They should be serving mass . . . especially the early masses that the small boys cannot serve.

They should be in the choir . . . and not ashamed of that post.

They can usher, especially at the children's mass. (I'd prefer to see them hear mass on their knees and at another mass.)

They should be getting into the parish young people's societies, and using the training we give them in our school Sodalities (I hope, I hope) to make those CYO's and CYC's something more than mere athletic carnivals.

They should be joining the study clubs. If they have nothing to learn, perhaps they have something to teach.

They should be taking part in parish dramatics and parish charity and parish social life.

Their education has given them advantages which, instead of making them snooty, should make them humble. They should gratefully return to contribute what we have given them to those who may never have entered the doors of a Catholic school of higher learning.

And instead of constantly asking, "What am I going to get out of it?" they should ask in all humility, "What am I going to be able to contribute?" Catholic leaders don't lead in order to be big shots getting kudos and esteem; they lead in order to be the servants of the servants of God.

If we sometimes strike our breasts and declare in open meeting, though behind closed doors, that we are not developing the quality and quantity of leadership that should distinguish our tremendous educational endeavors, the solution may not be too far to seek. Let's stop aiming at national leaders and develop a few for St. Agnes' Parish. Let's stop thinking of top flight lawyers and big executives and plan for a few youngsters who lead the Boy Scouts, captain the parish baseball team, and play the juvenile in the parish comedy. Maybe we'll get more national figures if a few of our lads, like Al Smith, are not above singing a song in the parish entertainment. We may have our boys more Catholic-minded if we send them back first to sit humbly—whatever their future may be—in the parish study club.

And the parish priests will love us for what we do.

If they don't always love us now, we might ask ourselves by what right we claim their love. Have we sent them back hundreds of outstanding young men trained for active work in their parishes?

Daniel A. Lord.

## THE ISO AND OUR BROTHERS

THE place of our Brothers in the formal development of the ISO is something that I hope they will help me work out.

For from the moment of my appointment to my traffic-officer job, I have had a conviction of their deep importance to the whole future of the ISO.

It was Father Dowling at a meeting of the central office staff who early pointed out the importance of our Brothers in any social program. He made the shrewd, yet on presentation clear and obvious, statement that they know much more about social problems than most of us priests.

The Brothers have had an experience we priests lack.

They usually did the type of work before they entered that characterizes a union man.

They often continue that work in the Society.

They frequently—like St. Alphonsus himself—knew the bread-and-butter struggle. They were personally acquainted with the problems of life's hard realities. They were out in the struggle for life, when most of us priests were being sent rather comfortably through school by the generosity of others.

They remember their associates of former days, what they needed, what they thought and felt, their ambitions, their problems, their temptations, their standards of ideal and action.

Sometimes we priests on all these subjects "theorize and theorize."

Even in the Society, the Brothers are essentially social in their work.

We have been defining social as merely a sense of responsibility for others, an interest in others, a determination to make life more comfortable, happier, smoother for them.

With that as descriptive definition, the social importance of our Brothers is brilliantly clear.

There is scarcely a Brother in the American Assistancy whose work does not bear directly on the comfort and happiness of every member of his community.

The Brothers handle our physical needs. They do much to insure our physical comfort. They are in many cases our expert administrators who are daily concerned with the very things involved in the unending social struggle—food, housing, clothes, medical care.

Because of their social work, the work of us priests is possible. We become acutely aware of their importance when for some reason, the staff of a house becomes short on Brothers. Then we know how much of our peace and comfort, our security and quiet depends upon their skilled and unselfish service.

I shall think it a personal favor if the Brothers will help us to work out their more perfect integration into the plan of the ISO.

They can tell us much about actual working conditions outside the Society. They can tip us off to what workmen are really thinking and feeling. They have a simple abundance of experience that we priests could use gratefully.

The form in which any or all of this is presented is unimportant. We priests are supposed to be trained to take ideas and plans and to work them into clear and useable form. But we need ideas and plans before we can formulate them. That is where our Brothers can immediately come into use.

Through the youngsters in our sacristies, I believe the Brothers often come into closer contact with the people than our pastors.

Through the workmen whom they meet and we do not, they get to know what the working world really thinks and feels.

Brothers are often very wise men, men who have learned not from the often pale and insipid pages of books, but straight out of the heart of the times, from the experience that is based on living reality.

I should like to start a column in the *ISO Bulletin* given over to the interest of the Brothers. Would they be willing to help us get out such a column? What they are doing . . . what they meet and find interesting . . . what they hear and learn from others . . . the experiences they can recall from their working life in the world . . . from their working life in the Society . . . achievements of Brothers they know and think should be mentioned . . . anything that interests and concerns them or their work.

Would this be possible?

And might we, while we are on the subject of Brothers, take up a discussion of the Brothers' vocation . . . what can be done to interest young men in this vocation, what sort of young man the Brothers think is Brother-material . . . how the vocation of the Brothers can be presented attractively . . . all that?

We salute our Brothers in all respect and affection.

We sincerely hope for their most acceptable cooperation in the development of the ISO.



# PUBLISHERS' GALLEY

## Book Digest . . .

*My Lives in Russia*, by Markoosha Fischer. Harpers. pp. 296. \$2.75.

Markoosha Fischer was born in Russia during the days of the Czar. Her older sister had joined a Socialist group and was taken away to prison. The young Markoosha met many revolutionary leaders at close range, and, though she loved Russia, she learned to hate the czarist tyranny which she had experienced. Married to an American newspaperman, Louis Fischer, she had extraordinary freedom as freedom goes in Russia and lived there for twelve consecutive years, 1927 to 1939, after a preliminary visit in 1920.

