

## THE NAPKIN BOX

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

### FROM FATHER VICAR

Father Zacheus J. Maher writes:

The following excerpt from a letter of V. Rev. Fr. Vicar, dated October 23, 1944, will I am sure be a source of inspiration to all Ours interested in the ISO. You may feel free to insert it in a future issue of the Bulletin.

"Before concluding this letter let me say a word of congratulation to all those who contributed to the success of the first meeting of the ISO in June 1943. The spirit of fraternal charity, as reflected in the first number of the ISO Bulletin, of holy zeal for the interests of Christ's kingdom on earth, the clear grasp of the major problems and the supernatural point of view taken in seeking for their solution were very consoling and would have given immense joy to our dear Father Ledochowski to whose enlightened leadership and dynamic impulse the ISO owes its beginnings. He surely will be praying much for it before the throne of God in heaven. It was especially encouraging to see that traditional Jesuit education had its authentic expositors and champions in Vol. 2, No. 2, that the Superiors of our scholastics showed a clear comprehension of the supreme importance of our ecclesiastical studies and the need of not overburdening the Scholastics in the course of these studies, and that there was a desire to adhere closely to the Spiritual Exercises in giving retreats. Of the second general meeting I have heard only a brief word, but that was of enthusiasm for its spirit. God prosper the excellent beginnings."

"And now, dear Father, you will assure all the members of the Assistancy of my prayers and good wishes, while I most earnestly commend to their Holy Sacrifices and prayers, myself and the whole Society."

Norbert de Boynes, S. J.

### GOOD IMPRESSION

We have had a good number of American soldiers here during the past year or two and many of them have been old boys from our colleges in the States. We have all been most impressed by the wonderful loyalty of these Jesuit boys; they cannot say enough in praise of their masters and schools. The "Jebbies" they call them; our boys call us the "Jays."

T. Smalley, S. J.  
Campion Hall,  
Oxford, England.

### QUOTING POPE LEO XIII\*

"While my soul was eagerly yearning for a more substantial food, I sought for it in vain in many books: not one satisfied me until I came upon St. Ignatius Book of Spiritual Exercises. Keenly did I relish it, and bethought me here at last is what my soul was craving for. Nor have I ever parted with it since. The Meditation of the End of Man alone would suffice to consolidate anew the whole social fabric."

Ergo, haven't all real Jesuit retreat directors been ISO workers? Or, isn't the ISO just a new name for Ignatian Spirituality and the Ratio put in practice?

J. C. Brown  
Sacred Heart Church  
La Plata, Md.

\*The Woodstock Letters, Vol. 32, p. 276, Archbishop Kelly of Sidney quotes Pope Leo XIII.

### CHALLENGE

*Editor's Note: This letter from Father Zegers is exceptionally long for inclusion in The Napkin Box. However, it is an exceptionally interesting letter. After reading it, we felt that Father Zegers had a lot to say and had said it most provocatively. Possibly he is wrong. If so, we shall be most happy to publish the answers which you send us. Possibly he is sounding a very wise warning. If so, you may want to send in your comments. Possibly this turns out to be a challenge to our thinkers. If so, it may mean some rapid, systematic, and constructive thinking.*

*Like all challenging letters, it may provoke resentment. That too is wholesome, especially if the resentment take the form of facing the challenge and giving us the concrete answers.*

*So though this takes up more than customary space, we print the complete letter. We pause for replies.*

The ISO should endeavor to convince the members of our Society that our job is not merely one of salesmanship. We are not trying to sell a blue-print of social order, that will cure the ills of the world. For we haven't one to sell. Too many of us have the notion that we possess the solution to all possible problems. We are apt to smile indulgently at the efforts of others, as they grope for truth, while we are in the secure possession of that truth. But we must take care that the difference between ourselves and others be not merely this: that while they grope for truth, we have stopped groping. No matter how much truth an individual or group of individuals possesses, they must always seek more truth. The seeking for truth is the food that keeps intellectual life vigorous. Without that food intellectual life becomes weak and vanishes. Such a death is truly pathetic, because its victims feel no pain at its coming, and they are the last to suspect that the dire event has taken place.

When I speak of a blue-print of social order I mean a systematized, scientific body of knowledge able to cope with social problems, and to give an answer that is, and can be shown to be, the correct answer. I mean a plan that goes into detail sufficiently to be applied to a concrete problem. When an architect draws a blue-print for a building he goes into great detail. His plans show the number of stones that make up each column, their size and shape, the exact size of windows, every step of every flight of stairs. He tells the contractor enough to permit him to follow them exactly and produce the building envisioned by the architect. We do not have any such plan for social order. In our plans we indicate that the foundation should be underneath the building, and the roof should be on top, but there is much that comes in between the roof and the foundation that is left blank.

In our Ethics we make an excellent start with the treatises on the Natural Law, the dignity of the individual, the social units of the family and state, but when we come to such problems as distribution of wealth, government control of industry, international trade treaties, —problems which when unsolved lead to depressions, wars, and general social collapse, we are no closer to knowing the answer than anyone else. Indeed like everyone else, we make haphazard guesses.

Nor can we find the solution to such problems by going back and reading St. Thomas. St. Thomas was so far from seeing the solution to these contemporary problems that he never even saw the problems. We must do as he did in his time. We must take the knowledge we have at hand and develop it, improve on it, and eventually produce a system to cope with the problems it is supposed to meet. There is no reason why we should continually look at the thirteenth

century as a sort of preordained peak of human intellectual achievement. St. Thomas himself might, if he had a look around in the twentieth century, ask what we had been doing since he left. Our present day knowledge of Ethics should compare with that of the thirteenth century as modern chemistry compares with the first experiments of Priestley and LaVoisier; and going back to St. Thomas for a solution to a modern problem in economics should be like going to Isaac Newton for the formula of synthetic rubber.

We should aim at developing a system of Ethics that can take each social problem as it arises, and say definitely, "Truth is here, justice is here." We want to be able to say that when the crisis arises, and not after we have run into disaster. We don't want to see the correct answer to our problems reflected from the evil consequences that follow the application of a wrong answer. Ethics is supposed to lead human activity, not stumble along behind it.

Back in 1935, when the Ethiopian war was about to begin, Pius XI spoke these words to the international congress of Catholic nurses:

"Outside Italy, there is talk about a war of conquest, a war of aggression. On such a supposition we find it hard to fix our thought, so greatly does it disconcert us. A war of sheer conquest and nothing else would certainly be an unjust war.

"In Italy, on the other hand, the talk is about a possible war which would be just, inasmuch as it would be a war of defense, to assure the frontiers against continual and incessant dangers, as well as a war necessitated by the expansion of a population growing larger every day, and, therefore a war justified by the defensive and material needs of a country. . . . If it be true that the need of expansion and the need for frontier defense do, indeed, exist, then We cannot forbid Ourselves from hoping that the need will be met by means other than war. If any ask, 'How?' it is evidently not easy to answer."

There was a moral issue that arose, and apparently no Catholic expert had the answer to place at the Holy Father's disposal. The answer to a practical problem like that never starts with "If." The facts in the case should easily have been determined: the available land for farming, the raw materials, the relative population, etc. We do not seem to know what material needs justify a country in taking new land by force of arms. Nor can it be said that we had the correct answer but it was not prudent to publish it. In the present war Pius XII did not hesitate to brand the Russian attack on Finland as unjust aggression. In his Allocution to the College of Cardinals Dec. 24, 1939 he speaks as follows:

"We have been forced to witness a series of acts irreconcilable alike with the precepts of positive international law and those of the law of nature, as well as with the elementary sentiments of humanity. . . . Among such crimes We must include a calculated act of aggression against a small, industrious and peaceful nation, on the pretext of a threat which was neither real nor intended, nor even possible."

The second duty of the ISO is to convince the members of the Society that this blue-print for social order which is so necessary, is also a possibility. The same school of thought which maintains that we have the answers to modern problems will, when confronted with a concrete case, not only admit that we haven't the solution, but will go on to deny that such a solution is possible. They seem to think that the very nature of social problems demands that there be a sort of "No man's land" between the principles of Ethics and the particular cases to which they are to be applied. If this be so, then at least the "No man's land" does not have to be as broad as it is. Certainly we can't say, "There are the fundamental principles, but we haven't the slightest idea of how they apply to this particular case." We don't want to admit that Ethics is incapable of solving a practical social problem. That would be relegating Ethics to the category of harmless mental gymnastics, whereas it is supposed to be a practical science. The mere fact that a modern problem is complicated is no reason to drop it as insoluble. Modern problems are bound to be complex, just as a superheterodyne radio and a flying-fortress are complex, and hence can't be thrown together with a few tin cans and a monkey wrench. But superheterodyne radios and flying-fortresses are made. Unless we can work out an economic system for our own country which prevents the concentration of wealth in the hands of a few and abject poverty among so many, a system which does not lead to so-called "over-production" while so many citizens are in want of the necessities of life, then we must accept periodic depressions, with millions of unemployed, and an ever expanding W.P.A. Unless we can find a solution to the many social problems of Europe, complicated though they may be, we must expect a major war every so many years.

This unproductive attitude toward the social sciences is so common among us that it must be due in some way to our approach to our studies. It must be due in some way, to the fact that we are far removed from ideas of invention, research, progress. We spend too much of our time absorbing what has been thought out beforehand by someone else. When we study Epistemology we absorb what

some very orthodox religious gentleman thought about the subject. When we study Cosmology we absorb what the ancients thought about the subject. Every subject is presented as a finished product, and if the product is of dubious value, it is the best that can be done. Then too, we are too ready to sacrifice the matter of a subject to some incidental and useless formality of presentation, like the medieval ritual called "Disputations." Perhaps a certain amount of this formality is necessary to preserve orthodoxy, but we don't want to be like the noble lion who hasn't bitten anyone in fifty years, because fifty years ago he was stuffed and put on display in a museum.

Suppose we consider one social problem more in detail:—the problem of distribution of wealth. Our Ethics attacks the problem in this manner: First we prove the right to private property. We prove that the individual has the right to apply the goods of this world to his own use, to the exclusion of all other individuals. In our proof of the thesis, we use the example of a man who has in his possession, some food which is not claimed by anyone else. We maintain that from the nature of man, and from the nature of food, it is clear that the man may apply the food to his own use, to the exclusion of all others. In other words he may eat the food. Now there never was nor ever will be anyone in right mind who would deny the thesis if so understood. The next question to be considered is: "What goods may an individual claim in this manner as his own?" We answer that he may claim any amount of them, as long as he doesn't violate the rights of another. This is another thesis that states so little that it is easy to admit. We put one other limitation on the possessions of an individual, and that limitation we effect through the right of eminent domain. Right of eminent domain comes down to this: If Mr. Dives owns the only fresh-water lake in the region, and the people in that region are in need of drinking water, we maintain that the state has the right to take over the lake for the common good; paying at the same time a just compensation to Mr. Dives. Few people would argue against the right of the state to take the property, though there might be some who would find it hard to see why a thousand hours or so of work and sweat should be paid by those people in order to be allowed to drink water.

After this we have a couple of theses directed against Socialism and Communism, which are not always too convincing. Socialism and Communism have been condemned by the Holy See even in their so-called "mitigated forms." In the Encyclical *Divini Redemptoris* Pope Pius points out just what must be condemned in Socialism and Communism. They are atheistic and materialistic. They teach the necessity of class struggle and class warfare. They do away with family life as we know it, and give the right to educate children to the state and deny any right of parents in this matter. They deny the individual any rights that do not come to him from the almighty state. Many people take this condemnation to be practically the canonization of capitalism. So far was this Encyclical from intending such canonization that its implied condemnation of liberal capitalism is almost as strong as its condemnation of Communism.

In that same Encyclical Pius XI says: "If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had already been prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. . . ."

In that same Encyclical we find these words: "But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other, so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow. . . . that justice is poorly observed. . . ."

In other words this unequal distribution of wealth is wrong. People are in possession of things to which they have no right by the natural law, and yet they possess them with the blessing and protection of civil law, and as far as anyone can see with the blessing of our system of Ethics as well. Where in our Ethics do we discuss the question of justice involved in a man owning a yacht that took a dozen lifetimes worth of sweat to build, and an estate that is equal in extent to the slum area of a nearby city, in which a hundred thousand human beings are huddled together with everything they can call their own? The Communists are doing something to correct these wrongs. True their system is in itself wrong, but we can't blame the mass of people if they prefer a wrong solution to no solution at all.

We put great stress on the distinction between goods that would be "positively common," and those which would be "negatively common." We put all of the goods in the world, in their primordial state, into the class of "negatively common." This we do in order to have nothing to do with Communism or Socialism. But when we analyze the idea of "negatively common," we find that there is very little thought in it. If it is meant to state that God intended these riches to be used by men, and yet did not designate what goods were to be used by each person, it is a very shallow observation. If we use the term in order to deny that these goods are in any way

"positively common," and this is at least implied, then we are throwing the whole problem of distribution of wealth overboard. Our doctrine on distribution of wealth would then be this: "Grab what you can and hold on to it."

Of course charity would dictate that those who have wealth should give to those who are in want. The point is that not only does charity dictate this; justice demands it. We must do more than tag along with the nineteenth century economics of Adam Smith if we are going to talk about distribution of wealth. Unless we are able to work out some kind of limitation to the amount of natural wealth one individual may possess, and unless we can work out some norm for the state to follow in controlling the distribution of wealth, we might as well save our breath. Just what difference would be evident in the world today, if our Ethics never mentioned the subject of private property is an interesting question. I seriously doubt if the difference would be noticeable.

We have practical problems arising every day—problems like the government seizure of the Montgomery-Ward plant and the coal mines, and tax laws which can set very definite limits to income, in actual dollars and cents. How can we say anything on such problems unless the principles which logically come before them have first been worked out?

Gov. Dewey, in a campaign speech stated that the government at present owns about one fifth of the productive equipment in the country. Is that good or bad? How good or bad is it? Can we prove anything on either side of this question?

