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Analysis of the Prize-Winning Essays of the Pabst Contest

"Big Name" Schools Dominate Public Policy

by James F. Hanley, S.J.

THE results of the Pabst contest on postwar employment elicited a great deal of public interest. The fact that this essay contest had a first prize of \$25,000, with other awards totaling another \$25,000, made it worth-while for the entrants and good copy for the press. An examination of the winning plans themselves is most interesting to anyone interested in the psychology of public policy formation, and the results are of special importance for members of the ISO, since the plans reveal, on close analysis, a very successful attempt to do what Jesuits have been accused of trying to do for four hundred years—the domination of public policy through institutions of learning.

There are seventeen plans, among the 35,767 submitted to the judges, that deserved prizes. It is an astonishing thing to find that practically all of them are alike. In fact, with the possibility of one rather minor exception, all of the winning prizes were won by plans with the identical outlook in matters of public policy. The booklet in which these plans are printed could well bear the *imprimatur* of John Maynard Keynes on its fly-leaf. Which is to say that these plans all have for their goal an America at full employment through artificial control. The things that were most suspect in the New Deal and the devices that were proved to be most impracticable are accepted as well established instruments of public policy. The Brookings Institution, in a long series of masterful treatises, has shown the necessity of taking into account more than mere price incentives in providing for increased employment. Professor Pegou has demonstrated that theories of high-level, artificially controlled equilibrium contain the seeds of their own destruction. It is an ironic, though not important, fact that the Brookings Institute is not a prophet in its own home town (Washington, D. C.), and it is not a matter of great moment, except perhaps in some common room at Cambridge, that the followers of Keynes have triumphed over those of Pegou in an essay contest. But this is the important thing: the jargon of artificial control has fastened itself on the minds of those in high places in government and education to such an extent that in a national contest of this kind, drawing the best efforts of many capable economists and public spirited men, there is no place given to any view but the one prevailing in our so-called "big name" graduate schools.

What is this prevailing view? Simply this: It holds that in order to obtain efficient functioning of the economy the Federal Government must step in with all manner of stop-gaps and be ready with every species of artificial device, and gather every type of statistic to promote investment, or bring savings up to the level of investment, or reduce them, or prevent a price-inflation, or give an education, or fix a broken arm, or decide who is to run a factory. It is the broad, general view of things. It is the viewpoint that does not view the household, then the industry, then the whole economy; but a viewpoint that takes in the whole economy in one bold, rash stroke. If the plan of public policy advocated by the encyclicals could find a view more opposed to its own, it is difficult to imagine where it is to be found if not in this idea of artificiality so manifest in the winning essays of the Pabst contest. It might be a useful thing to philosophize about the vast errors inherent in these schemes, but no new knowledge would come to light, since the philosophizers would already be in possession of the correct principles in this matter. It would be much more useful to investigate the manner in which this view, so opposed to the basic principles of Christian social theory, came to carry the day in this highly significant competition.

In a contest of this kind the mental outlook of the judges is important. If the judges are themselves known proponents of the premises

adopted by the winning contestants, we are able to conclude that the consistent appearance of this view among the winning essays is attributable to judicial prejudice. A board composed of President Dykstra of Wisconsin University, Professor Mitchell of Columbia University's Department of Economics, President Ruml of the Federal Reserve Bank of New York, and President Whitney of the Brotherhood of Railroad Trainmen selected the seventeen winners from the 35,767 entrants. It is true that two of these men are educators, but neither of these two is a proponent of the view assumed by the winning writers. In fact, the general outlook of all four of these men would lead one to expect an unfriendly court for the Keynesian view, and close investigation into the backgrounds of these men fails to detect any element of prejudice in this regard.

If one would pursue the mystery of these winning essays further, he would be confronted with a most intriguing statistical problem. There were 35,767 entrants in this contest. Of these, seventeen were chosen as outstanding essays on the subject to be expounded. Of these seventeen winners, all—and this to a very great degree—are advocates of artificial control by government intervention. Now, if we use fundamental statistical techniques, we are forced to the conclusion that the preponderant majority of the total of essays entered also advocated such intervention. This conclusion is especially urgent when an examination of the essays themselves is made. None of the winning plans exhibits genius or discernment of a startlingly high order. In fact, it must be confessed that the winning plans proved drab reading to the present writer, and this reaction has its prime source in the trite nature of the reforms and methods advocated—all of them have been explained and advocated before, while many of them have been actually tried and found wanting. It is reasonable, therefore, to suppose that the great majority of plans submitted in this important contest were presented by authors of one mind in regard to public policy. Nothing could be brought forward as more effective evidence to show that the views of John Maynard Keynes have seized the life-line of public policy in the United States. An analysis of the backgrounds and present positions of the winners will bring this out. The following tables are significant in this respect.