Mrs. Fischer cannot be suspected of any ulterior motives in writing as she does. Apparently she has no religious belief whatsoever. Her first disillusionment with the Soviet was an amazed and indignant irritation when the government, against the wishes of the people, enforced a law forbidding the widespread abortions which for years had been part of normal Russian life.

So her summary which comes early in the book is a kind of platform made up after experience:

"I understand the feelings of those who regard the Soviet Union as the only solution of the evils in the world. But they, especially the young people, in whose hands the future lies, ought to know that besides the good aspects of Russian life—human equalities, economic progress without exploitation, education of the masses, social security, lack of racial discrimination—there are also suppression of freedom, regimentation of spirit, and political terror. In planning and working for a new world, they must be aware of the danger of trying to achieve quick material gains only to neglect what is at least as important—spiritual and moral values."

As Mrs. Fischer does not include religion among spiritual values, her case is that much stronger. For beyond the spiritual values which she saw disappointed, we see the destruction of religion.

Mrs. Fischer was a secretary to important Russian officials concerned with international relations. Her return to Russia in 1922 was under circumstances that gave her closest possible association with existing conditions. From 1917 to 1921, "everybody was hungry, cold, and poor. All received the same meager rations of food and fuel and a rich supply of theater tickets. . . . Everybody suffered. But those who believed in the revolution suffered with exaltation." She arrived in time to find the New Economic Policy, Lenin's compromise with capitalism, the famous NEP beginning . . . youth's morale, a serious concern of the Bolshevik leaders. . . . There was a great deal of anarchy in personal relations especially in sex relations. . . . A wave of suicides swept the ranks of youth. "Trotsky was the hero, the idol of the young people, the creator of the Red Army. . . ."

She is married in Moscow surrounded by "four untidy desks with hardly noticeable signs over each: Marriage, Divorce, Births, Deaths."

The death of Lenin in 1924 she regarded as a national catastrophe. Apparently many of the Russians must have loved him very sincerely.

When she took up her residence in 1927, she found a country still poor but excited about its future. Criticism of the Soviet was plentiful and plain spoken, especially about the bureaucracy which had grown out of czarist Russia. "I began to notice considerable pressure to change Soviet thinking to conform with the current party lines." This was the thing that grew upon her consciousness. Conditions were much better, but thinking was becoming entirely standardized.

Their condemnation of the kulak is offered as explanation for the callous disregard with which they were slaughtered. However, the kulak had been encouraged under the NEP and seems to have been starved out for doing what he was told to do.

She saw the inauguration of the first Five Year Plan in 1928. The plan was based on the leaders' conviction that Socialism depended upon an industrialized country. Only about a million and a half Russians were Communists with about three million members of the young Communist league. But apparently they completely controlled the country. The Five Year Plan went into every phase of human life and, like our own rapidly defunct NRA, touched every type of occupation. But under it practically all the necessities of life were either most strictly rationed or simply impossible to get. Big machines, and industrialized land must come first. But the people responded to hope and effort. NEP men were now outlawed and starved to death.

But with this Plan came "the gradual disappearance of independent thinking and . . . the enforcement of spiritual conformity and blind obedience to the current party line. Any public criticism of the government policy, of the Five Year Plan, was forbidden. . . . Communists were officially raised to the status of angels who could do no wrong. . . ."

Yet always the people smiled at jam-packed living conditions, at the educational possibilities offered widely, at the magnificent factories that began to arise, at the close collaboration between parents and teachers, and looked forward to a happier day.

Mrs. Fischer notes, however, how books praised one day are forbidden the next and restored to favor on a third, and how the youngsters in school are taught that there are no workers abroad, merely slaves since "the workers are all Communists and are in jail."

Chapter IX presents a picture of the people who had been benefitted by the Soviet, peasants whose children were now training for the learned professions, young couples who remembered the day when a majority of the children born to the poor died, Jews who were grateful for the removal of programs and literary men who were subsidized by the government. But juvenile delinquency was becoming much more common, and housing conditions would, to almost any normal person, seem utterly intolerable.

On her visit abroad, Mrs. Fischer was amazed and shocked at the way in which Communistic conformity had spread everywhere outside of Russia. The latest party line instructions were accepted and followed with a slavish literalness in art and literature as well as politics and economics.

She found the Party utterly ruthless in its exclusion of any sign of disobedience.

Mrs. Fischer herself was not immune from visits of the GPU; evidently a very prevalent factor in the whole of Russian life.

She has an entire chapter on the effect of this regimented thinking upon the association of proletarian writers. Especially interesting is the fact that this so-called RAPP, was formally dissolved and many of its members liquidated in the later purge. She tells with real feeling of one outstanding writer who was written out of the Party in a harrowing literary "trial." By way of footnote, it is amusing to know that at one time the Soviet party line demanded that Tchaikovsky be treated as contemptible and unworthy of presentation.