The way to work out an adequate Ethical system would be to start with the simplest type of problems, and see what we can do with them. Suppose we were to consider a rather small island, located any place you care to put it. Suppose it is an island quite rich in natural resources, and large enough to support a few thousand families. We could consider such an island in the process of colonization. The first few settlers arriving there would stake out claims wherever they wanted. There would be ample room for everyone, and the idea of "negatively common" goods would be able to handle the distribution of wealth. What happens when all the land has been claimed, and new families arrive at the island? Are they to be turned away? Suppose that the amount of land, and the amount of wealth per capita is still higher here than anywhere else in the world. It would seem as though this island should be open to further colonization. It would seem that these newcomers had some sort of right to use the wealth of the island and make it their own. There is the first and simplest problem of distribution of wealth that can be met. Can we solve it? If we can't, neither can we solve any of the problems that come after it. We should write period, and state very clearly that this is as far as we go.

It might be that this situation demands, according to the dictates of the natural law, that a society of those present be formed which would be called the state. It might be then that this state would have the obligation to see to it that these newcomers received a just share in the natural wealth of the island. But that is going a little beyond the "negatively common" idea, and entering the "positively common" idea of wealth. It would be an admission that private property, at least in the form of natural wealth, can be limited by the mere presence of others who want to use the same natural wealth. Perhaps the absolute idea of private property, i.e., property that is not affected by a social aspect, pertains only to goods produced by the industry of an individual, as in a work of art; or if it can be applied to natural wealth, there may be a very definite limit to the amount of such wealth that can become absolute property.

After this simple problem has been fully discussed and solved, such problems as collective ownership, on a small scale, of natural resources should be taken up; then collective ownership of small industries. At each step the rights of the individual and of the state, and the limitations of each must be clearly delineated. At each step a distinction must be made between what people may do if they wish, and still keep within the bounds of the natural law, and what it is expedient for them to do. It does not follow, for example, that it would be unlawful for them to grow all wheat on a collective farm, merely because they would get less wheat from it (which is unlikely), nor does it follow that it would be less expedient if they did get less wheat, if there were other advantages which made up for the deficit. One of these might be better distribution.

All of these problems are the logical antecedents of problems of national economy such as we have to face in this country today. When all of these antecedent problems have been faced, and the principles that solve them have been found, then and only then can we go to the more complex problems with any assurance of finding a logical answer. When we have enough knowledge to solve national problems we can then go to work on international problems: the rights of nations to the raw materials elsewhere in the world, the rights of one nation of over-crowded population to expand into other territories, the rights of people in these adjacent territories. Maybe after much previous work has been done, there might be a solution for even the European problems. But such solutions are not the kind

that can be dashed off in a few days. An opinion on such problems is easy to formulate, and opinions are given by the thousands. They are as diversified as they are vague and unsatisfying. If men had been working on these problems since the thirteenth century on, maybe we would now have the answers, but at present we haven't them. This is as good a time as we will find to get started on them.

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#### LETTERS TO PRISONERS OF WAR

*The Postal Bulletin* is a periodical which not many Jesuits have the occasion to read. In one of the May, 1944, issues there is an account of the method permitted in writing to prisoners of war and civilian internees held by Germany and Japan. In the June 23 issue there is a second article on the same subject.

In line with the apostolate of writing to our Alumni in the armed forces, Jesuits may be interested in knowing the form and style of letters that make possible their writing to our boys in the German and Japanese camps.

We here at Alma have our plans for writing to our Jesuit Brothers in China.

Alfred G. Playoust, S. J.  
Alma College  
Alma, California

#### WHY THE CHURCH FAILED TO WIN THE AMERICAN NEGRO

Dr. Mordecai Johnson, Negro president of Howard University in Washington, D. C., spoke to our West Baden Community as the guest of the Inter-racial Committee on Monday, November 13. His topic, at our suggestion, was: "The Negro's Attitude to the Catholic Church." What here follows, is more or less a verbatim summary of some of the more striking things which Dr. Johnson told us. It is not a complete account, but substantially accurate.

"I had practically no contact with the Catholic Church until I was twenty-one years of age, but I must say that there was nothing in my training and education to predispose me against the Catholic Church. I have had many pleasant contacts and associations with Catholics like the late Dr. George Johnson of Catholic University and have on my faculty excellent professors in the department of music and mathematics who are Catholics. I recently consulted the Archbishop of Baltimore with a view to establishing a Newman Club on the campus of Howard University. At the election of 1928 I determined not to let religious prejudice dictate to my judgment; I voted for Al Smith. My oldest son came to me some time ago and said, 'Dad, I'm in love with a Catholic.' I replied that in spite of all he had heard about the Catholic Church, one thing should be in its favor: it had produced his sweetheart. I told him how the Church has enriched the human race and I pointed out to him some of the eminent Catholics. I told him that if he wanted to go further he should see a priest. My son and his Catholic wife are happily married and I am a grandfather. I am democratic enough to take my chances on whether or not the grandson will be on our side or on his mother's.

"I have had some acquaintance with Jesuits. Any student of religion must have respect for them, these men who have burned the candles at both ends for The Cause, and whose lives are examples of the power of consecration.

"The subject of tonight's lecture is not well stated. It is no longer possible to speak of the 'The Negroes' Point of View.' Negroes today are varied in culture, attainment, and viewpoints. On any issue you will find many streams of thought among Negroes. You will be listening tonight to A Negro's point of view. I speak not as a Negro but as a Christian. I speak without consciousness of racial differentiation. I have always put the Kingdom of God, through Jesus, as the supreme end of existence, and I subordinate all things to this end.

"The Negro knows that the American community makes an exception in its political and social convictions when it is concerned with him. He is aware of the following things in America: no vote, discriminatory legislation, inferior education (\$7 per year per child in Alabama against \$75 per year for white children). He knows that the doors of some of the greatest institutions are closed against him. He knows that within him there is a growing rebellion against all this and a determination never to compromise with anything that wishes him less than absolute equality of opportunity.

"Discrimination against the Negro began not because of any philosophical doubts about his equality to the white man, but through deliberate and cold-blooded seizure, through slavery. Race superiority is a philosophical after-thought devised by the white man to save face. He knew he would not treat a fellow white man as he treated these Negroes, so to justify his action he said, 'But these are not really men; they are inferior.'

"The Negro knows that his situation in the United States is only a laboratory sample of what exists in Africa, India, Asia. The Negro

knows that a great change is coming in the world. The Mediterranean powers which directed this oppression in Africa, India, and Asia are no longer the leading group of powers. The United States is now the chief power. The second great power is in Asia; it is a nation in which discrimination has become a crime. There is now a tension between this nation and our own. We as Americans and Christians are determined that the center of morality, trade and progress shall not be moved to the East. The United States must commend the doctrines of Christianity to the dark peoples of the world. I believe I am talking to a group of leaders in the greatest twenty years of Christendom. We must succeed and we have only twenty years to do it. The United States must be represented in Africa, Asia, and India by more than a thin stream of missionaries doing good, followed by thousands of other men imposing a ruthless economic and political regime upon the natives. After the next twenty years, those missionaries will be looked upon as advance agents of a country to be feared. If we fail to win, we will have nothing to say if the center of gravity moves to Asia.

"There are many fine examples of Catholic work for and among the Negroes. But in view of your numbers, 23,000,000 members and 18,000 churches, and in view of your tremendous power, you have been disappointing. You have been here three hundred years and have behind you the finest of organizations and the example of noble devotion. To the majority of educated Negroes, however, you simply do not exist.

"You have only 300,000 Negro Catholics. Why? Because you have operated too much on the motive of pity and benevolence. You have appealed to him too little with the voice of inspiring command. You have not appealed to him with the voice of Ezechiel: 'Son, stand upon thy feet.' Your message has been a kind message but a condescending one. Of 300,000 you have lost many. Why? Because of the way you deal with the Negro. You do not meet the profound needs of his soul. You have fed him with the long spoon, with the milk of the word. Men cannot live on milk.

"Of all the Churches you have experimented most with the non-segregated Church. But you have failed because your attitude towards the Negro has been condescending and patronizing. Against your principles you have now set up the segregated Church under white leadership. You have not developed a Negro priesthood. There are hundreds who could go through your seminaries, but they have no aspiration to do so. Yours did not strike them as a vocation worth while for them. In the higher reaches of religion you have committed abortion.

"You have not developed an educated Negro laity. You can not show a single Negro among your members who is in the first rank of leadership. Tell us what you expect of us. We cannot progress if you condescend to us. Tell us the truth and we will measure up.

"You have only one Negro University. You have not encouraged the Negro to rise to your own stature. You haven't got a handful of Negroes in all your colleges; that's not an accident. It's a policy. Unless you change you shall never command our allegiance, much as we may admire individuals among your number.

"You have already been outflanked in the fight for inter-racial leadership. You have been outflanked by the Communists who line up little black and white children and teach them there is only one race: the human race. You have been outflanked by the labor unions. The CIO stands for and behind the Negro because, as Phil Murray puts it, in the lean days of labor organization, no Negro was ever known to have deserted the cause. You have been outflanked by the public schools where Irish, Greek and Negro sit side by side and become team-mates on the gridiron.

"You are scared to death of the Communists because they are 'taking over.' Someone is bound to take over. The door swings one way for the Negro. It swings out of the white world into the black, but not the other way. When you go out to work among the blacks, work on those hinges so that you can carry some Black man through that door who can be associated with you, and, if God wills, take your place."

The concensus of the West Baden audience was that Dr. Johnson had given us a sincerely frank and fearless exposition of his mind and, considering his position and influence, of the minds of Negro leaders. We felt that it was a very stimulating and profitable experience to have heard him. If we hope to work for and with the Negro leaders for inter-racial justice, it is essential that we know their attitude toward us. What Dr. Johnson told us certainly gave us a new, if startling, approach to the problem.

John J. Wenzel, S. J.  
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West Baden Springs, Ind.

#### SOCIEDAD PANAMERICANA

As you are aware, there is a movement under way to bring the Americas closer together in trade and harmony of friendship through an exchange of language knowledge; the Latin Americans learning English, while North Americans study Spanish.

The Division of Inter-American Relations reports that hundreds of

Pan American Clubs have been formed in United States junior and senior high schools as well as colleges. The adult public, however, has not been afforded such opportunities for learning Spanish as are to be found in educational institutions. Throughout South America, hemispheric-minded newspapers and magazines are carrying regular lessons in English.

Although it is not generally known, more than three hundred Spanish and English words are spelled exactly the same. Simple rules for changing the endings of thousands of English words, automatically convert them to Spanish words of similar meaning. It is possible, then, for the average North American, whether of school age or adult years to acquire a rather extensive smattering of the Spanish language with a minimum of study and effort, through learning which English and Spanish words are identical in spelling, and which English words may be readily converted to Spanish by the easy expedient of changing the endings.

The Pan American Society has prepared a free pamphlet which describes the words and endings referred to above. The instructions are available without any charge or obligation whatever, to all North Americans who wish to send for them.

Along with your good wishes for the success of this plan to establish a wider knowledge of Spanish in North America, we seek your cooperation in publicising this free pamphlet offer.

Applicants for the pamphlet on Simplified Spanish, need only to send their names and addresses to: Pan American Society, Box 315, Quito, Ecuador, South America.

The pamphlets were prepared by Professor Señor Don Arturo Montesinos M., especially for free distribution in North America by the Pan American Society through their Quito offices. Señor Montesinos is Professor of English at the Colegio Militar, Ecuador's "West Point."

These pamphlets are not for sale, and the statement: "For Free Distribution in North America," is printed on the covers.

We respectfully request your generous assistance in making this offer known to the North American public. The offer is good through 1945.

Applicants should be patient in waiting for their complimentary pamphlets, since the regular ship mails between the Americas are somewhat irregular during these times. Stamp collectors will appreciate the South American postage stamps which will be placed on the wrappers of the Simplified Spanish pamphlets.

M. A. Alvarez, Secretary  
Pan American Society  
Quito-Ecuador  
South America

#### RIGHT APPROACH

A campaign was initiated recently to enlist the popular American magazines in the interest of the anti-venereal disease movement. The propaganda through these magazines was to be directed chiefly at the armed forces on the principle that they were more likely to read the popular magazines than anything else. Though the campaign does not come out in favor of prophylactics, it still avoids the spiritual and moral angle.

It was the opportunity of the writer of this letter, who prefers to remain anonymous, to get in contact with one of the largest of the regular publishing houses. He suggested that instead of a flat campaign, a more tactful approach should be used. He especially urged points like the following:

1. General advertisements of safeguards might well be in line, such as caution in the use of public rest rooms, the importance of periodic medical checkups though by no means restricted to the social diseases.

2. The magazines used to plug strongly for sound common sense ideals since the boys in the service are fundamentally good in their aspirations. It was time, for example, to glorify modesty. If the wallflower is a wallflower for good reasons, character, fidelity, modesty, and goodness, she will make an excellent wife. The magazines could do a great job playing up the "lady" idea instead of the "dame." The magazines could also offer as the best insurance for a happy marriage, which everyone claims to want, pre- and post-marital fidelity.

The writer found that the popular magazines, when the original campaign was brought to their attention, turned it down on the ground that it was much too hot to handle. A talk which the writer had with one of the important executives in the company was a factor in this decision. He was much impressed with the presentation of the approach which has been indicated in this letter, and felt this much better than a flat and perhaps provocative anti-social disease campaign.

This ready acceptance by a large publishing company of a national viewpoint should be a great encouragement to Jesuits in the ISO work. Frequently a friendly conversation with one of the important men is all that is needed to deflect a movement from unwholesome channels to channels which are correct and in the long run far more effective.

Name signed but withheld  
at request of writer.

# What About These Men?

**T**HIS is going to be a highly controversial article. It makes no pretense to be authoritative. Indeed, it is based almost entirely on my personal observations and experiences. The observations and experiences of others may totally and flatly contradict mine.

If so, I hope they will write and write swiftly.

The fact is, I would not publish an article or discussion of this sort in anything but the *ISO Bulletin*. It would be most unwise to present it in a journal open to public reading. I am not in a position to prove much that I shall simply state. Statistics are wanting. Facts cannot be footnoted with ease and data.

Nonetheless, the article is meant to be honest. I assume responsibility. But I shall be most happy to get refutation, contradiction, the doubt hesitant, the lie direct.

The question before the house today is simply: What's the status of men's religious organizations in the United States?

And, perhaps still further: What is the attitude of men generally toward religious organizations?