a) As to employment	
Government Employees.....	11
Business Men.....	3
University Teachers.....	2
Army Officers.....	1
Total Winners.....	17
b) As to Education	
Graduate Training in Economics.....	14
Undergraduate Training in Economics.....	3
No Formal Economic Education.....	0
c) As to Place of Education	
Harvard-Yale-Columbia-Chicago.....	7
State Universities.....	5
Catholic Universities.....	2
Other U. S. Schools.....	2
Foreign.....	1
Total Winning Essays.....	17

Almost 65 per cent of the winners are government employees. If this percentage figure is weighted to take into account the fact that both the first and second prizes went to government employees it becomes still more important. The individuals who were, in the early days of the New Deal, the objects of caricature and epithets

—“Brainstormers.” “*Frankfurter's Red Hots*”—have arrived at a position of great influence. They are the advisers and aids of the men determining national policy, the moulders of governmental policy. The winners of first and second place are typical. The winner, Mr. Herbert Stein, is only twenty-eight years of age. He is a Phi Beta Kappa A.B. from Williams College and a Ph.D. from Chicago University. His present position is chief of the economic analysis section of the War Production Board. The second award was won by Mr. Leon Keyserling, who is thirty-six, a Phi Beta Kappa A.B. from Columbia University, a Harvard Law School graduate, with further studies in economics at Columbia University. He is General Counsel of the National Housing Administration. The first and second place winners are quite typical of the other government employees numbered among the winners. There can be no doubt that the outlook they represented has a very tenacious strangle-hold on government policy formation. How did this come about? How does it happen that a large majority of key government experts is composed of men holding the same point of view in important matters of social policy? The tables on education and place of education suggest an answer to this question.

In the late nineteen-twenties the school of thought that centers around the British economist, John Maynard Keynes, took unto itself many of the most promising undergraduates in several leading American universities. In the days of depression after October, 1929, these young men, some of the best minds of their generation readied themselves with plans for such policy formation under the tutelage of their professors and patrons in the science of economics. Then, when the time came for a change, when the liberalism of Mr. Hoover gave way to the policies of Mr. Roosevelt there was a group of zealots ready with a program. They were timely, they were enthusiastic, and they alone seemed to have definite plans. Their impact has been of such proportions that today there is none to challenge them adequately, and this state of affairs is brought out clearly in a review of the contestants in the competition considered here. The tables on education of the winning contestants show that, in addition to permeating government, the ideas of this group is dominant in the field of higher education as well. Seventy-five per cent of the winners are from the Harvard-Yale-Columbia-Chicago and State University groups (the winner with foreign education is not used as an element in calculating this average). It is not easy to attribute control of educational policy to any one group of schools, but if it is in the hands of any one group it is the Harvard-Yale-Columbia-Chicago one. If the Keynesian view is dominant in this group, it is likely to be dominant in economic class-rooms all over the country, and Keynesian theory is dominant in this group, a fact almost immediately deducible from the fact that all these winners share that view. The conclusion is given further force by the fact that even the two winners from Catholic universities are advocates of this artificial control.

The outcome of the Pabst essay contest is an important thing in that it exhibits the hold of non-encyclical theory on the public policy of the United States. It is important that Catholic social thinkers, the ISO in particular, and the Institute of Social Studies especially, should ponder the situation well. It is obvious that the products of Catholic colleges and universities have failed to take part in the process of public policy formation. The reason for this is not difficult to discern. The better students in our schools have had no training in these studies. This statement is not incontestable, but it must be admitted if we realize that most of the Jesuit liberal arts colleges are either without any department of economics, or, if they do have them, these are staffed by men who are not adequately trained. This situation is the largest single factor in the present status of Catholic influence in social legislation in the United States, and it is of such a nature as to demand analysis and remedy.