The first Five Year Plan was a success and it was followed by the manufacture of consumers' goods. Suddenly the Russian was encouraged to be gay, to forget struggles, to dance, to get a permanent wave. In fact, a new plenty swept the land. Whereas such dances as the fox trot could only be danced in secret, they now became part of Soviet life. Food in abundance reappeared, there was even an extra cake of soap, hitherto a rarity, and schools sprung up in increasing numbers. The second Five Year Plan took "Keep Smiling" as the order for the people. Listing the good qualities of life under the Soviet Mrs. Fischer writes:

"Many were deeply impressed, some by the visible results, others by the enthusiastic faith and hope which inspired the Russians. . . . To one (foreign visitor) the most important thing in the Soviet Union was the absence of exploitation of man by man. To another it was that gifted children were wards of the State until their talents had fully unfolded. To some the lack of discrimination against any race or color meant the highest dignity of the human being. A medical man raved about socialized medicine which provided medical help for all and regular salaries for physicians. An American theater producer saw nothing but theaters where leisurely rehearsed plays were played to packed houses. Publishing houses which printed millions of books and paid fabulous sums to authors, impressed foreign authors and publishers alike."

From 1933 to 1936 life under the Soviet seemed very pleasant to Mrs. Fischer. She took holiday trips, found that they could have hot water twice a week and entertained freely and happily.

In the early days of the Soviet, the children in the schools ran the schools. Now teachers were being restored to importance and parents given more voice. Children, however, were forbidden fairy tales, much of the history of their own country, good manners—since these were bourgeois—so here again in the second Five Year Plan a shift was being made. Good manners, clean clothes, trimmed hair, and finally the Christmas trees—transferred to New Year's—were reinstated.

The assassination of Sergei Kiro, close personal friend of Stalin, took place in December, 1934. Immediately arrests and executions followed. But these were forgotten in view of the new Soviet Constitution. She soon found that under the Constitution there was one candidate, one Party, and one vote which could be cast only for the single Party and the single candidate.

From this point on the story is one of complete disillusionment. On August 15, 1936, Zinoviev and Kamenev were arrested for treason. Apparently the treason was quite frankly admitted to be treason against the Soviet Government and not against Russia. But this was the beginning of the end. One cannot but smile at the naive white-washing of the Soviet in *Mission to Moscow*. Mrs. Fischer sat in the midst of the purge, knew personally scores of inoffensive people who were arrested to be seen no more, sat with wives, mothers, and daughters of loyal Communists who simply disappeared, were allowed no contact with their family, were tried in the most secret of secret trials, and were killed with, perhaps, a brutal message sent to the family long after their execution.

"In the middle of the winter of 1936-1937 one or another of the women in our groups disappeared, following the arrest of a husband,



father, sweetheart, or brother... We worked in close cooperation with the Red Army officers' apartment house in our block. In 1937 during the great Red Army purge... many of the officers living there were shot or exiled and their wives disappeared too... Nobody ever heard a word about this, but red eyes and a choked voice often betrayed anxiety for friends... One heard of innumerable arrests and executions. Popular figures were branded as traitors. From a limited circle of Communist leaders the purge reached down into the rank and file of the Communist Party and some overtook non-Communists as well... teachers, office workers, factory directors, engineers, physicians, actors, students, scientists, writers, even factory workers.

"Daily the papers reported executions in all corners of Soviet Union because of railroad accidents, bad food served in a factory kitchen, neglected harvesting or espionage. Many executions were not reported in the press, but we knew about them.

"Family, friends, neighbors, and prison guards talked."

All the time a constant barrage of propaganda kept insisting that the executed people were all, no matter what their previous record of loyalty, traitors. Mrs. Fischer gives case and instance of close friends who died and suffered. Most terrible was the suspense in which their families were kept, since they did not know for what cause they were arrested, where they were jailed, when they would be tried, whether they had legal advice—or when in the end they were shot.

Wives were given an option between divorcing the husband in prison thus proving their loyalty to the Party, or being deprived of their ration tickets which meant death by starvation. One of the most tragic sections is the story of the betrayal of the German Communists. They had escaped to Russia just ahead of the Gestapo. In case after case they were ruthlessly returned to the Gestapo not knowing what they had done to offend their Communistic comrades in Russia.

Mrs. Fischer's own position grew much more precarious. She was the wife of a foreigner. She had known too many people involved in the purge. Yet when in the end she applied for a passport to leave the Soviet, she was refused. She must stay on and did stay on, separated from her husband without a means of earning a livelihood under the displeasure of the ruling powers.

Her disillusionment was completed when Russia joined hands with Germany. Mrs. Fischer has no apology to make and only astonishment that the Communists outside of Russia should try to whitewash this complete treason to everything that the Russians had stood for and demanded as the faith and practice of their own Party members

"When I heard the news of the Soviet-Nazi Pact on August 23, 1939... a hammer blow on my head would have been more merciful... Nothing anyone has said since in defense of this atrocious pact can convince me that it was necessary or that there was no other way to act at that time, but to tell Hitler that he was going to have no second front if he started a war... Nothing on earth could convince me that it was necessary for Moscow to destroy the united front against Fascism and gives orders to foreign Communist parties to cease their anti-Facist struggle and to sabotage the war effort in their countries. Least of all could the American Communists convince me. To see them, at the command of Moscow, instantly throw overboard the united-front vocabulary—democracy, anti-Fascism, freedom, etc.—to remove Roosevelt's picture from their walls, to discontinue the singing of the American National Anthem at their meetings and to start attacking democracy instead of Fascism in their press was a most repulsive spectacle. I lost all respect and trust in their deeds and words..."

"For weeks... I would awake in the middle of the night hoping that it was all a terrible nightmare, that there was no war, that Stalin had never smiled at Ribbentrop; that Molotov had not assured Hitler of the strength of the blood ties between Germany and Russia; that the Red Army stood at the Polish border as an eternal warning to Hitler... After the Soviet-Nazi pact the Bolsheviks completely changed their domestic and foreign propaganda. The Soviet newspapers began to denounce the democracies in the same violent terms they had used on Hitler."