As I proceed, it probably will turn out that by men I mean males—clerical, religious, and lay—quite as much the priest and religious man teacher as the layman, the lay youth, and the boy.

Perhaps this goes back to some of the criticism of religion in the services. It is and has always been my reasoned conviction that the armed services are merely a reflection of religion among men in civil life. The military chaplain is not expected to be a miracle worker. He is not supposed to remedy under gunfire or in the bootcamp all the religious defects brought in by the men from civil life. In the pressure of his harassed life, he is not expected to supply both the deficiencies of their religious education and the lacunae in their devotional life. The fear of death may bring to the men a sudden need for God and grace. It does not result in a great infusion of spiritual wisdom. The soldier may want the help of the priest. He does not necessarily suddenly grow to know and love Christ or feel an intense devotion to Mary, as His Mother. He may come to mass more readily, since the fear of mortal sin may suddenly prick his sluggish soul. He does not necessarily become because of that a militant Catholic and an apostle of the Sacred Heart.

**I**SO THE question is not what is the status of men in the Army and Navy and Marines. The question is: What is their status in civilian life?

How about the men's religious organizations in the country?

What do they offer to the men and what do the men bring to them?

Are we satisfied? Have we the need to be self-critical? Can men's attitude toward organization be improved? Should it be improved?

First of all, I am writing for my fellow Jesuits who are doing a great job both in their parishes and their schools. I am personally convinced that Jesuit parishes are doing a magnificently priestly job. Their records of Holy Communions are thrilling. Thank God, our confessionals take a large burden of work off the shoulders of priests in other parishes. Our preachers give time and thought to their sermons; people like to hear Jesuits talk. Some of our organizations are excellent. We have good parochial schools in which many a Jesuit is carrying out his Jesuit tradition of catechism teaching. Our devotional life is often high. Our bookracks are kept alive and inviting. If we go in for novenas, they usually are solid devotions and not mere emotional fluff and excitement, a sort of spiritual raffle with a husband or a better job or a fur coat as the grand prize.

This is said absolutely, with no innuendo toward others. I like the many Jesuit parishes I have visited and in which I have worked. I have never been a pastor, and hence I can say all this without self-glorification.

Our schools are doing an outstanding job. I believe that in generations to come, the growth of the Jesuit University will be regarded as one of the major miracles of the educational world. When I entered the Society back in 1909, there was only one real Jesuit University in the country—St. Louis, just starting its development. During the next few years, farsighted pioneers saw that it was now or never, jumped in, took the gambler's risk, seemed briefly to lose, but won permanently—and we can look across the country today from Fordham to San Francisco, from Detroit to Loyola of the South, and be amazed and happy.

Our colleges grew from outsized high schools—with an important admixture of Philosophy—into high ranking institutions on a real college level.

As for our high schools, they are really a tremendous achievement. It is years since I taught in college, but I should never forget the two college freshman classes I taught; one made up of boys from Jesuit schools; one from the graduates of schools of varied types. I became at that moment a confirmed believer in Jesuit education... and my belief has grown with the years.

Again, I can speak and write without self-praise. I have not taught in a Jesuit classroom since the summer session of 1925.

From the viewpoint of these basic organizations, I am convinced we have done a good job. I believe we have done well by men—for until recent years, our students were all men, and our devotion to the men in our parishes and schools was outstanding.

**B**UT what about Catholic men and organizations, by and large? Again I am writing without innuendo or comparison.

I know of the splendid growth in high schools for Catholic boys across the country. A great achievement. I have personally visited and met the unselfish faculties of many a Catholic men's college, and talked with their student bodies. I have given the student retreat at Notre Dame and admired their great system of frequent communion. I have visited schools like St. Bonaventure's in Alleghany, New York, and admired their spirit.

But I believe that when we come to men's Catholic organizations, we had better all face facts, examine our consciences, and strike our breasts. We have not done well or bravely by our Catholic men's organizations.

I might start by a statement that seems to be equally true of a wide variety of organizations. Men's organizations of all types throughout the world have taken a beating in the twenty years before World War I.

**I**T WAS my opportunity in the early 20's to work with one of the country's big fraternal organizations. I was called in to work out a ritual of initiation for them. At that time, I had to do a lot of consulting on non-Catholic rituals, and met many men high in their management. The cry was the same:

Men's organizations are dead. They have been killed by the movies, the radio, and the automobile.

There is little difficulty in understanding what that doleful yap meant. Most men's organizations had been founded in a time when going to a lodge meeting was a social event. The men had nothing else to do in the evenings, so they went to their lodge.

Suddenly everything changed.

Men had a thousand things to do. They did not need to go to the lodge for an evening's entertainment. They could slip back of the wheel of their car and find fun in a drive, a visit to friends, a roadhouse. They could get into carpet slippers and sit back to listen to a million dollars' worth of entertainment right out of the mouth of their radio set. They could plank down thirty-five cents at the neighborhood theater and see an all-star play that cost the producers five million to bring to that theater.

Besides, all-male recreation was dead.

The saloon became bi-sexual. Women went everywhere. Indeed, they insisted on going everywhere. If their husbands played poker, they either played too or sat in the next room with the other wives and later ate the sandwiches and drank the beer with their men. Men got out of the habit of going places with men alone and doing things with men alone. The women insisted on being included—and were.

So as a result, the fraternal organizations began to see their women's auxiliaries grow larger and stronger than the men's original society. As many women as men went to the Shriners' conventions. The Eastern Star began to crowd the Masons. The Catholic Daughters of America and the Daughters of Isabella actually outnumbered the Knights of Columbus. The Elks were deserted except when they had a ladies' night.

**I**F THE Moose, the Masons, the Elks, the Odd Fellows lost membership and clubhouses, this wasn't entirely due to the depression... it was the falling off of organizations for men. When I was studying the whole question, leaders among almost all those mentioned societies told me dolefully that not more than a handful bothered to come to meetings. The old-timers hung on. New members joined for the advantages in business, for social prestige, for friends in strange cities, but when the gavel rapped for order at the business meetings, when the lecturer rose to speak at the social gathering, they might easily have taken the crowd (laughably so-called) from the big hall into the nearest cloakroom.

Indeed, during that period the wise societies started an altogether distinctive type of meeting... and the societies flourished that adopted it. They argued quite rightly that Luncheon (with a capital L) had become a national American male institution. Men had to eat. They had developed the habit of eating in the company of their fellow males. So the Rotary, Kiwanis, Lions, Masons, Knights of Pythias, Shriners, all started luncheon meetings—where the men could eat, do a little business, meet a few friends, sing a song or two, and be

back to the important job of the day within an hour—or at most an hour and a half.

In New York, one group of writers and executives developed a Three Hour for Lunch Club—but that was a sporadic affair, and never had more than a handful of leisurely men who liked to listen to themselves talk.

Indeed, it suddenly and sharply dawned on American organizers that the American male doesn't like societies, hates to be bored by going to meetings, and balks when anyone mentions the word "organization." The days of the classic American "jiner" was over. Men wore the insignia of societies whose meetings they never bothered to attend. They clung to membership in fraternal groups that merely gave them a wide customers' approach.

But they went to meetings of committees only when those committees had a definite job to do... and did it. They were interested as long as meetings were interesting. They stopped going the minute there was not something to be done right here and now.

**T**HE more you study it, the more you are surprised to learn that American men dodge meetings with a practiced skill and lack of enthusiasm.

Labor Unions find that not one in ten bothers, after paying dues, to attend meetings. At a college convention in the East about two years ago, I challenged the collegians with the charge that none of them belonged to any kind of union. To my surprise about fifty did. They had been obliged to join in order to hold a summer job in a war area. But when I capped my climax with, "Then I challenge you to tell me how many of you ever bothered to attend a union meeting," a few stragglers leaped to their feet. Leaped is the wrong word. They more or less sagged to their feet.

During the same period, though, large groups of people in other parts of the world were going mad about organizations for men. Germany became ruled by a small group of well knit and highly organized men. Every small country of Europe had its leftist groups, regimented, developed down to small groups of tightly joined workers—and its rightest groups—sometimes spectacular, sometimes composed of names on paper. The Communist developed a world-wide organization—closely joined, linked by successive chains, tied across the nations—yet in many places cracking rather surprisingly under the first impact of war.

Now in watching these organizations you notice that they have a new appeal, a new approach, something that makes them seem of immediate value to the members. Let's take the case of a neutral organization that is highly successful—the International Union of Ladies Garment Workers. Here is a bang-up organization. It has its hundreds of thousands of members. Among these, perhaps half are of Catholic extraction. It works. It commands the loyalty of its members. It does things. It gets members and their interest without apparent difficulty.

**L**ET'S see what characterizes this organization—and others like it.

1. It is constantly at the service of its members. It gets them higher living standards. It safeguards their interests.

2. Men and women both belong, and on terms of equality.

3. It has a program that includes—benefits, financial advantages, social life, intellectual opportunities, recreation and sports.

4. It is constantly doing something. It has no meetings for meeting's sake. It has meetings to get things done, to accomplish still more for its members—and through its members.

Now by way of sharp contrast let me take you to the meeting of a once great—and now completely moribund—Catholic fraternal order. I attended a meeting not too long ago.

I was to be the talker, but I had been dragged in at the last minute, and hence no announcements of my coming were sent out.

Approximately thirty men met in a vast, gloomy, dusty meeting hall, meant to seat three hundred. The meeting started half an hour late, held up, I suppose, in the fond hope that perhaps a few more might saunter in. By no fiction could they be said to swell any crowd. There was nothing to swell. The chairman stood and called for order. The chaplain was not there, so I said the prayer. A roll call was read that sounded like that of the Lost Battalion the day after its return. There was no business to be transacted, but they droned through letters sent from the main office, through minutes that recorded solemnly the lack of events at the last meeting, through a fixed order that merely served to emphasize the fact that they had gathered out of habit and with nothing whatsoever by way of excuse.

Then the chairman called on me for my talk. I scrapped my prepared "message" (like all chairmen of all male organizations, he had introduced me by saying that "he was sure I would deliver a tiring message"—I felt like the messenger to Garcia)... and shot my wad. I talked on the ancient slang phrase, "All dressed up and nowhere to go."

Which is what they were... and what they still are all over the country.

**F**OR the successful non-Catholic organizations realizing that the American male has a complete loathing for meetings that waste his time and for organizations that have no program and societies that get men together for Heaven alone knows what lack of reason, have all streamlined their programs. But American Catholic men's societies are flat on their back—all dressed up to go—to the nearest cemetery.

Into our office recently came the young and energetic secretary of a great German Catholic association. He was joining the general exodus. All the young men were leaving; he wanted to leave before they decided to stuff him as a museum piece. "Our society has lost its program; it exists without a purpose; I'm getting out before they start to dust me with the rest of the archives."

Catholic men's societies in the United States are dead—or dying on their heels.

Partly the fault is the times. Partly the fault is the men. Mostly the fault is us—the priest mis-leaders.

**L**ET'S start with Alumni Associations.

During the last lush years of the Boom Era, I met for a series of conferences in New York with a group of fine Catholic graduates. We were all interested in that group of Educated Catholics (they seemed to rate the capital letters) who are Catholic College Alumni. And we felt that such a magnificent body of men could be formed into a great and powerful national organization.

I was convinced that they could. At the time I had some close and very pleasant association with the International Federation of Catholic Alumnae, a great organization of Catholic women that really was going places and doing things. Why not something as fine for the men, I argued reasonably enough.

We met. We put on a great splash at the Waldorf Astoria—a pageant that I wrote for the occasion and that Normal Bel-Geddes was called in to stage. It was a real salute of twenty-one guns. And we were off. Our Federation of Catholic Men's Alumni was on its way.

Only we ran into a little problem of metaphysics.

No chain is stronger than its weakest link. And when it turned out that we were trying to build up a chain out of links that didn't exist at all, or were so weak that they crumbled at the touch, we kinda, sorta lost interest-like.

And that was the alumni situation in every section of the country.

Oh, there were a handful of strong Catholic Alumni Associations; you could count them on one hand. But the rest...

I draw a reverent veil as over the dear departed.

Things have slightly improved since that day...but not much. No, not much. Every so often someone writes to me to demand why we don't do something about a United Jesuit Alumni Association. I groan. I think of a chain in which we might have five strong links and the rest...

My brothers, go ahead; you tell me about the rest.

The plain fact of the matter seemed to be that the Alumni Societies were neither dressed up nor did they have a place to go. They had no program, no platform. A letter to an Alumnus usually was an invitation to a meeting that nobody but the officers ever attended (if they did)... or a reminder that he had not paid his dues for the preceding ten years, that is, since the July after his graduation.

I pause prayerfully while you and I think together what an organization of Catholic college graduates could do... in this country... in every higher walk of life... If:

1. It had inspiring leadership.

2. If it had a real program of interest to men.

3. If its meetings gave those who attended something to do and something to be proud of.

4. If Alumni Associations were Schools of Adult Education... and Centers of Catholic Activity.

**R**EVERENTLY I pause to salute the half dozen grand Jesuit Alumni Association moderators who have been doing beacon-bright works these past years. Regrettably they are largely unknown outside their own circles. In many cases, even their own schools only pay them the oblique tribute of noticing when they are absent from community meals. Maybe they've started something anyhow.

They are not finding many followers.

Catholic fraternal organizations are dead as Tut. One once large and promising Society has been controlled for the past quarter century by a small group who haven't had an fresh idea since Hoover was inaugurated.

They make me think of a dear old Sodality director who once shook his head over his defunct Young Ladies' Sodality.

"I don't know what's the matter with it," he said pitifully. "The young ladies just don't come. And I've got a wonderful group of officers. I've had the same ones for the past thirty years."

Another fraternal organization is now merely an insurance company. It has far less program than the New York Life or the Hartford Fire Insurance Company.

Another, once strong, insists on staying national, when none of the young men even speak the former mother tongue.

Time was when in our Jesuit churches and in hundreds of other parishes we had powerful men's Parish Sodalities. I recall the great Sodality halls of Holy Family in Chicago and St. Francis Xavier in St. Louis, the wonderful Gentlemen's Sodalities of San Francisco and Philadelphia.