In many Jesuit universities there is a School of Commerce, with a full staff of teachers in economics. In order to avoid duplication of faculties all students in the Liberal Arts colleges of these universities have had to obtain their economic instruction in the commerce schools. This has been a mistake. When a boy is in the Arts college, he does not relish separation from his companions for all his courses in the major subject. Further, the Arts college with no economics department is about the last place on this earth where an interest in economics will be excited. The result is that in these colleges, with the boys with classical training, with minds equipped with the best training in philosophy and literature, the best talent is drained off into other fields and professions. The economics departments in our smaller colleges are notoriously weak. Here too, Jesuit boys who have had classical training fail to appreciate the importance of economic training in the modern American scheme. The result of all this has been a decided lack of good Catholic

Case of Conscience

COOPERATION IN SOCIAL WELFARE CLINICS

By Daniel F. Creedan, S. J.

I.

DAMIAN, A CATHOLIC DOCTOR, has been appointed recently to the office of Public Health Commissioner. Among his various duties is the supervision and establishment of Health Centers and Clinics throughout the State, also the appointment of the doctors to operate them. Since the State law permits doctors to give detailed information concerning methods of contraception, Damian foresees that many of his appointees will recommend these methods, give practical instruction concerning them, and distribute contraceptive literature to all the patients who visit the clinics for this purpose. Damian heartily detests these evils, which he is unable to prevent, and at the same time he is disturbed in conscience and doubts whether or not he may without blame retain the office of Public Health Commissioner.

II.

BERTHA, A CATHOLIC, holds a very lucrative position in a Maternity Health Clinic. In addition to the other duties of her profession she is obliged to take her turn in attending to those patients who visit the clinic for the purpose of obtaining practical instruction in methods of contraception. These patients wish to be supplied with correct appliances and the accompanying materials for use in contraception. They also wish to be instructed practically in the methods of using these materials. Finally they ask Bertha to procure for them the most recent literature on the subject of birth control, which the state supplies either free of charge or at a nominal cost. Bertha is obliged to serve some of these patients every day. The alternative is to relinquish this lucrative position.

III.

IN A CERTAIN MATERNITY HOSPITAL, the young doctors who are known as “interns” are obliged to promise that they will perform all surgical operations and other duties as assigned and ordered by the superintendent. The authorities exact this promise precisely to forestall conscientious objections to assisting at therapeutic abortions, and they make it a necessary condition for admission as an intern doctor in this hospital. Although therapeutic abortions are sometimes performed in this hospital, nevertheless the position of intern is a most desirable one for a doctor who wishes to specialize in gynecology.

Petronius, therefore, a young Catholic doctor, who wishes to be a specialist in this field, signs the above mentioned promise. However, he understands that actually he will never be obliged to perform any action contrary to his conscience. For he hopes that he will be able either to evade an actual assignment to any illicit operation, or in the case of an actual assignment he hopes without difficulty to find among the non-Catholic doctors a substitute to take his place.

Questions:

1. May Damian retain without blame the office of Public Health Commissioner?
2. Is Bertha obliged in conscience to relinquish her lucrative position in the Maternity Health Clinic?
3. Is Petronius justified in signing the promise demanded from intern doctors in the Maternity Hospital?

References:

- Davis, Moral and Pastoral Theology, I p. 351;
 Genicot, I, n. 235;
 Arregui, n. 156;
 Noldin, II n. 122;
 Vermeersch, II n. 128;
 Periodica, XXI (1932) p. 54*;
 Lehmkühl, I n. 820.

- N.B. 1. A Latin version of this case is available on request.
 2. A solution will be printed in a future number of the Bulletin.

economists, with its concomitant exclusion of Catholic social thinking from the realm of American social and public policy. In the light of the encyclicals and the letters of Father General, the decrees of the General Congregations, and the explicit wishes of the Father Assistant such a situation demands immediate remedy. This is the focal point of Catholic participation in the tremendous activities in public policy formation that will characterize our postwar world.

QUESTIONS THAT JESUITS HAVE ASKED

How are we going to convince the Japs and the Germans who do not share Christian beliefs that the new order is desirable or necessary?

To a Jesuit the answer is, I am afraid, we cannot convince them until we have first convinced them of the value of Christianity.

Between ourselves would we be willing to confess to a certain degree of despair over world unity? With a world divided into the most divergent religious principles, with disagreement on such fundamentals as what one means by virtue and vice, it is going to be extraordinarily hard to build a Christian democracy. But there is this to be said: Christianity is persuasive if it is allowed to operate. Democracy would be convincing if it were given a chance to work. Christian democracy, in the sense of rights for all, would have an appeal if it became a defacto condition, which would facilitate later on presenting Christian democracy as a theory.

It may be that if we make the democratic order of things sufficiently attractive, it will be accepted, since it will be clear how much better it is than the tyranny under which men lived in Germany and in Japan.