Mrs. Fischer has an explanation of why Stalin purged his followers. He had planned an entire change in policy, a change that has been going on ever since, and he knew that the loyal old Party members would be shocked at his betrayal of their basic Communistic principles.

She explains the acceptance by Russia on the ground of the tremendous power of propaganda which allows not a word to be spoken in favor of anything which the government opposes and beats twenty-four hours a day on the principles or practices current in the Party at the moment. She explains the success of the Russian armies is due to the deep love which every Russian feels for Russia, a love that she herself maintains, despite her disillusionment with the government that controls Russia.

Daniel A. Lord, S. J.

## Reviews...

*Tailors' Progress*, by Benjamin Stolberg. American Mercury, Doubleday-Doran, 14 W. 49th St., N.Y.C. pp. 360. \$2.75.

No one who has the slightest interest in the labor movement should miss this book. If you are devoid of interest it may help to stir a spark. It is the saga of the Jewish and Italian immigrants who landed in New York over the past fifty years and clustered around the garment workers' district to make a living and learn the ways of a new life. It is the story of rags to riches and pauperism to prominence in a way that is different. *Mutatis mutandis*, it is a miniature of the whole American labor movement focused on the struggles of one segment—the International Union of the Ladies' Garment Workers.

The professional pedagogue whose knowledge of Socialism and social theories has been derived mainly from tracts in the text-book will find a liberal education within these pages. The book shows "ideas in action" and they do not fit into the compact compartments to which a philosophical thesis would confine them. Between the lines the reader will find out why men and women turn to Communism, how the Communists exploit their victims once they have them fettered to their 'ism,' why the "have-nots" of the nation have displayed such seeming fanaticism and dog-eared devotion to the New Deal. If your 'middle-class' complacency is disturbed by the constant ferment stirred up by the restless activities of socially-conscious agitators, you will get an inkling of some of the fundamental causes from this work by Stolberg.

On many a page, the new enthusiast for social reform will discover why an 'outsider' in the labor movement will always be just a 'kibitzer' unless he identifies himself heart, soul, mind, tongue and pen with the heart-aches and the soul-struggles of those who are actually living and working and struggling and dying within the crucible of industrial conflict.

The author romanticizes at times and glamorizes characters and incidents. The defect, if it be one, is understandable. He has a deep affection and a real appreciation of the heart-rending struggles that this organization of human beings has had to endure. Dave Dubinsky, President of the Union, is canonized, with honest reservations, and on the record deserves the reputation of one of the most respected, progressive and honest-minded of the men who lead Labor. The intellectual evolution of Dubinsky's social thinking is enlightening and something to be pondered by any one who labels a non-reactionary as a Communist.

The book gives an accurate picture of the break between the A.F.L. and C.I.O. It advances sound reasons why an American Labor Party is undesirable. It offers good insights on sound organization and has some interesting sidelights on the problem of 'labor-education' as experienced by the leaders of the ILGWU. The author's analysis of this particular question can prove most profitable to those engaged in Catholic workers' education. Whether or not the Catholic labor school can surmount the difficulties that doomed to failure the efforts of these pioneer-immigrants will tell the tale of its own future.

The characters in this historical narrative are predominantly of Jewish origin. Their faults and failings are described as well as their virtues. If the reader is so puffed up with 'Nordic' nonsense that he would be inclined to 'look down his nose' at the human struggles of these 'alien' pioneers, we would suggest that he read *Ward Eight* by Joseph F. Dinneen, (Harper Bros.) in conjunction with Stolberg's book. In *Ward Eight* he will learn how the Irish of Boston solved their economic problems in their immigrant days. The story is interesting, but hardly edifying in the light of the social teachings of the Church.

William J. Smith, S. J.

Crown Heights School of Catholic Workmen.

*Father Tim*, by Harold J. McAuliffe, S. J. Bruce. pp. 162. \$2.25. (Paper-saving format.)

Father McAuliffe picked a large subject from every aspect when he turned to Father Tim. For about fifteen years now Hollywood has been flirting with the idea of doing Father Tim as the leading character in a motion picture. They regard him on that slightly colossal side of which Hollywood is so very fond.

Father McAuliffe wisely gives a factual presentation of the great St. Louis priest with as little personalized comment as possible. He shows us the man, against the background of his amazing parish doing his amazing work in his own individualistic way. There was only one Monsignor Dempsey, only one Father Tim, and any imitation of him would be a foredoomed failure.

Yet the biography which is the story of a great priest, a magnificent humanitarian and a man whose instinctive love of the poor grew through his years of contact with them, should be an enormous encouragement to any priest who picks it up and reads it. This is the day when the trained social worker, the expert in the social sciences has, in a kind of way, triumphed over the highly personalized



type of charity practiced by Father Dempsey. Yet somewhere between the trained expert and the man of the generous heart lies the ideal social reformer and social-minded priest of the future. The Jesuit who does the great social work will probably have the unbounded love and tolerance and human sympathy of Father Dempsey plus the specialized training that should characterize a Jesuit in his approach to any work.

Yet of the two, the achievements of Father Tim convince us that the humane and the unfailing fountain of sympathy are far the most important.

Father Tim despised the trained social worker. His attitude was a little like that of a wonderful mother who, because her loving care enormously benefits her children, might despise a doctor and refuse to call him when her children were sick. In that he was a little like the man with the great sense of justice of his cause who would enter a court room and refuse the service of a trained lawyer.