Vestiges remain. But in those older days, the Men's Sodalities had programs which they followed. They did charity work. They were the backbone of every parish activity. They had a stiff probation for their members. They had meetings at which business was proposed, discussed in democratic fashion, accepted or something better substituted. They had active committees and sections. They did things.

Gone are the days!

I have the highest respect for the Holy Name Society. It gets men to Holy Communion—as the Men's Sodality had been doing for something like three hundred years. It stages its yearly or semi-yearly rallies and demonstrations which are a flame lighted for the world to see. It works against profanity. It has the devotion to Christ as a central core of its spirit.

But it is not a substitute for the Men's Parish Sodality—which was an organization of the most intense religious life and Catholic activity. It is a mass movement where the Men's Sodality was a group of highly trained apostles.

**Y**ET, though we might easily have put in the Holy Name Society at the Bishops' wish and still kept the Sodality, we Jesuits largely—on a scale that is sometimes paralyzing—gave up our Men's Parish Sodalities. One young pastor recently walked into a parish in which the Sodality had put every member to work along apostolic lines. With a sweep of his hand he abolished them all. I wondered if he had ever heard of loyalty to Jesuit traditions.

The majority of the parish Sodalities for men were not abolished out of deference to the Bishops. We were not ordered to destroy our Sodalities, but to put in Holy Name. A secular priest of my friendship handled that as we Jesuits might have done—and didn't. He put in the Holy Name for all the men of the Parish. He keeps his Sodality as the organization for 125 of his parish's real leaders—men who are his right hand, his apostles, his real workers, the members of his study and discussion group, the captains of his ushers, the lay partners who meet with him every week and do the work of the parish.

No, the Men's Parish Sodality was given up because:

1. Working for men is hard.
2. When men lost their general enthusiasm for meetings that were dull and purposeless, we did not bother to streamline as the Masons and the Shriners did. We quit.
3. We preferred a society that met for Mass and Holy Communion and a smoker once a month to a Sodality that had weekly meetings and demanded time, thought, direction, and guidance from our priest directors.
4. We honestly did not any longer believe that we could ask sacrifice and apostolic labor from men. We left them to the Communists and the labor unions. We turned to the easily organizable women.

**W**ELL, we now progress a step in our discussion.

The National Council of Catholic Women is a magnificent organization. About twelve years ago I attended one of their national conventions. Some two thousand women from all over the country gathered for meetings that had purpose, direction, ideals, work to do.

They were a strong chain built up out of the strong links that are the women's organizations—the I.F.C.A., the Catholic Daughters of America, the Big Sisters, the Sodality of Our Lady, the Daughters of Isabella... and a hundred others.

That same year I attended the national convention of the National Council of Catholic Men. At their most important discussion, addressed by two government officials brought on from Washington, I counted less than thirty men present.

That, like my pitiful Federation of Catholic Alumni, is a chain made up of weak or non-existent links. I marvel at the courage and resourcefulness of the men in the NCWC office in Washington who keep the Catholic Hour going when most of the men's Catholic organizations have simply ceased to exist.

Now what conclusions am I pretending to draw out of this gloomy picture?

It's just about time that we took men and their needs seriously. It's about time we who are supposed to be experts in work for men sat down and did some work on their interests.

I do not believe that men are interested only in athletics. Many a Catholic man's college and high school in America goes on the supposition that this is their only concern.

I believe that if the women are well organized and the men are not, this is not just a matter of lack of interest on the part of the men but of zeal on the part of the nuns who direct the women. That is why so many women's alumnae are magnificent, and so many priests' alumni are dormant or moribund.

Let me take a case in point. Often with embarrassment at Sodality conventions and Summer Schools I contrast the number of nuns, young women and girls present with the number of priests, boys and men. At first I was inclined to blame myself and the Sodality. Not any more. I now know that the proportion of boys to girls and of priests to nuns is higher at our Sodality meetings than at any other type of Catholic meeting held in the country. At meetings of the Catholic Scholastic Press Association, which should interest priests and boys, the nuns and girls consistently outnumber the priests and boys to an appalling degree. This was true at the meetings of the Catholic Drama Conference. That was true when we had youth meetings of the Catholic Rural Life Association.

Yet it is at all those meetings, Sodality and otherwise, that the priests and boys and men present dominate the group. Get them there, and their interest and response is thrilling. But how to get them there? We who happen to be in remote charge must depend upon nuns and priests in direct control. The nuns come and bring their girls. The priests...

Our effort to get boys to our SSCAs is shameless. We give scholarships to men and boys right and left. We seldom if ever give one to a nun or a girl. No Jesuit is ever charged. Seminarians come for half-rate. If a priest is bringing boys, we give a special cut-rate should he find the full fee difficult.

And still...

Yes, and still...

**W**E CATHOLICS are going to face a world highly organized... almost regimented. The Masons have adapted their organization to modern needs. The Communists have organization down to a science. Following the war, the unions will be stronger than ever. The returning soldier will slip into the military groups, whatever they are, that will bid for their loyalty and offer them power.

Men are slow to join—until they are convinced that the society is worth while.

Our Alumni, our Sodalities, our other societies can be made worth while—if we priests care to.

Men hate meetings—unless those meetings have an objective and get things done.

That is why the Communists and the labor unions get a measure of loyalty.

We can make our meetings just as worth while—if through our Alumni meetings our graduates continue to learn, to grow... if the Sodality program of the Semester Outline is not regarded as "too difficult for men" and tossed aside by the directors of our men's Sodalities.

We have to get over a growing despair of men.

Men are generous. Men like to make sacrifices for important causes. Men are realists who demand, "What do I get out of giving my time to this?" Men can be made to enjoy meeting with one another.

But a dead and dull director means a dead and dull society.

Men will not sit around and be bored. You and I won't. Why should laymen.

A society that doesn't know why it is in business had better get out of business before the members let it die of inanition.

Our Alumni and our Sodalities have a business. If they are not doing it, don't blame the men.

Yes, men are a lot harder to organize than women. But once they are organized, they are capable of gigantic efforts.

Yesterday's approach won't do today. If the organizations outside the Church adjusted and adapted—or went into the scrapheap—we'd better meet the demands of the times.

It's possible that within our schools far, far more could be done to train our boys along organizational lines. It is certainly a fact that we must do far more to send our best boys home to work in their parish societies and to revivify the national organizations.

Men are our main job.

I have scarcely given a retreat except to men for almost eight years. I have insisted that *The Queen's Work* be pointed toward men. And you who doubt it are challenged to check through the pages. The only section predominantly female is the news—I cannot manufacture news, nor can Father Lyons, nor Father Walker. And the news of the Sodality world, like the news of all Catholic organizations turns out to be female.

We have a great opportunity before us.

How about some serious thought—and planning—for the organization of the men who fall under our influence?

Can it be done? I believe it can.

Will it? Ah, that's for you to answer.

Daniel A. Lord, S. J.

**Hope Ahoy!** The Anglican leaders united with the English Free Church leaders to demand that the peace after war be free from any tinge of vengefulness. Revenge is not only un-Christian, they maintained, but anti-common sense. . . . Mr. Sumner Welles in a speech that excited considerable interest believes that the military alliance of the United Nations is a poor substitute for a strong union after the war. Military unions, he maintains, invariably collapse if they do not lead to positive war between former allies. The military alliance here and now must, he believes, be translated into a world-wide United Nations organization based on and recognizing the sovereign equality of all nations, including the little ones. . . . The liberated countries of Europe may soon be able to foot their own living costs. The harvests of France will be sufficient to feed the French and the harvests of Norway, Holland and Belgium will be able to take care of most of their own needs. The rehabilitation of Europe may not be as costly a job to America as was expected. . . . The hope against unemployment is based on the undoubted needs that exist everywhere for consumers' goods. For any hands still idle the government is planning a three and a quarter billion dollar road development which will be shared with the states on a 60-40 basis. This money will be spent at the rate of a billion a year. The objective is to build new main highways and farm-to-market roads as well as improve city streets. Also planned by the federal government are new river developments with the Missouri Valley and the Saint Lawrence Waterway competing for precedence. Thus far the political inclination seems to be toward the Missouri Valley. . . . Women workers are already disappearing from the industrial scene at a surprising rate of speed. When war production was cut they were the first to be laid off. Many of them did not apply for other jobs which they could have taken. The new job did not offer the same high wages. The women were trained only for one particular job. The new job offered took too much physical strength. Many women felt that they had done their patriotic duty. A job plus a household turned out to be too much work, and many women frankly admitted that they wanted more time for their children, their husbands, and their homes. . . . A national survey has shown that during the first three years following the War public construction will be undertaken at an average of about ten million dollars a year. Among the projects planned are a three-billion-dollar federal-state highway construction program, a two-billion-dollar waterway improvement program, and a two-and-a-half-billion dollar flood control program. The states and local communities also have plans for construction that will run another seventeen and a half billion, though only one billion and a quarter of this is in actual blueprint. Thus federal, state and local governments will take up much of the immediate unemployment slack. . . . The new legislation which is going to give service men returning to civilian life priorities on building material should have a stimulating effect on their willingness to invest in a home.

**No Other Kind** In *Time's* correspondence column a minister from Iowa writes: "You forgot to mention that the Pontiff (Pius XI) speaks exclusively of atheistic Communism. That adjective, 'atheistic' changes radically the meaning." *Time's* comment was very significant: "Not until some other kind of Communism appears." In other words like the rest of the world, *Time* has discovered that Communism and atheism turn out to be interchangeable terms.

**Good Times at Government Expense** The official White Paper issued by Lord Woolton, Britain's Minister of Reconstruction, presented the first acceptance, by one of the major governments, of a government's responsibility to prevent depressions.

Four objectives are planned for England:

1. Its exports will be greater than ever because Britain was obliged to sell its foreign investments which once on a time had paid for a large part of its imports.
2. Private investment will, as far as possible, be stabilized from year to year.
3. Public works will be adjusted to meet the rise or fall of private enterprise.
4. When private enterprise and investment fall off, the government will tax or otherwise get into circulation the consumer's purchasing power.

The Government confesses itself as quite willing to take action at any sign of an approaching slump.

"We have discarded, and I hope forever," Lord Woolton told the newspaper, "the old theory that you can cure unemployment by deflation, by lowering standards of living. That idea belongs now with the medical theory that you could cure a patient by bleeding him."

**Methodist Crusade** The 750 district superintendents and Bishops of the Methodist Church which met in St. Louis during September came to represent eight million American Methodists. They look forward to a world era in which Christianity will be the dominant factor in the campaign that planned an intensive continuance of their two-year-old crusade for a new world order. They are building up a twenty-five million dollar budget for world relief and reconstruction. Notably "to carry Christian cheer to all prisoners of war including men of Axis powers." They plan an extensive program of missionary work. Quite frankly they faced the responsibility of stewardship, that is, "the Christian's relationship to money." It is their plan to enroll every Methodist layman in this crusade by means of radio, press, books, and booklets, motion pictures, and intensive advertising.

**Politics** The new definition of Politics by the CIO in its *Political Primer for All Americans*, of which two million copies were the advance distribution is rather frightening and certainly significant: "Politics is the science of how who gets what, when, and why." In other words, politics is the science of selfishness. Boss Tweed, the Harding Gang, the carpetbaggers, the denizens of the spoils systems would all give the CIO definition a rousing vote of approval. . . . David Lawrence suggests a constitutional amendment that will permit the recall of the president after two years. This would parallel the responsible ministry system of the British Government and would serve as a check on centralized authority. . . . The triumph of human nature over politics is clearly shown in the fact that though Mr. Roosevelt appointed eight of the Supreme Court Justices, his court turns out to have the greatest record for division and disagreement of any court in the history of the supreme bench. You can appoint a judge, but you can't tell in advance how he will judge. . . . The CIO-PAC picked a hard spot for one of its early political moves. It picked Republican Maine and into it sent 1,300 representatives to ring doorbells in one congressional district. The resulting vote was the lightest in 28 years and the PAC took its first sound trouncing.

**What to Do With Postwar Germany** The proposals of Treasury Secretary Morgenthau demand almost complete reduction of Germany to the status of a small agrarian state. The policy is, according to some of the commentators, "barely above the level of 'sterilizing all Germans'." This policy of bitterness and revenge is hardly in accord with Christian principles, American ideals or with the future safety of the world. . . . The five largest engineering societies of the country are by no means agreed that Germany should be reduced to a state of agrarian primitiveness. The three points which they regard as essential are: The end of Germany's synthetic oil and synthetic nitrogen plants, reduction of steel production by fifty per cent, no more aircraft industry. This is very different from the Morgenthau proposals. . . . The tough unrealists who agree with Morgenthau and who are all for stripping Germany to the bone and letting it starve if it must are incidentally planning the collapse of Europe itself. Before the war seventy-five per cent of the trade of continental Europe was between the nations themselves; about fifty per cent of this inter-continental trade was with Germany. The industries of Europe demand an inter-industrial commerce with Germany, and to leave Germany prostrate and without industries is to leave Europe with little possibility of an active trade that will rebuild the damaged countries. So the United States in its postwar decisions will be faced with a threefold dilemma: 1) It can let Germany die industrially and Europe go down with it; 2) It can allow Germany to rebuild and help it to rebuild the very industries which can easily be turned into the production of war material for a next war; 3) It can help Germany to rebuild but exercise a careful supervision that will see to it that the industries are used for peace and not for war. Among the postwar plans for Hitler is the project to exile him as Napoleon was exiled and hold him up as a living warning to war-makers. . . . Following the war, apparently the American soldier will become the German policeman. It is expected that Allied soldiers will patrol the streets while Allied civilians will be in the courts administering the taxes, the laws for banking, industry, and farm life. German law will give place to a new Allied law and European troops will be forbidden to fraternize with German civilians. . . . Apparently Russia is determined that Germany will supply it with machinery and young German laborers to rebuild its devastated areas. Americans of the more conservative type of view have been wondering how far these young Germans would return to Germany thoroughly indoctrinated with Communism which undoubtedly they would be exposed to in Russia.