In giving retreats to non-Jesuits how far do you think it wise to emphasize that what we give are the "Exercises of Saint Ignatius"?

There are certain groups of religious women who regard the Exercises as essential to their own rule. They would feel offended if they were not told that what they were getting was the Exercises.

Yet the Exercises themselves are so arranged that it is possible to give them without ever calling them by name. In fact, in dealing with secular priests the part of discretion is to mention the Exercises as such almost not at all. This would be true if one were giving the Exercises to any other religious Order. Nor do we particularly strengthen our point when, in giving the retreat to the laity we keep harking back to this mysterious thing known as the Exercises, about which the layman or laywoman may know almost nothing.

At the risk of seeming frivolous it would be a little like an umpire stopping a ballgame at regular intervals to announce, "This, ladies and gentlemen, is a game of baseball." If we give the Exercises we don't need to mention them. Certainly we must give the Exercises, but we don't strengthen our hand when we constantly keep referring to what we are giving.

How is it possible for us to prove our support of the Peace Points and to enlist the interest of the laity in them?

When the Peace Points were drawn up it was hoped that they would be merely a point of departure. Sermons were to be preached about them. Lecture courses were to be given with these as a basis. Our magazines and journals were to discuss them. There was place for their presentation in the parish pulpit and in the parish monthly bulletin. There was place for them in our school chapel and in the editorials written by our students in the school papers.

They were to be the subject of our study club discussions, they were to be used in our Sodalities as Father Lyons and Miss Willmann indicated.

Instead of the more or less meaningless editorials in our school papers, the Peace Points were subjects that could be discussed with dignity and purpose. Perhaps the collegiate English contest could center around these Peace Points. The orators and the debaters of our schools could find in them magnificent material. In other words, the Peace Points were merely topic headings that were to be developed according to the talent and opportunity of individual Jesuits.

The Protestants have done a tremendous job. The Jews have brought the subject up recurrently. It is merely my personal opinion that much more could be done by us Jesuits.

Beyond that, though we are by our tradition and our rule restricted in any matter of political action, it is certainly entirely fitting that we call the attention of our people to what they can do along political lines. Father Conway did a magnificent job when he presented the Peace Points to both the Republican and Democratic Conventions in pre-committees. Catholics should let their Senators and Representatives know how we feel about the future peace. A consistent sending to these men of the Seven Peace Points will finally make an impression. At least our Representatives will then know that we are serious in our interest and determined to see Christian principles embodied in the next treaty.

Would you say that international Communism is the greatest threat to the Seven Peace Points?

I hope Father Conway will see and answer this question in expert fashion.

WAS REVEREND MOTHER RIGHT OR WRONG? YOU TELL US

THE Reverend Mother sat across from me in my office and looked at me with a skeptical eye. She had received the letter which we had sent to all the Superiors asking if they would be interested in a conference of Mother Generals to take up the subjects of getting vocations, of training young religious, facing the social future which seems to be open to the Church.

"Just what do you mean to get out of this meeting? Just what can we hope for?" she asked.

I explained the purposes that we had had in mind and that, if such a meeting could ever be held, we would try to realize. Then it was my turn for question.

"Why do you ask in that skeptical tone?" I asked.

"Because," she answered, "it has always seemed to me that you Jesuits are chiefly responsible for the very things in religious women which nowadays you seem to condemn. You blame us for not getting out among the people. You seem to find us too cloistered and retired. You think that the nun of the future must have more intimate knowledge of what is going on and put herself in a position to help the laity. You seem to feel that religious should move out and carry the faith with them among the forgotten and neglected people in our cities and in our country districts.

"Well, whether or not this is true, history seems to indicate that you are the ones who made it impossible for us to do all this." She stopped talking at this point and left me rather aghast. But when I pressed her to continue she went on.

"Practically all the legislation in the Church today of strict enclosure and cloister can be laid to the doors of the Jesuits who in the Council of Trent insisted that these laws be enforced. I can understand that there were abuses in the Church and the nuns were going too far afield from their cloister. But apparently you Jesuits were the ones who put through the laws that closed convent doors tighter than ever. By those laws we are still living today. And if we do not go out among the people, if there are almost no nuns living in rural districts or even working there, if the nuns in the big cities expect the people to come to them instead of going to the people, I am afraid we can thank you Jesuits for having made it so."

I didn't know the answer to that but I saw that she was still in the mood for accusation.