Yet every priest should find consolation in realizing that this man accomplished an incredible job. He literally fed the hungry and harbored the harborless. He gave hope to the derelict and still believed that there was human blood running through the hard heart of a gangster. He demonstrated that the priesthood is the great prelude to social work, and that a good priest can do for men and for women what no one else in the world can do.

He should be a reassurance to the Jesuit who, without specialized training or the possibility, perhaps of specialized training, still longs to improve the social conditions of the world around him.

Father Tim was the priest who built on his love for humanity. It is a nice question for debate whether or not he would have been more effective had he used some of the methods which he so frankly despised. But whether he would or not, he became an outstanding apostle of charity and inspiration to the rest of the priesthood.

Don't miss Father Robert G. North's *The General Who Rebuilt the Jesuits*. (Bruce, Milwaukee, Wis. pp. 292. \$3.00.) Father Roothaan was one of our giants. Quite clearly he was sent by Providence at the time that the Society was in the throes of its second birth. Father North has given us a glowing picture, fine in its historic accuracy and attractive in its style. It is an important addition to the records of Jesuit pioneers.

Daniel A. Lord, S. J.

## MAGAZINES AND BULLETINS

**I**N THE August issue of the *American Political Science Review* there was published its annual list of "Doctoral Dissertations in Political Science" in preparation at American Universities.

The number of Catholic Colleges is not impressive, the Jesuit Colleges even less so. Whether or not this is due to inadequate coverage of the survey is not clear.

Following are the listings at Catholic Universities:

### Catholic University

Ralph Scott, "Groups Representing Negro Interests in the National Field."

### Notre Dame University

Raymond Francis Cour, C.S.C., "Catholic Action and Politics."

Cletus F. Wirksen, C.P.P.S., "The Relation of Church and State in the United States according to Orestes Brownson."

Dominic Elder, C.S.C., "Thomas Paine and His Philosophy of The Common Man."

Samuel Fox, "Majority Rule and Minority Representation as Provided by the Electoral System of the Limited Vote."

Thomas Francis Maher, "Population and Politics: The Political Aspects of Birth Control."

Bruno Paul Schlesinger, "The Concept of Crisis in the Political Philosophy of Jacob Burckhardt."

Louis A. Radelet, "The Significance of Population Pressure in the Causation of Modern Warfare."

This makes a total of eight out of 273 doctoral dissertations listed.  
Edward Dowling.

Father John Ford of Weston has written a comprehensive and convincing article on the subject of "The Morality of Obliteration Bombing." This was presented in *Theological Studies* for September, 1944. Some copies are also available in mimeographed form. Father Ford takes a very strong stand against the morality of the obliteration bombings, and the destruction of civil population in time of war.

*The Spiritual Issues of the War*, a bulletin published for readers at home and abroad by the religious division of the Ministry of Information, London, comes out strongly for the Seven Peace Points of the United religious groups. The Bulletin is distributed by British Information Services, 30 Rockefeller Plaza, New York 20, N. Y.

**W**ILLIAM C. BULLITT formerly Ambassador to France and Russia, now an official in the French Army, though retaining his American citizenship, is a shrewd and realistic observer of the political scene. Using a clever literary device, he puts into the mouths of contemporaneous Romans what clearly must be his own feelings about Russia. The article in the September 4 issue of *Life* deserves careful reading and rereading. Mr. Bullitt has the Romans of today foreseeing a struggle between Christianity and Communism that parallels the many other struggles by which Rome has resisted barbarism in its various forms. The Romans are without illusions about Soviet Russia. They have watched the Polish situation to see the Communist Party, an infinitesimal group in Poland, build up to be the controlling group in the so-called Polish Committee on National Liberation with Russia backing even a convicted crook as the chief of the Polish Army. Romans know that the Polish Government in London is the real leadership of Poland and has conducted the entire underground warfare during the days of Nazi domination. But America and England have stood aside to let Russia impose upon Poland a completely unrepresentative group.

The Romans expect the Soviet to dominate Finland, Estonia, Latvia, Lithuania, Poland, Roumania, Bulgaria, Hungary, and Czechoslovakia.

The method this time is to set up what the Soviet ironically calls: "Genuinely friendly democratic governments, that is, a government under which the Communists will be at liberty to organize themselves strongly enough to destroy all democratic liberties and install a Soviet totalitarian regime. This was the method employed by the Soviet Government to annex Estonia, Latvia and Lithuania." The last is direct quotation from Mr. Bullitt. Similar "genuinely friendly democratic governments" may be expected in all the countries mentioned above until the Soviet can safely take over. Marshall Tito, according to Mr. Bullitt, is an old-time Moscow agent who has often used the arms sent him by the Allies to kill off Serbian peasants who were opposed to Communism.

According to Mr. Bullitt, the Romans feel that Austria may well become Communist controlled. They do not relish the thought of a Communist state at the very borders of Italy.

The Romans think that Hitler who swore that if Germany was defeated he would pull down the pillars of Western civilization on the heads of the Allies, means to have Himmler turn over Germany to the Communists when it collapses, thus giving Moscow, not the Allies, the control of postwar Germany.

The Romans, Mr. Bullitt says, hope to see a loose federation assembled by the British composed of Turkey, Greece, Albania, Yugoslavia, Austria, Western Germany, France, Belgium, the Netherlands, Denmark, Norway, Sweden, Spain, Portugal and, of course, Italy which might have a fighting chance to preserve Western civilization.

In satiric spirit the Romans now define an optimist as a man who believes the third world war will begin within fifteen years between Moscow and its satellites and a rough division of the world as indicated above. They define a pessimist as the man who believes that the Western world will not dare to fight the Soviet.