**Stateside** When some of us were youngsters all nominations were made by a party caucus, a group of men who met and decided whom the voters would be allowed to vote for. The establishment of the direct primary seemed a great step forward. The voter wasn't only going to be allowed to vote for candidates, but to pick the candidates for whom he could vote. Now New Jersey's governor, Walter E. Edge, says, "The public interest in primary elections has become so apathetic they might as well be abolished." ◀ Georgia barred the Negroes from their right to vote in the recent election. This injustice has resulted in a test case that probably will bring the whole matter to an issue. . . . ◀ In the middle of July we were holding 196,948 prisoners of war in the United States. Some of these men were doing active work. Many of them were just so many more idle hands in the midst of a civilization that knows how to destroy itself but not how to care for its most obvious needs. . . . ◀ One of the most important reasons that kept James Byrnes from the Vice-Presidential nomination was the fact that he had left the Church as a young man. Most Catholics didn't even know it. The politicians were afraid they'd find out. . . . ◀ The average salary of the rural teacher in America turns out to be \$967 which is almost a thousand dollars less a year than the average salary of the teacher in city schools. Compared to the teachers' salaries is the annual wage of the industrial worker which averages \$2,363. . . . ◀ With all the talk about paper shortage, advertising gains in the newspapers run 12.2%; in magazines, 28.5%; in farm papers, 39.9%. . . . ◀ The New York Daily News proudly announced that its world-topping circulation is due to its policy of "America First." . . . ◀ Crop insurance has been much discussed and legislation for crop insurance has been prepared. The drought in large sections of the East has, according to accounts, won new supporters for this new legislation. . . . ◀ The Farm Credit Administration revealed that during the past year one hundred thousand farmers had joined purchasing cooperatives which brings the Consumers' Cooperatives among farmers to a total membership of 1,270,000. During the preceding year farmers' purchasing cooperatives did a business of six hundred million dollars, a sixty-six per cent increase since the war began.

**Shades of Mr. Squeers** The educational program of the Soviet includes the enrollment of 350,000 boys and girls who are being trained for Soviet industry. They will get a special six months' training for jobs in the factory and then will be sent to railroad and trade schools for a course of instruction that will last for two years. During the war 1,880,000 boys and girls were trained for this heavy work and now the program is being developed for peace time. American industry may have difficulty competing with this state-trained and state-organized labor.

**Vale of Tears** The effects of the famine in India will, according to latest reports, be felt for at least five more years. As in the case of all famines, the poor were obliged to kill their farm animals, eat their seed grain and, even the temporarily fed, faced the future almost without hope. . . . ◀ Almost fifteen per cent of the men rejected by the army medical examiners are mental cases. In the Navy the ratio is higher; one out of every three sailors discharged for medical reasons was a neurotic. In our age of greatest medical development we are still seeing a devastating proportion of mental cases, especially among those raised during jazz and depression years. . . . ◀ Another handicap of riches comes in the form of bad teeth. The United States Army dental examiners announce that in Eastern Massachusetts the best teeth belong to the Negroes and the worst to the English and the Irish. The poorer the draftees, the better their teeth were likely to be. . . . ◀ Following the war relief to the world will be the immediate monumental task. By the end of 1942, one hundred and twenty million people in Europe were already in need of relief. After the war another hundred million of the German population will have to be aided. No one knows the amount of relief needed in China. Already over sixty million people are dangerously undernourished in European countries, and the food output in Europe will diminish as the Allied armies make battlefields of the farms. Perhaps as many as eight million people have been transported from the captured countries to enforced labor in Germany. Seven million war prisoners must be returned to their homes. Several million Chinese have been removed from their homes by the Japanese and must be returned. Toward all these unfortunate people the Allied nations and notably the United States must turn in a spirit of constructive helpfulness. . . . ◀ The English are apparently of the opinion that where Negroes are concerned Americans are not likely to be bothered over whether or not their trial is fair. The English newspapers found the trial of a Negro soldier condemned to death on the word of a woman, apparently no better than she should be, no trial of objective fact but of subjective prejudices.

**Burden on Another Back** The Negro in the South is taking part of his problems in his suitcase. . . . for he is in larger and larger numbers just walking out. For the first time in a century, Mississippi now has more whites than Negroes, and is finding that the white man does not much like the necessity of taking up the black man's burdens.

**Good Deal** For once, it seems that the government made a successful financial deal. Years ago, to encourage building, the railroads were given enormous tracts of lands in the West and South. In return half-rate on freight hauled for the government was asked. That was a snap during the peace days. Once war broke out and the haul of government material was far and away the biggest job of the railroads, the companies found they were paying dearly for their grant of often barren lands. One railroad turned back thirty million dollars in a single month to the government, half the value of all the land originally given them. They are clamoring now for freight rates instead of charity gifts of land.

**Piper's Pay Day** Since 1939 the national debt of England has risen from \$33,500,000,000 to an estimated \$93,000,000,000 by 1945. During that same period, the American national debt will have risen from about \$46,000,000,000 to \$250,000,000,000. In other words, England's debt has risen somewhat less than three times and America's over five times. The interest charges on our national debt will run between five and six billion dollars a year. However, practically all our debt is owed to our own citizens while the British debt includes twelve billion owed abroad. Beyond this, the per capita debt in the United States by mid 1945 will be \$1,923; while the British per capita debt will be \$2,022. England is paying off fifty-four per cent of its war time costs out of its current taxes. The United States is paying about fifty per cent, though this includes our Lend-Lease. Tax experts believe that we have now reached a peak of tax possibilities with a postwar tax budget that will run about twenty billion a year. . . . ◀ Germany owes the occupied countries fourteen billion dollars for goods which it "imported." This huge debt is one of the elements which is much confusing the whole question of peace terms.

**Good Will Going** The disagreements between the Allies which are clearly becoming more acute swing around the following factors:

1. The postwar map of Europe about which Russia is determined to say a great deal.
2. The apathy of Russia toward the whole Asiatic war.
3. The conflict along business lines: American business versus methodical British commerce versus the Russian system of state-controlled trade.
4. British business men are all for a postwar revival of cartels which means, of course, practical world monopoly. Against this, the American statesmen are standing vigorously.
5. America is insisting that machinery intended for postwar production is not meant to be Lend-Lease material for Russia.
6. Though a stern peace for Germany is now agreed on by the Three Powers, they are not agreed on what a stern peace really means. To Russia it means four million young Germans helping to rebuild Russia. To America it includes the opportunity for Germany to rebuild itself into some semblance of self-sustaining life.
7. The Council of the proposed League is made up of the Big Four. At present a unanimous vote of four is necessary in order to brand any nation as guilty of aggression. This means that none of the four could ever be regarded as an aggressor, since it would always vote itself as innocent. To this joker in the deck Americans are quite properly disagreeing. Russia insists on retaining it since it remembers its expulsion from the former League when it made war on Finland.

**Reports from U. S. S. R.** David M. Nichol of the Chicago Daily News Foreign Service returning to America reports that Russia is not turning back to capitalism and that any contention that it is doing so is ridiculous. There is no such thing as private ownership for purposes of production, though the profit motive prevails more and more among Russian workers since the Government tends to create larger and larger differentials between the rates of pay for more and less skilled workers. . . . ◀ Eric Johnston, the often-quoted President of the United States Chamber of Commerce, describes Russia as a land where "civil liberties are only a vague promise," and where "if there is any religion, it is the worship of Stalin." He has said, "In my travels I have rediscovered America. Never before did I realize the importance of our freedom, our standard of living, our rights of *habeas corpus*, our Bill of Rights."

**Living Wage** Washington is feeling the strong effort being made to raise the annual salaries of present government officials to a scale where Congressmen would receive fifteen thousand dollars; cabinet officers, twenty thousand, and the same five-thousand-dollar raise would be given to every official now receiving ten thousand dollars or more. Whether or not the inevitable need for executives that will follow the war will withdraw able men from government employment unless their salaries in some way approximate those offered by private industry is a problem the wage increase might solve.

## Getting the Pope's Program Across to the People

by Robert A. Graham, S. J.

A GOOD many Jesuits have not had the chance, even at this late date, to become familiar with the theological and practical import of the seven-point Catholic, Protestant and Jewish *Declaration on World Peace* issued last year. This statement, also styled for brevity's sake "Pattern for Peace," is by mandate of the first West Baden ISO Conference, the chief vehicle for the work of the ISO Committee on a Just World Order. The success and growing importance of the Pattern in the eyes of the hierarchy is evidenced by the appointment of Father Edward A. Conway, of the Missouri Province, to the Social Action Department of the National Catholic Welfare Conference. Father Conway had been the liaison man for the bishops during the negotiations which preceded the release of this history-making statement. His duties will largely be concerned with organizing civic meetings featuring the Pattern, in as many cities as possible throughout the country. In these public assemblies, representatives from all religious groups will unite in proclaiming the moral principles which must dictate the peace.

The growing importance of the Pattern calls for clarification at this time of some recurring misunderstandings. The question is often asked, "Why this seeming departure from the 'Five Points' in favor of the 'Seven Points'?" And, too, many say frankly that they are at a loss to understand these unprecedented civic programs, such as those held in Syracuse, San Antonio, Toledo, Los Angeles and Kansas City, which might seem to them to favor religious indifferentism.

Every educational effort has a double aspect; content and method. The slowness to understand the significance of the Pattern comes probably from the failure to realize that the Pope's program, too, which is educational in the highest sense, has this double aspect of content and method. The content of the Pope's program involves such questions as the sovereignty of God over nations, international institutions, the role of force in world order, etc.; the method, however, is the appeal for the collaboration of all men of good will. For various reasons the content has received the most emphasis to date; yet the method is just as much part of the papal peace program as the content.

As an aid to clarify the method aspect of the Catholic peace program, a timely brochure has been published by the Catholic Association for International Peace, entitled "*The Pattern for Peace and the Papal Peace Program*" (1312 Massachusetts Ave. N. W., Washington 5, D. C., single copy, 10c). This booklet of thirty-two pages has been written by Father John Courtney Murray, S. J., editor of *Theological Studies*, with the collaboration of the members of the C.A.I.P. Ethics Committee (and sponsored, incidentally, by the Institute of Social Sciences, St. Louis University). In this pamphlet Father Murray by-passes the content of the papal program in order to explain the meaning of the collaboration of all men so frequently called for by Pius XII in his war-time addresses.

For there can be no doubt that the Holy Father has addressed his appeals not to Catholics alone, but to all men of good will. The C.A.I.P. pamphlet appeared before the September first address of His Holiness on the fifth anniversary of the war. But certainly the words of the Pontiff on this occasion clearly confirmed the interpretation offered by Father Murray. In union there is strength. The Pope has realized that there is a great fund of moral and religious resources among the peoples of the world. He invokes their indispensable aid for establishing the fundamental religious and moral basis of the new world order. "Viewing the world situation with concrete realism," says Father Murray, "our Holy Father recognizes that Catholic social action alone, for all its intrinsic resources, is simply not up to the enormity of the task that confronts it with frightening urgency. Hence he has characterized this task as 'a universal undertaking for the common good,' requiring the collaboration of all Christendom in the religious and moral aspects of the new edifice."

In order to understand the papal idea of cooperation (which is the method rather than the content of the Pope's peace program), one must grasp its motive, its objective, its bases, the persons to be engaged in it, and the unity which it establishes among them.

The *motive* is compassionate charity. Our concern for the world's woes is an obligatory act of the virtue of charity.

The *goal* is peace, the work of justice. This is a spiritual objective, insofar as it involves a return to the principles of justice and charity; but it remains within the temporal order insofar as it involves man's political, economic and social life in this world. Were it not a spiritual objective, our Holy Father could not authoritatively summon the Church to its attainment. But because it remains within the temporal order and does not extend into the realm of religious worship, ecclesiastical faith and order, etc., he can and does invite the cooperation of all men of good will in its attainment.

The bases of this cooperative effort are four truths of the natural order: 1) A religious conviction as to the sovereignty of God over nations as well as over individuals; 2) A right conscience as to the essential demands of the moral law in social life; 3) A religious respect for human dignity in oneself and in others; and 4) A religious conviction as to the essential unity of the human race. There is, of course, a fuller and more intimately Catholic philosophy and program, which will always remain the basis of distinctively Catholic social action. But these four points provide at least a sound basis for collaboration with all men of good will.

The *parties to the cooperation* are all men who believe in God. The idea is to bring together persons of right conscience and good will on the basis of those religious and moral principles which are the spiritual source of social order and which are held by persons within all religious groups. There is no suggestion of "equating churches" or of countenancing the idea that a man may freely choose from among a variety of ecclesiastical allegiances, as if all were equally valid for eternal salvation.

The *bond of unity* comes from the objective set before the cooperative effort: the establishment of spiritual order, based on belief in God and the moral law, in the sphere of man's material well-being. Because the unity is civic, it leaves intact the uniqueness of the Church as the Body of Christ and the sole ark of eternal salvation; cooperation does not create any inter-denominational unity among "religions." And because the unity is not only civic but spiritual, it forms an effective principle for "a new ordering of private and public life, rooted in the divine law."

How, then, does the Pattern for Peace fit into the Papal Peace program? The Catholic, Protestant and Jewish *Declaration on World Peace* is a concrete realization in the United States of the appeal of Pius XII to "all men of good will." The Pattern was not issued as a joint statement, in the strict sense of the term. It was conceived rather as an identical statement issued simultaneously by Catholic, Protestant and Jewish leaders, with three distinct preambles. The document, however, was released to the whole nation and to all the world, with the full power of an impressive agreement. The Pattern for Peace was, as Father Murray puts it, "a perfectly synchronized three-front attack against all secularist thinking on the problems of peace."

In the jump from the theory of collaboration to agreeing on a workable formula, such as was realized in the Pattern, the bishops of the United States had to be motivated by a two-fold concern. Was there any danger of fostering an indifferentist view of religion? The problem was whether the bishops could stimulate their priests to explain the Catholic idea of collaboration so fully that all reasonable fears of scandal or misunderstanding would be eliminated. At the same time there was that pressing demand of charity to stricken humanity which the Pontiff himself has pointed out.