"But it didn't stop there. During the French Revolution you Jesuits, who were then dispersed, helped in the establishment of several religious communities. One thinks immediately of the Religious of the Sacred Heart. Has it occurred to you that those Jesuits created cloistered orders which have set a pattern for the orders ever since? Isn't it strange that even during the French Revolution when people needed nuns who could go into their homes and meet them in the streets, the orders that you Jesuits were largely instrumental in founding turned out to be cloistered and exclusive.

"The most surprising part of it is that you have never been that way yourselves, at least in your great and outstanding men. But you did impose it on us and if today nuns of the world are not doing the jobs you think they should be doing, perhaps you had better stop railing at them in retreats and out and go back to find out how far you are responsible for things as they are."

Once more I didn't know the answer. I am sure there must be historians of the Society who do. I throw out the remarks of a woman for whom I have profound respect in the hope that some explanation or refutation or correction can be given.

Frankly I would like to know what the answer is.

But since following the war the dictatorship that is called fascism will probably largely disappear, the dictatorship that is called Communism will be the only force remaining to counteract the democratic ideas. Even that statement is probably too sweeping. Atheism, either Communistic or fascistic, will oppose the moral principles involved in the Seven Peace Points. And the great ogre of human selfishness will continue to exist and to thump its way even among the nations which pretend to be most democratic.

Undoubtedly it is important in our dealings with others that we have what is called the "know how." We should have the correct manners that mark a gentleman in his dealings with others. Has it occurred to you that we are never told, for example, when and how much to tip, whether a religious gives up his seat to a lady in a crowded car, whether the priest should feel free to start a conversation on a train or in a bus, whether a religious should help a strange woman to carry her bags if he sees that she is overburdened, and things of this type? Where could we go to find out?

I throw this out as a provocative question. Who wants to take over?

VOCATIONAL GUIDANCE IN JESUIT SCHOOLS—A REPORT

By Julian L. Maline, S. J.

TO FIND out to what extent vocational guidance is being provided under Jesuit auspices was the first task assumed by the Committee on Vocational Guidance organized at the West Baden Springs Conference in 1943. Accordingly the questionnaire printed below was

distributed in March, 1944, to the 37 Jesuit high schools and the 19 Jesuit colleges in the United States. Answers came from 28 high schools and 19 colleges. The answers are given in the table below and are keyed to the numbers and letters of the questionnaire.

Questionnaire on Vocational Guidance in Jesuit Schools

1. Do you think that Jesuit high schools and colleges should give their students vocational guidance? (Check one.) Yes..... No.....
 2. What officer (or officers) in your institution has charge of vocational guidance?
 - a. Dean, or Principal? Yes.....
 - b. Assistant Dean, or Assistant Principal? Yes.....
 - c. Student Counsellor (no matter what his title)? Yes.....
 - d. Sodality Director (if he is not Student Counsellor too)? Yes.....
 - e. Other (Name or duties)? Yes.....
 3. How is vocational guidance given? (Check each means used.)
 - a. By individual conferences with students? Yes.....
 - b. By group instruction regarding vocations given by person responsible for vocational guidance? Yes.....
 - c. By group instruction on vocations by representatives of various vocations, v.g., lawyers, doctors, printers, etc.? Yes.....
 - d. By other means? (Describe).....
 4. To whom is vocational guidance given?
 - a. To *all* students in high school or college? Yes.....
 - b. In high school to *seniors* only? Yes.....
 - c. To those only who ask for it in conference? Yes.....
 - d. Others? (Describe).....
 5. Gathering information about the students' abilities and interests.
 - a. Do you make use of standard tests or rating scales to discover aptitudes and interests of the students? Yes.....
 - b. Please name any such tests which you have found really helpful.....
 6. Gathering information about vocational opportunities.
 - a. What services, periodicals, pamphlets, or books have you found helpful in gathering information about vocational opportunities?
 7. If you care to, use the reverse side of this sheet for your comments on vocational guidance in Jesuit schools.
- N.B. Please return this questionnaire by April 8, 1944.