The Communist Party in Italy itself is growing at a terrific rate of speed. Togliatti, its leader, is also a leader of the Russian Comintern under the name of Ercole. On his return to Italy 25,000,000 lira were deposited in a bank at Naples to the credit of the Communist Party. The Communists are employing the tactics of the Trojan Horse fashion put forward by the Comintern Congress in 1935. In Italy they stand for patriotism, home and God, but only until such time as they have won over the Italian workingman and peasant.

Mr. Bullitt believes that the authority of the Pope has never been stronger in Italy than it is now. The Italian believes that the saving of Rome from destruction was the work of the Pope. "Italy is a deeply Catholic country, and to all but a handful of Italians, the Pope is in very truth the Holy Father, the Vicar of Christ. . . . The Italians know that the Soviet Government murdered and prosecuted priests and ministers of all faiths and denominations as they had never been prosecuted by even a semi-civilized state. The Italians know that if the Communists should rule Italy, the hand of Moscow will be laid on the Holy Father. The Vicar of Christ would be driven from Rome since he could not remain in a position of subservience. If the Communists come close to power, there will arise, therefore, a wind in Italy, a gale of the spirit, and the Italians, who have no longer much to live for but much faith to die for, will begin to march in defense of the Holy Father as the Crusaders marched to the old battlecry: "Christians are right!"

"The deepest moral issue of the modern world—the issue of man as a son of God with an immortal soul—an end in himself, against man as a chemical compound, the tool of an omnipotent state, an end in itself—may thus be fought out in Italy."



# SOCIAL WORSHIP IN JESUIT HIGH SCHOOLS

by Gerald Ellard, S. J.

IT IS restating the whole purpose of ISO to recall that the first step in changing a situation is the recognition that something is amiss at present. As a step towards a possible reappraisal of current religious instruction in the high schools of the Assistancy, the Social Worship Committee decided to try the expedient of a survey. Certain suggestions made at various times by the late Father Ledochowski were selected, and inquiry was made in questionnaire form as to procedures adopted locally for carrying these into effect. Thought was given to framing the inquiry in wholly inoffensive language: if in the event the questionnaire in any way implied a censure, we regret it and beg pardon. The questionnaires were sent for distribution to the various provincial directors of high school studies; returns were made by twenty-eight schools in six provinces. A summary of the project is offered herewith.

## Training in Mass and Active Mass-Participation

The first query of the survey was based on the *Responsum* of February 1, 1931, given as an official interpretation of the Epitome's provisions on the students' Mass (*Acta Romana*, VI, 952):

"I heartily approve what Your Reverence suggests, that the students be brought to assist at Mass in a more active manner, according to our ancient traditions, which always held in highest honor before the faithful whatever pertains to this most august Sacrifice. The students should also be trained by proper instructions in the Mass, and in the role which the faithful have in enacting it."

All returned questionnaires took up this point, and not many schools have here found their basic text, Cassilly, insufficient for their needs. The high schools in Cincinnati, Cleveland, Detroit and Tampa report that their seniors are offered a course on the Mass "for three months," "for a quarter," etc.

Worthy of special note are the returns:

Buffalo: "We spend two classes at the beginning of the year going over the *Missa Recitata*.<sup>1</sup> This is accompanied by explanation of the Mass."

Milwaukee: "At the beginning of each year all teachers of Religion are requested to devote some classes to the Holy Sacrifice, and to the use of the daily missal."

Shreveport: "Special lectures were conducted during the first semester in every class on the excellency of the Mass."

Rockhurst, Kansas City, has an established annual lecture on the vestments and altar-equipment, Bellarmine, San Jose, reports specially arranged occasional lectures for its boarders; while Brooklyn and Jersey City record special formal instruction by priest-members of their staffs during the "free" periods of the annual retreat. Loyola, Los Angeles, and St. Joseph's, Philadelphia, signal out for praise instruction being given by their Scholastics.

## Missal-Instruction and Missal-Use

"The students should also be trained... in the role the faithful have in enacting it [Holy Mass], and in this they will best be helped by small missals, which nowadays are readily found excellently arranged for the laity," is a specific recommendation made by Father Ledochowski in the *Responsum* quoted. The questionnaire sought to get a picture as to *ad hoc* instruction in the use of the missal in our high schools. No school reported direct instruction on the missal, or on how to use a missal, but many reported energetic encouragement given to its use. Jersey City is fortunate in that "almost all" its students come to it as missal-users, whereas at St. Ignatius, Chicago, writes: "we are thinking of having the boys secure daily missals for the students' Mass." On Chicago's northside (Loyola) about half the students use the missal, at Campion, Prairie du Chien, the proportion is about one-third, in Regis, New York, all the seniors have their missals. Detroit, San Francisco, Shreveport and Gonzaga (Washington) report that missals are purchased and left in the chapel pews. Marquette, Milwaukee, reports: "For the past five years each student is required to have a daily missal, and a new *ordo* is supplied free each year."

## Explanation of the Church Year

The third and fourth points of the inquiry turned upon the recommendations given by Father Ledochowski, June 9, 1922, (*Acta Romana* III, 475): "Explain the feasts in public conferences... For extraordinary occasions, as for instance the last three days of Holy Week, let the students be particularly instructed, ... so that they may really cherish and love rites so sacred." These queries seem to have proved somewhat embarrassing: comment colors even the shortest answers, and explanations of dubious relevance are appended. All in all the idea of systematic instruction in the church year, and in its most important observances, such as Holy Week, seems to be pretty much

of a blind spot in current procedures. Fordham Prep has something on this order "from time to time, e.g., the votive Mass in honor of St. Ignatius." Jesuit High, New Orleans, reports regular conferences of this sort for the entire school. At Loyola, New York the instruction in the Holy Week observances is given in advance of the holidays. From the report of Xavier, New York, it is gratifying to quote: "At assembly the principal feasts are noted and explained, obligations are pointed out and indulgences are indicated. The seniors take part on the *Tenebrae* services."