We can consider that the identical statement, issued on October 7, 1943, with separate preambles for the Catholic, Protestant and Jewish signers, met in all necessary respects the requirements just described. Quite aside from the imposing list of episcopal signers of the statement, the Administrative Board of the National Catholic Welfare Conference, at the direction of the archbishops and bishops attending the annual meeting of the hierarchy, released this statement to the press, on November 13, 1943: "It is heartening to note the wide agreement on the moral postulates of a just peace among religious leaders otherwise divided by the deep cleavage of fundamental doctrinal differences. This significant and hopeful agreement has recently been evidenced in the three parallel statements on world peace issued by the American religious groups. This pattern for peace fashioned on the moral law has attracted nationwide attention, and will, we hope, be carefully studied by all men of good will." At an even more recent date, when the practicability of the Pattern had been tested in several successful civic affairs, Archbishop Mooney, Chairman of the Administrative Board, N.C.W.C., spoke in the Detroit Cathedral, on March 13, 1944, these words of warm encouragement: "Last October, men of authority in widely differing American religious groups with impressive accord gave wide publicity to a pattern for peace which in its every line is in fundamental agreement with the ideas and ideals of the Pope. I commend this statement for study and discussion in our schools, in meetings of our Catholic societies, and in every forum through which public opinion may be enlightened."

The coming months will see increasing activity in all the dioceses. Throughout the country are being established Diocesan Committees on the Pope's Peace Proposals. The impulse for this movement has come from Archbishop Stritch, Chairman of the Bishops' Committee

# High Tariffs . . . and PAC

THE question of high tariffs brought an almost unanimous opinion from the Institute of Social Science. Apparently the economists of the ISS agreed that the high tariff had been and would continue to be a great economic mistake. The high sugar tariff had profited no one except the great Western Sugar Company. The Mexican laborers imported to work in the Colorado beet fields got deceptively high wages that lasted for a brief period of the year. After that they starved.

The case was given of a union which in 1929 manufactured their particular product of which thirty units were exported while for the entire country fifteen units were imported. The union agitated for higher tariff in the hope that the fifteen units would be kept out of the country and their unions would be in a position to manufacture the total forty-five. Instead, the foreign countries built up their own industry, a strong independent trade, stopped importing from the United States and where formerly the unions had manufactured and exported thirty units, their export trade dropped to three. The union by its greed had cut down to one-tenth the actual work of the men in the union.

High tariffs are supposed to exclude low-priced goods. They do, but with the result that Americans pay high rates for goods at home which they should be able to buy more cheaply.

America has not been prosperous because of high tariffs. Our prosperity has been due to our rich natural resources and to our laborers skilled in handling them efficiently. Thanks to these elements we have produced goods for our own use more cheaply than we could import them from outside abroad the resources are few and the skills slow and retarded.

What the country will need to do is not raise high tariff walls, but adjust its industry with an eye to international conditions.

Following the war we will be in a position to produce artificial rubber. But we are also in a position to produce many other things. Certain countries in tropical zones, however, can produce almost nothing but natural rubber. So if we produce the artificial rubber, we put their natural rubber industry out of business. Consequently they have no money to buy our other goods. Our exports fall off. We actually lower the whole standard of world living while we lower our own standard by cutting off an enormous market for our manufactured goods. America could wisely allow others to cultivate their natural rubber while we make those things which we can sell to them for the money that they earn by the rubber which is the only item they can produce.

## Pope's Program

on the Pope's Peace Points. Along with this program goes the Pattern for Peace. For as the pamphlet which occasioned this article serves to emphasize, the Pope's program has not only a content aspect but a method aspect as well, hence its summons to the right-minded people of all humanity. It is the Pattern which is the instrumentality for this aspect of the Papal program.

The Social Action Department of the N.C.W.C. is arranging civic meetings throughout the country, in collaboration with Protestant and Jewish groups, to make the Pattern an effective means for arousing the public conscience in the face of the moral decisions which confront the world today. Politicians and statesmen must be aware of a solid phalanx of all men of good will pressing for a peace based on justice and a recognition of God's supreme dominion. As the *Christian Century* has put it, this agreement on common moral and religious principles is "a tremendous fact which the statesmen cannot from now on ignore."

The part which Jesuits can play in carrying out this program is important, and perhaps crucial. Strategically located in most of the principal cities of the nation, yet centrally organized, and occupying a position of high moral influence, our priests are in a position to help a great deal in getting the Pope's program across to the public conscience. The Social Action Department of the N.C.W.C., through Father Conway, is most anxious to solicit the local support of Jesuits for the civic gatherings now being arranged about the country. Father Conway can be reached at the National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

The Committee on a Just World Order of the Institute of Social Order has been active since its organization in preparing and distributing bibliographical and other material for the benefit of those who are actively interested in peace problems. Greatly increased activity is expected during the second year. The Committee, through its secretary, will be glad to answer any queries or to help in any way it can in promoting the progress of the Pattern. Write to Robert A. Graham, S.J., 329 West 108 St., New York 25, N. Y.

At a later bi-weekly meeting of the ISS faculty and students invited three representatives of the Political Action Committee of the CIO as guests.

Mr. Al Kojetinsky, District Representative of the Steel Workers, Mr. Clyde Hoffstutler, Representative of the Steel Workers of East St. Louis and Granite City, and Mr. Oscar Ehrhardt, Secretary of the St. Louis Industrial Council, had been invited by Father Brown to present their side of the PAC controversy.

The three men made a fine impression with their complete mastery of their subject, their ability to express it in clearest form and the deep conviction that seemed to permeate their presentation. They met difficulties and answered questions with candor and frankness. They seemed to welcome any adverse criticism that could be brought forward by the Jesuit experts. Their presentation of the case could be summarized as follows:

The CIO in its PAC is not thinking of forming another political party. The entrance of the CIO into the political field was not a matter of union choice, but a policy that was forced upon it. The union leaders remembered that after the last war Republican reactionaries took over the country with sad results. They saw a similar trend at present and had taken the field to prevent reaction.

The labor groups believe that during the Roosevelt Administration labor had known great economic benefit. They had organized politically merely to defend and protect these benefits.

They maintained that there had been no labor legislation in Congress until the Roosevelt Administration. No national laws had ever existed under which labor could operate. They feared that the change in administration would end this favorable labor legislation. So they organized to protect the laws already in force.

In defending the gains of the preceding ten years they realized that political means were necessary. But in defending these gains, they hoped to see them extended to many more people. Only by political means could a bloody conflict between labor and industry be avoided.

It was Phil Murray and not Sidney Hillman who is really the man behind the PAC.

But the CIO was not interested in the possibilities of a third party even a labor party.

What the PAC means to do immediately is to inform its members of the records of all important people who apply for public office. The newspapers in their surprised reaction were merely resenting the fact that labor union members no longer depended for their information solely upon the newspaper, the radio, and the small-time politician.

None of the attack had ever been leveled against the PAC's actual program which is presented in a booklet called "The People's Program." The attack upon the PAC was leveled at Sidney Hillman because his long labor connections made him easy to attack.

The objectives of the PAC are: 1. To get out a full registration of all labor members. In times past sometimes only three per cent of a plant even bothered to register. 2. To supply the laboring man with information on the voting record of all candidates.

This meant a program chiefly of education. But the CIO leaders felt that if the labor vote could be systematically gotten out, democratic rights would be protected and the voter would choose his own government.

In 1940 twenty-two million voters failed to vote. This has meant that minority groups were able to control government. It is the minority groups who have protested most vigorously against the PAC campaign. The National Convention of the PAC did not go on record as favoring either the Democratic Party or Mr. Roosevelt personally; what it backed was the philosophy of the New Deal.

One amazing fact brought out by the men was that in the plants not merely was the turnover of labor very rapid, but an enormous percentage of union men, outstanding for their leadership, were promptly grabbed up by management. Over ninety per cent of the original labor leadership in plants in the vicinity of St. Louis now have some kind of job concerned with management.

The PAC was not getting into local politics, but was confining its efforts to state and national politics, and in the case of the state it was interested only where the state officials were involved in national policies. The CIO, its representatives maintain, did not go along with the Communists on anything. The present position of Russian forces in the war make a strong repudiation of Communism less easy. But the CIO vigorously repudiates Communism and has rapidly been cleaning out the Communist element from all the unions in which they held power.

# Publishers' Galley

## Book Digest...

**LITURGICAL WORSHIP.** By Joseph A. Jungmann, S.J., Frederick Pustet Co., N. Y. 1941. \$1.25.

In the last analysis we shall have to say that the Liturgy is the public worship of the Church. It is an act of homage, the fulfilling of our first duty as creatures of God. Hence there stands at its very center the Sacrifice, since it is of the essence of sacrifice to be offered to God in acknowledgment of Him as our supreme Lord.

The necessity of external rites lies in the fact that the Liturgy is not the prayer and worship of the individual, but of the Church. Everything corporate and social among men, must have its visible, sense perceptible focuses in time and space. And when the social work is of a spiritual nature, symbols in words and gestures must be found in which the spiritual content finds its adequate expression.

## II. IN WHOM THE LITURGY IS REPOSED

The Church or the Mystical Body of Christ embodies three main parts which together form the bearer of the Liturgy: Christ, the body of the faithful, and the bearer of the official priesthood.

In Holy Scripture the priestly dignity belongs first and exclusively to the personal Christ. He alone appeared before God in His own right and name with a sacrifice that was His own, that He had not received. Next it belongs to the whole Christ, the totality of those who compose His Mystical Body and therefore share His life and also His priestly dignity. Hence in the first two centuries the words: *hieruus, sacerdos* were employed first for Christ, secondly for the entire body of the faithful. Only later did it become the practice to apply in a special and exclusive sense the word "priest" to the one who properly speaking is the organ through whom the community performs those acts for which a special power is necessary.

The reformers declared a special priesthood superfluous; hence Catholics became skeptical, and confined universal priesthood within definite limits.

However from the earliest days Christian basilicas were divided into presbytery (for the clergy) and nave (for the faithful); and between them stood the focal point of the whole interior: the mensa Domini. This showed that the Christian faithful—unlike the pagan people—were "bearers of divine worship."

## III. TWO TENDENCIES

### 1. The Liturgy in its relation to the beautiful:

Each gift of the material world should be fashioned into its most excellent form and thus drawn up into the supernatural world for the glorification of God.

Historically, the pendulum has swung back and forth between disapproval and utilization of the arts and all that is precious for divine worship. The same is also true in the method of chanting psalms and hymns.

### 2. The Liturgy in its relation to popular appeal:

The Liturgy is concerned with being properly related and adapted to the faithful as a whole—supra-temporal and supra-national. It expresses security, peace, thanksgiving; traits that supersede all national characteristics.

## IV. THE LITURGICAL GROUND-PLAN

### 1. Reading; 2. Singing; 3. Prayer.

Prayer needs preparation. God must first call us to prayer; we reply in the form of song; then, the proper atmosphere having been created, prayer follows.

## V. THE READING

In the non-Eucharistic worship of the ancient Church the main emphasis was placed on the reading. Homilies, Fathers, Acts of Martyrs, Lives of Saints were all utilized. Gradually suitable passages were selected for feasts. The tendency to shorten them grew as individual recitation became more common.

## VI. THE SINGING

An heirloom from the synagogue worship. It was very simple; specifically the popular dialogue chant of psalms. In the fourth century antiphonal singing arose. And now a special choir of singers was introduced. Choirs later became more detached from the faithful and occupied the choir loft where church music was developed. This was praiseworthy but dangerous. For music must give voice to the only prayer of the holy People—which prays and sings in union with its priest—and not merely to that of the individual artist.

## VII. THE PRAYER OF THE PEOPLE

From the heart and soul of the faithful let a flood of prayer surge towards the altar. There the priest takes hold of this great movement of prayer and brings it together in his oration. At the invitation "Oremus" they should utter their prayers of praise, love, and petition.

The Liturgy does aim to assign the Faithful a role of their own, but neither the Liturgy nor history shows that the role of the faithful consists first and last in praying the prayers with the priest, although the uniting of our heart and mind with him is of the utmost importance.

The community's prayers are usually short—sometimes arranged for alternating prayer; or compositions known by all, as the Our Father, etc.

## VIII. THE PRAYER OF THE PRIEST

The Oration is always to be said aloud and in the plural because it is addressed to God in the name of the whole congregation. It is set down in lofty prose which, strictly speaking, is not sung; its melody is rather that of a solemn, majestic declamation.

As to its internal character, being essentially a resumé, the oration seizes upon the thought elements; hence its strong intellectual character, its sober mood and its capacity to pertain to all. It has been truly called "prayed dogma."

From the beginning the prayer of the priest is addressed to God alone. To understand the concluding "through Christ," we must realize what it means to pray "in Christ." St. Paul's pet phrase "to be in Christ" means nothing else but being a branch of Christ the Vine, a member of Christ the Body. Hence to pray in Christ means to pray with the joyful consciousness of belonging to His Body.

It is perhaps not important that the faithful understand the meaning of the individual Oration; what is probably more important is that they become acquainted with the spirit and meaning underlying the Oration in general, the meaning contained in the opening and concluding words; that it is "to God through Christ."

Reginald F. O'Neill, S.J.

## Reviews...

**CLUNY BROWN.** By Margery Sharp. Little, Browne and Company. pp. 270. \$2.50.

Apparently almost any woman that you ask about it, had already read the adventures of Cluny Brown, the parlor maid "who didn't know her place," when they were serialized in one of the women's magazines.

Cluny Brown is a delightful instance of how in the modern day there is no such thing as "one's place." Born into stratified English life she has a zest for living that carries her into the most perilous type of non-adventurous adventures and finally sweeps her off, to everyone's surprise but her own, into exactly the kind of marriage that means endless adventures.

The author, Margery Sharp, has a puckish sense of humor and loves to stand the ordinary situation on its head and make the apparently prosaic creature turn cartwheels.

The possibility of a young woman rising "above her place" is true enough to modern life. But one cannot help worrying at the possibility of other young women following in the footsteps of the unconventional Cluny. An author can take her character safely through perilous adventures. The character in real life might have no such good luck.

Anyhow, the man that she eventually marries is the last man in the world that would guarantee anything in life except adventure. And as a foundation on which to build peace, security, a home and family, adventure had little in its favor.

**THE MAN NEAREST TO CHRIST.** By F. L. Filas, S.J. Bruce. 217 pp. \$2.50. (With index and bibliography.)

It took a young writer to direct his book to the ISO and its social interests. Quite aside from the fact that *The Man Nearest to Christ* is packed with all the things you have always wanted to know about Saint Joseph—his life, the veneration of the Church for him, the growth of devotion to Our Lord's foster father, the truth and the legend you'll also find in the comprehensive Index "Social Order, Topics Relating To," almost half a column of references back to the text.