Tabulation of Answers to Questionnaire

	1	1	2	2	2	2	2	3	3	3	3	3	4	4	4	4	5	5	6	7
	Y	N	a	b	c	d	e	a	b	c	d	a	b	c	d	Y	N	a	a	
HIGH SCHOOLS (28 Schools)	26	2	17	6	26	4	2	25	6	18	0	15	10	9	2	6	20	12	11	
COLLEGES (19 Colleges)	16	1	7	2	11	1	7	18	8	9	2	6	0	9	8	10	8	11	11	

Schools Favor Vocational Guidance

The Jesuits high schools and colleges answering were almost unanimously of the opinion that Jesuit schools should give vocational guidance. No other item in the questionnaire provoked as many comments. The head of the one college voting against it quoted from Mark Van Doren's *Liberal Education* in support of his position:

"The most painful single thing about contemporary American education is the system of 'vocational choice' which extends down as far as the high schools. In college this would be an evil, and in fact it is; but even the high school student is nagged until he declares what he wants to be when he grows up. The boy who knows that much about himself is one out of a thousand. The rest pretend they know; and from that moment are channeled toward a life which they may not discover to be the wrong one until they are middle-aged. All men are specialists at last, but there is a time for choice and it is not the time of youth...."

A charter member of the Committee on Vocational Guidance, one interested primarily in high-school students, had this to say about the quotation from Van Doren:

"To what extent do Van Doren's remarks on vocational choice apply to students in our high schools? I think that boys know more about themselves than Van Doren gives them credit for. The

Society draws recruits from high schools. Boys go to Jesuit schools who know definitely that they want to become priests. They were not "channeled" toward the priesthood. Dioceses run preparatory seminaries on the supposition that a number of boys know what they want to be in later life. The time of choice should not be taken away from youth—not even by a Van Doren. Jesuit schools should provide guides to help youth make a wise choice."

A college dean's views were prefaced by the warning, "not for release to *Time*."

"It is my firm conviction that Jesuit schools and colleges—including the writer's—have given far too little attention to this matter in the past. Too often we have resorted to the rationalization that such is not the business of our type of school, that we are not vocational institutions, that the "liberal" atmosphere would be polluted by such crass, mundane considerations. Whatever the value of these rationalizations—and they have some—it is my contention that we are thereby subjecting our students to a distinct handicap in depriving them of a service they might well have had the advantage of, if their parents had not had the staunch Catholicity to send them to a Catholic institution. Neither the eternal values of their religious education nor the cultural value of their liberal education would be dissipated by a little practical consideration of desirable vocational objectives. It might even contribute something of motivation and meaning to the various

courses of the school, though these courses be exclusively cultural. . . . if we could get our alumni in business and professional life to tell us that we are depriving our students of a distinct advantage, with no little detriment to their success in life, then perhaps we might feel there was something to this vocational guidance."

Fortunately one of the questionnaires returned gives us the view of at least one Jesuit alumnus, now a guidance officer in a Jesuit college. He says in part:

"In my opinion vocational guidance is as integral and necessary a part of education at both the high school and college level as is training in character, and so on. Unless and until a person knows what he wants to do in life, and really likes doing it, he is missing an important part of life itself. I do not mean to subordinate the other phases of education—the intellectual, moral, and spiritual—to the vocational by any means; but there is no escaping the fact that for complete adjustment and a reasonable amount of happiness in this life, vocational adjustment is necessary. There are far too many students in college choosing the wrong vocations, and there is far too little effort expended in setting them on the right track."

Who Gives the Guidance?

In its report of 1943 the Committee on Vocational Guidance set it down that "in any institution or organization some one man should be made responsible for vocational guidance, be it the student counsellor, principal, or other person; yet it should be the concern also of all others dealing with the young . . ." Jesuit practice tends to correspond with theory in this regard. In both high school and college the student counsellor most often carries that responsibility; less frequently the principal or dean carries it or shares it with the student counsellor.

How Is Guidance Given?

The best method of giving vocational guidance—by individual conferences with students—is also that reported as most common in both high schools and colleges. In addition, sixty-four per cent of the high schools provide group instruction, too, by representatives of various vocations, v.g., lawyers, doctors, dentists, printers, and so on. A student counsellor in a college who also teaches a class in English described an original approach that is worth reporting:

"I am experimenting with a new plan this year. It happens that I am teaching a class in Rhetoric and Composition. As one of the assignments, each student is writing a sort of novel by weekly instalments, similar in plan to A. J. Cronin's *The Citadel*, in which, with himself as main character, he is exploring the possibilities in some vocational state of his choice. For those who know what they want to do in life, I recommend the choice of their own determined vocation, although I did not insist on this point. At any rate, by way of criticizing plausibility, etc., in the narrative, I am given endless opportunities to stimulate worth-while vocational thinking over the period of a whole semester, and carefully challenged personal constructive thinking on the part of the student himself. That ought to have some good results."