## Dialog Mass

Underlying the next query was Father Ledochowski's recommendation to introduce the use of Dialog Mass into Jesuit churches and chapels, the local Ordinary approving, (December 8, 1932: *Acta Romana* vii, 227): "Prudently but without scruple the faithful should be given the satisfaction of feeling themselves more closely linked with the celebrant... where this can be done without difficulty, also in making the responses to the priest, as is being done with full ecclesiastical approbation." In this detail quite substantial progress is being made at present: of the twenty-eight schools reporting, twenty-one report some use of Dialog Mass. One school, Creighton, Omaha, reports it as of daily use, two give it as held twice weekly, six as of weekly use, one on alternate weeks, four as having it "frequently," one as having it "regularly," six, "occasionally." One school reported a possible lack of cooperation as delaying its introduction: "To introduce the *Missa Recitata* the priest celebrating the student Mass would have to cooperate. To secure this is not always within the power of the administration."

The permission of the local Ordinary, needed for the introduction of Dialog Mass, is reported as withheld in Brooklyn and Philadelphia. St. Peter's, Jersey City, states hesitatingly: "It seems to be frowned on here." The Newark Ordinary did express himself as withholding this permission, but later issued a printed statement to his clergy that, where *Latin* responses are made, he is willing to grant the permission. Taking the country as a whole, Dialog Mass can be said "to have established a bridgehead" in nearly all Jesuit high schools where the bishops favor it.

## Congregational Chant

"If the ideal sought for by the Holy See," writes Father Ford in *Theological Studies* (December, 1943), "the participation of the people in the singing of High Mass, is ever to be attained, the Dialog Mass seems to be a necessary means to that ideal." Father Ledochowski also valued Dialog Mass in part inasmuch as it leads the way towards the congregationally sung High Mass: "The same can be said of the liturgical chants, wherein the initial burden should be borne by a select group, but it is fitting that here too the whole body learn little by little to associate itself." (December 8, 1932: *Acta Romana*, vii, 227) This phase of the survey was left blank by no less than eleven schools, or answered with laconic negatives by most of the others, or even with a protestation that this is "a parish job." Loyola, Baltimore, has a small group under training; St. Xavier's, Cincinnati, is able to report: "We have had a few requiem High Masses at which all the students sang the *Kyrie* and *Agnus Dei*, and sometimes the *Sanctus* and *Benedictus*."

## Teaching Personnel

It was considered as perhaps relevant to the value of the survey to ascertain to what extent Religion is taught by others than priests. For what the item is worth it turns out that of these twenty-eight schools priests teach all of the Religion in twelve, they share this burden with the Scholastics in eleven, while in five the lay teachers also bear the responsibility.

## Textbook Deficiency

Lastly, while not forgetting that teachers must be superior to the texts they use, it was asked what texts dealing with worship are in use. Every school reporting indicated the use of *Religion, Doctrine and Practice*<sup>2</sup> as its basic text, five reported that Parsch's *Study the Mass*<sup>3</sup> is a supplementary text, while one, (Tampa), put down *Catholic Action Series, Book III*<sup>4</sup> as serving this purpose for the senior year. *Study the Mass* is an excellent booklet of one hundred pages, an epitome of one of the best modern books on the Mass, and the designated volume of the *Catholic Action Series* is designed for a year's work, but covering many other topics than those here in question. *Religion, Doctrine and Practice*, however, suffers serious handicaps as an instrument for imparting the items of this survey. There is, for instance, the primary task of teaching students the role that falls to them in offering Mass, the doctrine phrased so unequi-

(Continued on page 16)



# HOW TO MEET RETURNING SERVICEMEN

THE USO looks to the future. At the USO's St. Louis institute the program of the meeting was chiefly concerned with the future of the returning serviceman. Some of these points which were stressed at the meeting will probably be of interest to us as educators.

The Servicemen become used to regimentation, to an attitude of "Do this! Do that!" They have regimentation in work, in recreation, almost in mental attitudes.

When returning home, they are frankly delighted. Thus far, more than anything else, they want to get home. Yet, during their leaves and furloughs, they seem to miss the regimentation, the companionship of the men with whom they have associated, and to the surprise of many, they seem to want to go back to military life.

Many of them have developed a psychological fear for the future. Civilians have paid them special recognition because of their uniforms. They realize that they will have to reestablish themselves or in many cases, establish themselves for the first time as individuals, without benefit of uniform and simply because of their natural abilities and personalized development.

In civilian life with restrictions removed, the soldier will find it necessary to develop his own restrictions. He will have to seek his own recreation. This in many cases he may find difficult.

In the general picture of their psychological state, it must be noted that many servicemen have already developed a feeling of aggression. Doctors and officers find in many cases if they have killed a few men with bombs and guns, they get a thrill out of killing. They come to regard killing most satisfactory when it is a hand-to-hand affair.