Mr. Filas is still in his studies at West Baden. This first book is a delightful promise of scholarly and interesting work ahead. But it is far more than just a promise; for the book is a real mine of information about the Patron of the Universal Church.

Daniel A. Lord, S.J.

## Magazines . . .

IN "SOLDIERS WITHOUT WEAPONS," published in the *American Magazine* (June, 1944), Gordon Gaskill, pays a stirring and deserved tribute to the Chaplains. Two sections are particularly significant:

"America's Catholic soldiers leave behind them a trail of impressive charity. By passing a steel helmet around, they often collect amazing sums. In one town they gave \$250 to redecorate the community building, which they had used several times as a church. They raised several thousand dollars for 63 cloistered Benedictine nuns in a Sicilian convent, whose means had been wiped out by the war."

"I shall never forget Chaplain Captain Raymond F. Copeland, of Irvington, California. I ran across him in the office of the chief of chaplains in Algiers. A Ranger battalion had asked for a chaplain several weeks before, and he was pleading for the job.

"The chief of chaplains was doubtful. 'You know,' he pointed out, 'the Rangers especially need somebody very young and active. You're a little old, aren't you?'"

"Captain Copeland, who wears a ribbon showing he was in the last war, replied, 'Yes, but I've lived outdoors all my life, hiking and mountain-climbing. I'm as tough as a man half my age.' He was, too, with a barrel chest and legs like tree trunks. He looked no more than thirty-five, at the most, although he was probably ten years older.

"As I listened, I learned, to my astonishment, that at that very moment those particular Rangers were somewhere in Italy, almost isolated by enemy troops! That didn't worry Captain Copeland.

"I could parachute in to them,' he persisted. I don't know whether he ever got there or not. If he did, I'll bet the Rangers were satisfied. Spirit like that and common danger shared in the cannon's mouth make combat chaplains far more integral parts of their units than is ever possible behind the lines."

Father Copeland belongs to the California Province.

## A Summary of

THE MORALITY OF OBLITERATION BOMBING. By John C. Ford, S.J., *Theological Studies*, September, 1944.

IN GENERAL the term obliteration bombing is used as the opposite of precision bombing in which very limited targets, e.g., factories, airfields, etc., are picked out and aimed at. But in obliteration bombing the target is not a well-defined military objective as that term has been understood in the past. The target is generally a very large section of all the built-up area of a whole city, including residential districts of workers. We have unexceptionable testimony that both the American and British air forces, particularly the latter, engage in this bombing on a large scale.

The obliteration bombing being done by the allies may be defined as: The strategic bombing by means of incendiaries and explosives of industrial centers of population in which the target to be wiped out is not a definite factory, bridge, or similar object, but a large section of a whole city, comprising one-third to two-thirds of its whole built-up area, and including by design the residential districts of workmen and their families.

The moral problem raised by this bombing is that of the legitimacy of a given means in the prosecution of a war presumed to be just. The article does not treat the question from the viewpoint of the individual airman's conscience. In confession pilots and bombardiers can at present be absolved unless they themselves are convinced of the immorality of what they are doing, because there is no authoritative condemnation of the bombing. But actually, the article contends, the rights of innocent non-combatants to life and limb, family and property, are violated by this kind of bombing.

Catholic morality recognizes a fundamental, essential distinction between the innocent and guilty in war, and this distinction is derived from the natural law. Practically, for most purposes, this comes down to the distinction between combatants and non-combatants. The separation of armies from peaceful civilians has been one of the greatest accomplishments of international law. The Catholic view is that natural law makes the same general distinction. But in modern times the distinction itself has been questioned. One Catholic writer insinuates that only infants are innocent in a war like the present one. The difficult question, therefore, is: Who are to be considered innocent non-combatants in a war like this? The majority of Catholic theologians (including the Holy Father) are still convinced that there is a real and practical distinction between combatants and non-combatants based on the idea of innocence and guilt. The difficulty seems to be a certain defeatism on the part of some, which leads them to admit too readily that the problem is hopeless. Since they cannot

draw the line accurately between innocent and guilty they give up and say that practically everybody is guilty. They are misled by total war-mongers into the idea that everyone takes an active and immediate part in a modern war. Thoughts of probabilism, the desire to absolve all who possibly can be absolved, and the patriotic urge to get on the bandwagon and defend one's own country encourage this attitude.

A realistic view of modern war shows that it is not essentially different from previous wars in this matter of the participation of civilians in the conflict. The number of civilians who participate has increased very much, but the main difference is the enormously increased power of the attacking army to reach behind the battle lines and attack civilians whether they are guilty or innocent. A computation of persons in a modern industrial country at war shows that the vast majority of civilians, two-thirds at the very least, have no direct connection with the violent prosecution of the war. Statistics are cited to prove this point. To the question, therefore: Do the majority of civilians in a modern nation at war enjoy a natural law right of immunity from violent repression?—the answer is an emphatic affirmative.

The rest of the article is concerned with showing that obliteration bombing as defined is a gross violation of the rights of these innocent non-combatants. The immorality of the practice would be crystal clear (at least to every Catholic) were it not for the principle of the double effect. The article discusses this principle in detail from the viewpoint of the professional moralist. Indicating the nature of the bombing both from Allied accounts in the press and from official Army Air Force reports, the conclusion is drawn that it is very difficult to absolve the leaders from the direct intent of injuring innocent civilians—especially since terrorization of civilians is an announced war aim of the allied combatants. The testimony of Mr. J. M. Spaight, former official of the British Air Ministry, and ardent defender of the obliteration bombing in his book *Bombing Vindicated* (Bles. London, 1944), confirms this view.

But even if the bombing did not include *direct* intent to injure innocent persons, it is still immoral because no proportionate cause can be assigned to excuse it. In the practical estimation of proportionate cause when applying the principle of the double effect it is fundamental to recognize that an evil which is certain and extensive and immediate will rarely be compensated for by a problematical, speculative, future good. The evil wrought by obliteration is certain injury and death here and now to hundreds of thousands, and an incalculable destruction of property, with the certain disruption of the entire future economy of a nation. The ultimate good which is supposed to compensate for this evil is of a very speculative character—shortening the war, etc.

And even if obliteration bombing really shortened this war and saved some American lives we must still consider what the result for the future will be if this means of warfare is recognized as generally legitimate. It will mean a long step backward in the direction of the immoral barbarism of total war.

That is why the Holy See has continually condemned the excesses of modern air warfare. Many citations from Papal documents are adduced to show that Pius XII would certainly condemn this kind of bombing.

The article concludes: Obliteration bombing, as defined, is an immoral attack on the rights of the innocent. It includes a direct intent to do them injury. Even if this were not true, it would still be immoral, because no proportionate cause could justify the evil done, and to make it legitimate would soon lead the world to total war in its worst sense. The voice of the Pope and the fundamental laws of the charity of Christ confirm this condemnation.

*The Saturday Evening Post* (July 22, 1944), has a very interesting editorial called "Mysterious Maneuver on the Left." It reviews Professor Laski's new book which attributes the success of the Russians entirely to the Communist Party. The editorial reminds readers that if the battle of Stalingrad sheds credit on Communism, then the battle of Britain sheds glory on capitalism. The association of Stalingrad with Communism is "the kind of salesmanship we are accustomed to: breakfast food associated with home-run-clouting right fielders; motor cars associated with Brahms's concertos; razor blades associated with heavy weight champions. It could happen: the dictator who stopped Hitler can stop that depression . . . there will be attention when that average American may seem to be heading straight for it (Communist fold) but in the end he will not go in. In the end, unless we are victims of over-confidence, his gorge will rise at the suggestion that any real or imagined economic gain justifies the surrender of his hard won liberties."

## ISOccasions

THE new projects that are being handled by the ECOM Committee during the present year are as follows:

1. A syllabus for a college course in economics is being worked out by Fathers Hilke and Cahill.
  2. A syllabus for a high school course in economics is being worked out under the direction of Father Lovely and Messrs. Purcell and Jancauskis.
  3. A study of the postwar unemployment problem is moving forward under the direction of Father Wirtenberger.
  4. A study of the present status of private property is being made under the direction of Father McDonald.
  5. A study of the morality of the multiple basing point system is being made under the direction of Mr. Jancauskis.
  6. A study of the economic aspects of Consumers' Cooperatives is being made under the direction of Father McShane.
- Anyone interested in any of these studies is heartily encouraged to cooperate.

The sixteen Jesuits who met with Father LeBuffe at Saint Francis Xavier in New York conducted a spirited meeting on the Sodality program and its influence in the metropolitan area of New York. Special plans were laid for a joint holy hour of all the Jesuit High School Sodalities at Fordham on December 10.

NOW the Xavier Labor School (New York) Catalogue appears in brightly colored lettering.

The text is extraordinarily interesting and makes a direct appeal to the potential student—no fee, a frank compliment to the labor union man, and the promise that the school can make leaders out of the ordinary rank and file.

Even the course of studies is presented in a chatty, informal fashion.

Parliamentary Procedure, New Laws, The History of American Labor, The Philosophy of Labor, Social Problems, Public Speaking, and a special discussion and speaking class for working women are among the courses offered.

Special courses are also given for lawyers who want to study labor law, and for employers who wish to discuss their labor problems.

Saturdays and Sundays are set aside for "Week-ends with Christ the Worker—Retreats."

A list of twenty-nine colleges which are running Inter-American Workshops in collaboration with the Coordinator of Inter-American Affairs shows the following Catholic schools listed: St. Louis University; Our Lady of the Lake College, San Antonio, Texas; and Marquette University. The rest are all non-Catholic schools.

However, where such workshops are being conducted in colleges near one of our Jesuit houses it is possible that some of our men might care to drop in and take part in some of the discussions. The following colleges offer this opportunity to Ours: Claremont College, California; Harvard University, Washington Lincoln School; Columbia University, New York; Mills College, Oakland; Montana State University, Missoula; University of Chicago; University of Denver; University Kansas City; Western Reserve; and Stanford.

The September 15 issue of *Crown Heights Comment* is devoted to the PAC. Father William J. Smith in his usual clear and interesting fashion has presented an excellent case that is concluded with an editorial from *The New Leader*.

Incidentally the Crown Heights Associated Activities is the name that now is placed on their folder announcing their activities for the winter. "Labor Board Activities and Post-War Problems," "Historical and Practical Background of Industrial Relations," "Round Table Conferences for Business and Professional People," "The Common Good and the Nations," and "Information Please—on Current Labor Topics," are among the courses offered. Father Smith himself is handling a special study group on the Papal Encyclicals on Atheistic Communism.

Five hundred persons attended the lecture by George E. Sokolsky, given under the auspices of the Regis Alumni Association in New York. Those who attended received announcements that told of four future lectures that will be given,—two by Jesuits and two by laymen. Four hundred signed up that night indicating their plans to return. Father Gabriel Zema is running a card party to raise \$5,000 for rehabilitation work among returning service men.

Father Dowling's office at The Queen's Work has become a center for a group of young couples who, besides planning for their day of recollection have begun the discussion of their problems.

THE Guadalajara Boys Town was organized in 1934 by the Mexican Jesuits under the direction of Father Cuellar. When the classes were open in 1936 the poverty of the town was such that classes were held in the open air in the lot which had been loaned for the work. The classes grew until in addition to the two hundred resident students another eight hundred came to study at the school. Buildings multiplied and now a fairly large plant houses the youngsters. They have a small swimming pool.

The principles of the school are highly democratic. The boys make their own laws which they administer themselves. A main committee made up of boys handles the discipline of the school.

The boys are taught shoe-making, spinning, machine work of various types, carpentry, printing and agriculture. The school is frankly Catholic in character. Important Catholic laymen have shown the deep interest in giving financial interest to the school.

Both the *Saint Anthony's Messenger* and the *Catholic Digest* have published articles on this Mexican Boys Town and about one hundred Americans have sent donations, but as the expenses are between four thousand and five thousand a month, Father Cuellar has a busy time making ends meet.

The Guadalajara has for its address: Federacion 72, Guadalajara, Jal, Mexico.

Registration was announced as occurring simultaneously in four spots—the Registrar's Office at Xavier University in Cincinnati, and in the offices of the Amalgamated Clothing Workers, CIO, the Brotherhood of Railroad Clerks and the Central Labor Council of the AFL. Father Deters of Xavier University was conducting at the Xavier Labor School a course in Democracy and Labor; Father Hetherington, Father Gray, and Father Dirkeen and a number of laymen are part of this new Xavier project.

Father Lassance is teaching courses on social justice in connection with his religion classes at Marquette University. Recently into our hands came several of his True-False Tests on Social Justice which should certainly be stimulating to anyone who picks up a copy. Perhaps those interested in such texts may be able to get copies by writing to Father Lassance.

*The Rural Life Bulletin* announces that a period of agricultural legislation more sweeping than that of the early days of the New Deal will begin in Congress this December.

LET'S talk about labor... and then let's do something. We begin a new term of our Labor School that was so successful last year. It pleases us to think that old friends will return and that newer friends will take advantage of a very splendid opportunity. This is the pleasant and cordial invitation by which Saint Joseph's College Institute of Industrial Relations, Philadelphia, announces the opening of its next-semester. Labor Ethics and Legislation, Public Speaking, Corrective English, Parliamentary Procedure, Contract Negotiation and Grievance Procedure are the courses offered in the Institute.

"The door is wide open for employer or employees," says the folder.

The registration list this year represents thirty-four different labor unions and over fifty different employing companies. Fifteen of the students are full-time employees of the unions which they represent at the Institute. There are fourteen women on the student roll.

Anyone interested in current economic subjects and books not normally reviewed or presented elsewhere are advised to subscribe to *ISO Ecom News* edited by Father J. C. Baker, Calvert and Madison, Baltimore 2, Maryland. He is also on the lookout for contributors who can send him book reviews or comments on the labor situation as it exists in their section of the world.

Five hundred journeyman electricians entered Marquette University on November 1. This is an arrangement made with the International Electric Workers' Union of the AFL. The course runs for six weeks, eight hours a day on a six-day-a-week program. The project is intended to bring electrical workers of the unions up to date on electrical developments.