Who Need Guidance

At the 1943 Conference the Committee on Vocational Guidance recommended that "the work on vocational guidance should be begun early, not let go until the years of late adolescence." To judge from the responses received, the actual practice in Jesuit high schools tends to make that provision, for more than half the high schools give vocational guidance to all the students in the high school. The colleges prefer to give it to those only who ask for it.

Discovering Students' Abilities and Interests

More than half the colleges, but only a fifth of the high schools, use standardized tests or rating scales to discover the aptitudes and interests of their students. Apart from the American Council of Education Psychological Examination, there is no one test widely used. "The Kuder Preference Record," published by Science Research Associates, 1700 Prairie Avenue, Chicago 16, is used by two colleges. No other test is mentioned more than once. Other tests recommended were "Men's Vocational Interest Inventory," by Glenn U. Cleaton, McKnight & McKnight, Bloomington, Ill.; "Bernreuter Personality Inventory," Stanford University Press, Stanford University, California; "Strong Vocational Interest Blank for Men," by E. K. Strong, Jr., Stanford University Press.

One dean, very sceptical of the value of these tests writes:

"Vocational aptitude tests I consider useless, and we have given them at great expense and found out nothing that could not be revealed in two or three minutes questioning of a student. Even parents have gone off half-cocked on the subject, do not want

students to continue school if they have no definite objective, which usually means a profession or job. Many of them ask to have their sons given an objective test, as if the answer would reveal something expected of a ouija board."

Information About Occupational Opportunities

Most frequently mentioned by both high schools and colleges as helpful in giving information about vocational opportunities were *Careers Research Monographs*, published by the Institute for Research, 537 South Dearborn Street, Chicago 5. The Institute will gladly send free its sixteen-page *Table of Contents for 132 of the Famous Careers Research Monographs*. The monographs cost seventy-five cents each. Several schools find of great value the nineteen-briefer *Guidance Leaflets*, costing only five cents each, published by the U. S. Office of Education, obtainable from the Superintendent of Documents, U. S. Government Printing Office, Washington 1, D. C. One high school commends the *Occupational Information System* of the Science Research Associates, 1700 Prairie Avenue, Chicago 16, Illinois. For an annual payment of \$17.50 the subscriber to the service receives monthly one copy of each of the following: *Vocational Trends*, *Occupation Reprints*, *Lesson and Discussion Aids*, *American Job Series Monographs*, *Guidance Posters*; each quarter he receives one copy of *Guidance Plans and Methods*; and through the year has available the Associates Limited Research Service. More than one school reported favorably on the guidance material published in pamphlet and book form by *The Queen's Work*.

Periodicals on vocational guidance recommended by the schools are *Occupations*, the Vocational Guidance Magazine, published by the National Vocational Guidance Association, 425 West 123rd Street, New York, N. Y., and *Vocational Trends*, published by the Science Research Associates, 1700 Prairie Avenue, Chicago 16.

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ISO SERVICES

DISCUSSION AND DEBATE

The Question for Today prepared by John W. Magan, S.J., of the Industrial Relations Committee, ISO. This series of current topics for discussion and debate has been prepared for moderators of groups interested in up-to-the-minute questions. The topic headings are: The Closed Shop, Consumers' Cooperatives, Distribution of Wealth, Women Workers, Economic Planning, The Incorporation of Trade Unions, The Wagner Act (N.L.R.A.), Compulsory Arbitration and Conciliation, Relations of State and Industry, Minority Groups in Industry, Labor in Politics, Strikes, Vocational Groups, Family Allowances, Sharing Profits, Management, Ownership.

Each topic is presented under the following divisions: Resolution, Definition, Status Questionis, Suitability of Question, Bibliography.

Copies to Jesuits, free; to others fifty cents a copy.

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Sermon Outlines

A Program of Sermons for Parishes by Paul Palmer, S.J., Anthony McMullen, S.J., and Harold Folser, S.J. A series of twenty-three outlines on the Sacraments presented under the following general headings: The Sacramental System; Spiritual Childhood and Adolescence; Spiritual Nourishment; Death and the Constant Resurrection; Preparation for Eternal Birth; Physical Growth of the Mystical Body; Spiritual Growth of the Mystical Body; The Perfection of Living.

Sermons on the Social Order by John P. Delaney, S.J. The outlines present the principles of Christ, sole basis for happy human lives, applied to all spheres of life—individual and social, private, public, national and international.

Sermon outlines free to Jesuits; to others, one dollar a copy.