Of the men in the service 46 per cent expect to return to their same jobs after the war. But 26 per cent look forward to a return to school. The remaining 38 per cent frankly do not know what they want to do. For this group the job of rehabilitation will be a serious one. Even more so than in the case of the last war, they do not want to be questioned about their life during the war days. They resent the civilian who takes an aggressive attitude in showing interest and demanding information. They fiercely resent anything that looks like a probe.

They do not want to be met while on leave with a stereotype question such as, "I'll bet you'll be glad to go back, won't you? Are you very anxious to return?" Although for a time they miss their

associates and feel lost without the regimentation, in all honesty they do not want to go back to war.

Nor do they like to be met too effusively. Greetings should be kept natural, friend-to-friend and relative-to-relative. The effusiveness should be even less marked when they return with some disability. In this case pity will be fatal.

The attitude that they expect is a realistic one. They do not want to be told that they look fine if they do not look fine. On the other hand, they know when they look terrible and don't want to be reminded of it. If a civilian must discuss their appearance at all, he should do it briefly, honestly, but with all the tact possible and then turn the subject to less personal matters.

The rehabilitation authorities are encouraging civilians to treat a discharged man less as an ex-serviceman than simply as a man and a human being. He should be encouraged to reestablish himself in society and to join organizations. If he is a Catholic, he should be invited and urged to join the Knights of Columbus, some parish society, any organization that will get him on a civilian level.

Military fraternities, keeping up a military viewpoint and a military interest, are being discouraged.

As soon as possible the discharged soldier or sailor should return to work. Competitive play should be offered to him. But if he needs rehabilitation, every possible effort should be made to get him in contact with his rehabilitation centers so that, after facing his problem honestly, he can set to work under expert help to reestablish himself in normal life.

It is important to note that in the very service of democracy, men may develop a disbelief in democracy. Once in uniform, the men take orders. They are no longer expected to make suggestions or to take part in consultations. Because they see the effectiveness of this discipline under military control, they may actually come to question the effectiveness of the democratic system. One of the most important jobs following the war will be that of making democracy work. We will have to prove its effectiveness to the men released from strict discipline.

Lieutenant Colonel Howard Rust recommended three helps that are open to all servicemen. He believed that civilians should help them to use these: 1) They should promptly see a good family doctor, talk things over with him, and stay under his observation for awhile. If he needs a specialist, let the doctor advise it. 2) They should use vocational counsellors who would find out what the serviceman wants to do, what he can do should he have a disability, and where in civilian life he will properly fit. 3) They should be got in contact with the laboratories—crafts, typing, science, etc., where they can learn how to do things probably unknown to them before. A new interest will help them adjust themselves and make them fit better into civilian life. The notes on which this report are based were supplied by Miss Dorothy Willmann who was present at the conference.

## SOCIAL WORSHIP SURVEY—(From page 15)

vocally by Pius XII in *Mystici Corporis Christi*,<sup>5</sup> "the faithful themselves with one desire and one prayer offer it to the Eternal Father." The book is wholly silent on that point. Nor, unless I have missed it, does it mention the need of self-oblation, a starting-point in worship by sacrifice. Again, the book never speaks of worship as a social, or corporate, activity, or of the social unification it may effect. To teachers endeavoring to teach students how to use a missal the book affords small help as it does not comment on, or even mention, the text of the Mass. Other phases handled in this survey can be taught only by supplementing the basic text.

### Summary

It is confidently expected as a result of this high school survey that the social worship program of the ISO will be benefitted in many ways, the chief of which is the fresh realization in many quarters that recommendations made for the teaching of Religion by the highest authority in the Society had somehow slipped out of view. There will be greater concreteness and sureness in the plans to be made for implementing and realizing the program of social worship for school and church sketched in the initial ISO meet at West Baden.<sup>6</sup>

Gerald Ellard, S. J.

1. *Community Mass (formerly Dialog Mass)* arranged by Gerald Ellard, S. J. and William Puetter, S. J. The Queen's Work, St. Louis, Mo. Price, 5c; \$4.00 one hundred copies.
2. *Religion, Doctrine and Practice*, Francis Cassilly, S. J. Loyola University Press, Chicago, Ill. pp. 535. \$1.60.
3. *Study the Mass*, Pius Parsch, Liturgical Press, Collegeville, Minn. pp. 120. Pamphlet, 25c.
4. *Catholic Action Series, Book 4. Inspiration of Catholic Action*, Sadlier, New York.
5. *Mystici Corporis Christi*, Encyclical Letter on The Mystical Body of Christ by Pope Pius XII. Edition No. 97. America Press, Grand Central Bldg., Room 4049, New York City.
6. *ISO Bulletin*, page 9, Vol. 1, No. 1, November, 1943.

## ISO BULLETIN

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### WHAT ABOUT SOCIAL ORDER AND THE SCHOOL?

All right, you hard working teachers who are asking that question, here we are with service.

If you're asking, "What about Social Order in the Classroom?" here's your answer.

If you want to turn a somewhat vague social program into terms of Johnny Smith and Tom Kelly and Mortimer Schwartz, of first, and fourth year high and second year college respectively, maybe we have what you want.

Did you ever happen to see The Faculty Adviser from *The Queen's Work*?

My name is listed as the editor. But I give the magazine a wave, a blessing and absentee treatment. Father Wobido is doing the job. And he has enlisted some of the best men in the country on the practical aspect of what to do and how to do it.

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To you, with your vow of poverty and your reverence for the procurator, it's a note of request.

Want to see a sample copy?

Yes? No! We stand on tiptoe, hang from tenterhooks, pause in midflight, sit on the edge of our chair, all the figures of anxious speech as we wait for your reply.

What about it?

D. A. L., S. J.