A Day of Motivation for Jesuit High Schools is now being arranged throughout the Missouri Province. Father Gerald Ellard who has been conducting these Days of Recollection for years in non-Jesuit schools made them available to Jesuit high schools. The program consists of five conferences explaining the Mass and how to link the Mass with the duties of student life.

# Pattern for Today

By Paul J. Decker, O.M.I.

As we indicated was likely, we have opened the pages of the ISO Bulletin once more to a writer who is not a Jesuit. Father Decker has been doing outstanding work in religious education at Our Lady of the Lake College, San Antonio, Texas. The college now has a most successful and enterprising Cooperative store run by the students, so Father Decker is talking not from theory but from experience.

Jesuit schools in some cases have developed cooperatives for their students. In general they are a long way back of the economic procession. The lead in the Cooperative Movement has been taken over by non-Catholic schools and Catholic schools conducted by others than Jesuits.

We bow respectfully and gratefully to Jesuits who are giving their students a chance to learn Catholic economics and Christian cooperation through student Cooperatives. We can be pardoned the hope that some day every Jesuit school will be able to show efficient student Cooperatives saving the students money and putting Catholic social theory into effective practice.

D. A. L.

**WE HEAR** much today about a pattern for tomorrow. But there is a pattern for today—the Catholic pattern of cooperation in the economic world—which must be put into practice if we are to save the world from chaos. Cooperation is the core of the Catholic way of life; it is through cooperation that Capital and Labor must solve their difficulties. Only the softening effects of the oil of cooperation will ever cause the many wheels of the divergent interests of Government, Business, Labor, Producer, and Consumer to mesh together in peaceful harmony.

One of the easiest forms of cooperation to teach and to live is that known as Cooperatives. The Cooperative Movement must find a place in the curriculum of our Catholic High Schools and Colleges of today. There are many subjects such as economics, sociology, and civics under which Cooperatives could be taught. If the religion teacher is certain that Cooperatives are being fully treated in some other class, then it is sufficient for him to stress from time to time the Christian principles which must inspire the Cooperative Movement. But if Co-ops are not being taught in some other class, then it is his duty to find a place for them in the religion schedule. Here are three reasons why this is true:

## 1. Co-ops Aid in the Development of Character

Character formation is one of the principal aims of teacher, especially of the religion teacher. Co-ops give the student a spirit of initiative and responsibility because the things he handles are his, and the results, good or bad, will be his also. Because the student is dealing with his very own things, his interest in them increases, he takes better care of them, and thus acquires a new spirit of responsibility. Co-ops, particularly Credit Unions, teach students to save and thus react strongly against the danger of inflation, the monster head which rises a little higher each day on the horizon of American economics.

Naturally to run a Co-op successfully, students must use reflection and sound judgment—two necessary ingredients of character formation. Co-ops counteract the danger of the teacher doing too much and of the student doing too little. With Co-ops there is small likelihood of the teacher always broadcasting and the students merely listening in. Any teacher can be proud of the student, who, while in his class, has acquired a spirit of initiative, responsibility, thrift and sound judgment. These are some of the values which students acquire from Co-ops if religion teachers provide the opportunity.

## 2. Co-ops Teach the Student How to Live a Christian Life in the World of Today

Today we complain about the lack of social spirit among our Catholic youth. We say that they are too individualistic and too much "Sunday Catholics." Co-ops are the remedy because they teach students the true Christian social spirit of the brotherhood of man and the common fatherhood of God. Wealthy Joe Smith, by cooperation and daily contact with poor Jim Gonzalez, learns that there are other worthwhile things besides wealth, while Jim finds out that not all the wealthy are "stuck-up" and selfish. Socialite Mary White from her contact with Jane Adams, the treasurer of the Credit Union, finds out that even the so-called "poor trash" from across the tracks can have a spirit of initiative, honesty, and responsibility.

Through actual experience students acquire that spirit of cooperation and of brotherly love so needed in our present-day, cold, pagan world.

Co-ops teach students one way of making the dollar stretch and thus prepare them to obtain later on a decent standard of living which is the crying need of so many workers. Co-ops are also the answer to the modern dilemma of bureaucratic government control or Big Business grab-it-all. No thinking person wants to return to the laissez-faire economy of the 20's and early 30's. Yet who wants the bureaucratic Fascist or Nazi government type of control of all economic life? The only other choice is a wider distribution of wealth to more individuals. This can be done without harm to anyone through the widespread use of Cooperatives. Thus cooperative ownership is one answer to the reconversion problem of our many government-owned factories.

Economic evils often cause moral ones, but with the fear of unemployment and starvation removed from the threshold of their

home, the mother and father of tomorrow can peacefully fulfill the purpose of their state in life and raise many loving children, loyal sons of their Father in heaven, and staunch citizens of their country here on earth.

## 3. Co-ops Help to Bring About International Peace

Pope Pius XII has personally requested all God-fearing men and women to do everything in their power to bring about world peace. The same pontiff has said:

"A firm and steady peace policy toward other nations is impossible without a spirit of peace within the nation which inspires trust . . . two primary elements regulate social life—a living together in order and a living together in tranquillity." (Christmas Message of 1942).

Now what better than Co-ops can teach our students of today, the men and women of tomorrow the art of living together? The fact that they are working together with things which belong to all of them provides the basis for order and tranquillity. Having learned this spirit of "togetherness" with order and harmony on a small, school basis, later they can apply it to a business and national scale. Only when nations have learned how to secure order and harmony in the individual realms of Business, Labor, and Race Minorities, which make up the home of the nation, only then will these same nations be able to work for a peaceful City of the World which will be the temporary home of all mankind. These are some of the principal reasons why the Cooperative Movement must be included in our curriculum of today, and if it is not taught elsewhere then it must be given a large space in the religion class. Some teachers may object that they do not have the time. For something urgent and important one finds the time.

Actually if the repetitions from the grammar school course are cut out in high school, one can find the time without too much trouble. Religion teachers must remember that economic problems are the burning questions of today and the fundamental cause of much of the immorality of long courtships and childless marriages. We cannot hide our heads in the sand and pretend that these problems do not exist or that they will solve themselves. If today a student leaves our Catholic High School or College without having received the Catholic program for our present-day economic evils, then the teachers of that student have failed in one of their essential duties of preparing that child to live a Christian life in the trials and temptations of 1945. Co-ops are not the whole program but they are one of its integral planks.

It should not be necessary to start a new religion course. In fact, generally speaking this would not be advisable. If special religion courses are given on the Papal Encyclicals or on Modern Problems, the Cooperative Movement fits in very well with either course. Co-ops likewise fit in either under the treatise on the seventh commandment, on the virtue of justice, or under the subject matter of character formation. Religion teachers should remember that they must teach the Ten Commandments in such a way that the student not only knows what is wrong but is also trained to avoid the temptations which lead him to wrong-doing. Religion teachers must be positive. They must not only show that stealing is wrong but also show how to avoid the circumstances which lead to stealing.

The course in Co-ops should not only be theory but also practice. A real Co-op should be organized and the students allowed to run it themselves. The scale can be as small as you wish, but let the students have a real, honest-to-goodness Co-op. If they cannot run one while in school under the supervision of the teacher, how will they be able to do so when they leave school?

By offering this training our Catholic schools will be in a position to help the working man and the poorer classes in a substantial, permanent manner. At the same time they will be fulfilling the mandate of Pope Pius XI—"Go to the working man especially where he is poor; and in general, go to the poor. . . . Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundations of the faith and of Christian civilization. Our parish priests, therefore, while providing, of course, for the normal needs of the faithful, must dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church." (*Divini Redemptoris*).

# Questions That Jesuits Have Asked

**T**HE answers given do not pretend to be authoritative but the editor hopes that in some sense they meet the questions. Some of the questions had him stumped and he throws them out with the thought that they may prove stimulating to other Jesuits who perhaps may even want to take time to write answers.

*Has nationalism ever done any good?*

If by nationalism a person merely means the love of one's own country, it has done immense good. If nationalism means the modern tendency to hate all nations but one's own, it is the root of constant evil.

One remembers how Saint Ignatius struggled against nationalism as he saw it growing up in the days following the revolution. He insisted on Jesuits learning the language of the country in which they resided. He forbade any discussion of wars that broke out between the various Christian nations. He established a swift intercommunication between the various nations in which the Society was established. The Curia became immediately international in character.

And it is a great tribute to the Society that throughout its history its Generals have come from a great and wide variety of Christian nations.

*Could someone present a kind of pattern on meeting anti-clericalism among the laity? Let's say that I am out with a group of laymen and they start talking about "that stupid nincompoop Monsignor X." Or that they follow a statement like this, "We don't need any lazy priests telling us what to do," with the dubious compliment, "Of course, I don't mean Jesuits." Whenever it happens in my presence I get furiously mad at them, at myself, and at the whole situation. And getting mad doesn't meet the problem of anti-clericalism. What can be done?*

Those of us who have the good fortune to deal at all with priests come during the course of years to have a very high respect for them. In the relatively regular life which we lead as Jesuits we might do well to pause sometimes to consider the chopped-up, interrupted, almost harassed life which is that of a parish priest. Any of us who have ever lived in a rectory know that the parish clergy seldom have ten consecutive minutes that are their own. The calls to the parlor, the telephone calls, the beggars, the messages from the parochial school, the insistent stream of visitors—most of them sheer time-wasters, the need to look up and copy out records, the constant details of the parish which includes possibly a running-down church, a parochial school kicked to pieces by several hundred youngsters, a parish house with a constant succession of inadequate housekeepers and cooks—all that makes for an extraordinarily interrupted life.

We can look most anti-clericals in the eye with a realization that they themselves know few priests and are glad enough of the excuse to see the worst in them. A really devout Catholic cannot be an anti-clerical. He sees past the human character to the divine vocation, and he remembers that, despite human limitations, the priest was the channel chosen by God for the entrance of His life into the world.

Probably everyone has his own way of meeting anti-clericalism. You can match Monsignor X whom they have been knocking with Monsignor Y for whom everyone has a tremendous respect. You can pick out of the diocesan clergy outstanding men who are doing extraordinarily fine work. It is a good idea to acquaint one's self with the actual financial status of the diocesan priest in the district in which one is working. I usually try when I am giving a retreat to the diocesan clergy to find out what they actually get by way of salary. It is usually edifyingly small. For every rectory that may seem extravagantly outfitted there are a dozen small rectories in both the big cities and the small country towns where the men are living in less than what we would call moderation.

It is well to equip one's self with the knowledge of priests, like one I met in Oklahoma who had built a gem of a parish church, ran a complete parochial school and kept a plain little dignified rectory operating on a gross parish income of fifteen hundred dollars a year. I thought him a miracle worker with finances.

It is a good idea to remind the oversmart critic of just what a seminary training means nowadays from a sheer intellectual viewpoint.

I think we Jesuits are very unwise if we bow and smile smugly when we are excluded from the criticism with the, "Of course, I don't mean the Jesuits." You may be pretty sure that a man who says that knocks us when he gets a chance to. On the other hand we are very wise if without argument or warmth we defend the persons who are attacked. If we cannot, we can always find opposite numbers who could be presented as examples of what is fine and priestly.

Silence in the presence of anti-clericalism is not a very brave policy.

*People are constantly confusing the idea of political equality and economic opportunity with freedom for intermarriage. What can be done to counteract this prevalent feeling?*

How far we can go as Catholics in expressing the real views of the Church on the subject depends I suppose upon our locality. I don't think, however, we should deny the fact that the Church has never legislated against the intermarriage of the races. Isn't there a tradition that during the Roman Republic there were hundreds of thousands of black slaves in Italy? And aren't they supposed to have disappeared with later years and the coming of intermarriage? But the jump from political equality and economic opportunity to intermarriage with the races is not by any means a logical one. Indeed, it would almost seem as if the blend of the blood comes most quickly when there is political inequality and a lack of economic opportunity. Lillian Smith's terrible book, *Strange Fruit*, is the study of the relations of the whites and the blacks in a state in which there is neither political equality or economic opportunity. The races are blending right under one's eyes. The easy aggression of the dominant white makes possible children of colored mothers who blend the blood of black and white in a proportion that has meant the gradual elimination of the black man. In fact many a Jesuit will be acquainted with *The Brown Race*, a rather startling book, the thesis of which is that within a very few years there will be no black race. The brown race is taking its place, and the brown race in time will get lighter and lighter not through marriage, but through extra-marital relations made easy where the white race is powerful and the colored race is politically and economically weak.

Those who know the Negro question best seem to be persuaded that where the Negro groups have political freedom and economic opportunity, they tend to be completely satisfied, to build up their own social life, to marry among themselves and to establish a complete and satisfactory civilization and culture that parallels ours, without any thought of marriage between two races.

I keep wondering if we might not take as our basic thesis: The blend of the blood follows economic and political inferiority. White blood and black blood will remain distinct only when both groups meet on terms of economic and political equality.

*Has it occurred to you that the Holy Ghost in His role as Sanctifier seems to be neglected in the Spiritual Exercises?*

When I was making my first long retreat, as I moved into the Fourth Week I felt myself getting ready for Pentecost and the coming of the Holy Ghost. With something like amazement I discovered that in the Exercises there was no meditation on Pentecost and the Descent. With the years I have come to realize that the Holy Spirit permeates the Holy Exercises. But perhaps some of our Jesuit retreat masters would like to tell us whether or not they have found a way of bringing the Holy Spirit more definitely into many of the meditations.

*Our own Jesuits who are assigned to Negro missions sometimes seem to feel keenly the lack of interest that their fellow Jesuits manifest in their work. They are often socially isolated. They are cut off from the regular Jesuit life. Is it true that if we take up this work we may look forward to a certain excessive measure of loneliness?*

The feeling certainly exists that entrance upon work of this type places a man outside the sphere of interest of his fellow Jesuits. He loses his close contact with them.

Certainly some of the Jesuit missionaries among the colored were the most social men I have ever known. Others became so engrossed in the work that they had almost no time for anything else. During the days when Father Markoe worked at Saint Elizabeth's I recall my constant social visits there and the steady stream of Jesuits who dropped down for the exceptionally good cooking of his colored cook.

Yet if there is a basis in this question, it might be something that the men engaged in the work or those who view it from outside would care to discuss.

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