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BIBLIOGRAPHY

A Partial Bibliography of Background Material for the Uninitiated who are interested in the Labor Movement, Industrial Relations, Labor Problems, etc., compiled by C. A. Eller, S.J.

Social Worship Bibliography prepared under the direction of Gerald Ellard, S.J.

References for an Eight Day Retreat issued by the Retreat Committee, ISO, under the direction of Louis A. Wheeler, S.J.

Copies of bibliography, free.

ISOccasions

JOHN CARROLL UNIVERSITY has been carrying out a unique program through its Postwar Committee. Briefly the story of the Committee is this:

Over two years ago the Universities Committee on Postwar International Problems asked **Father F. E. Welfe** to form a cooperating committee at John Carroll. This Committee met three times, sent in three reports on problems that had been submitted to it, and then broke up. There were too many difficulties of schedule with the Navy at that time. Then after a lapse of ten months, **Father Welfe** succeeded in rounding up an interested group made up entirely of faculty members. Since June they have been meeting once a week.

The first report was on "A Design for a Charter of the General International Organization" which the central committee had submitted for comments.

This report was so worthwhile that copies were sent to the Secretary of State as well as to the Ohio Senators. **Father Graham** asked for and distributed two hundred copies.

Then a schedule of lectures was given by the Committee in eight successive weeks; among the subjects discussed: "The Latest Plan for a General International Organization," "The Papal Peace Program," "Constitutional Aspects of American Participation in a General International Organization," "The Relation Between the General International Organization and International Law," "The Reconstruction of Industry in Postwar Europe," "The Fate of Minorities in Postwar Europe," "Russia's Foreign Policies."

Dr. Gavin's lecture on the Papal Peace Program was such an excellent production that he is giving eight lectures on this subject alone during the course of the present semester.

The Committee then brought out an outline to guide their debates on the subject of compulsory military training.

All these have been mimeographed and can be secured through **Father Welfe** of John Carroll University.

From West Baden came the answer to Professor Carlson's un-scholarly attack upon religion that caused so much excitement when it appeared. **Mr. Frank Filas** wrote the answer in *Our Sunday Visitor*. **Dr. Carlson** received at least fifteen marked copies which shows that people watch for the answer to attacks on faith. **Dr. Carlson** wrote **Mr. Filas** and said equivalently that he took full responsibility for all possible errors in his speech. He thought he had made it plain that he applied the scientific method to all fields of man's experience, including the emotions of religion. This, he said, was clearly rejected by **Mr. Filas** as "I well knew fifty years ago when I gave much attention to religious philosophies." Evidently **Dr. Carlson** solved the whole problem of religion and science when he was still in his teens—a precocious youth.

"The Hands of Christ—The Vocation of the Jesuit Brothers," is another answer to our plea for books on the life of the Jesuit laybrother.

This booklet for which **Mr. Neil G. McCluskey** and **Mr. John R. Shepherd** of Mt. St. Michael's are largely responsible, is a magnificent job of pictorial presentation. It tells the story in action pictures, many of which give no suggestion of being posed. The text is just enough to carry the pictures in logical sequence.

Although this was gotten out expressly for the Oregon Province, Jesuits everywhere will want to see and use it.

ISO News, Number I, Volume 1, is **Woodstock's** own within-the-family news sheet. It is most reassuring to know that the seven committees are at work and are keeping the whole community posted on what's going on. The committees are: Retreats, Labor, Publicity, Interracial, Sodality, Catechetics, and Missions.

We note that **Father Gannon** preached the Thanksgiving Day sermon at the Pan-American Mass in Saint Patrick's Church, Washington. His subject was "Atheism, the Real Enemy of Democracy." He also gave the closing address at the International Business Conference in the Waldorf Astoria Hotel before the delegates of fifty-two nations.

The Northeastern Pennsylvania Chapter of the American Association of Social Workers elected **Father Gallery** Chairman of the chapter. He was also elected to the Board of Directors of the Pennsylvania Welfare Association of Region Nine for the coming year.

Father Wideman of Loyola in Chicago is elected President of the Chicago Catholic Science Teachers' Association.

Georgetown University Law School is represented in the new United States Congress by fourteen of its Alumni, four of whom are Senators and ten Representatives. The Senators are **Bankhead**, **Chavez**, **O'Mahoney** and **Meade**; the Representatives are **Clason**, **Hall**, **Hare**, **Harness**, **Hart**, **Johnson**, **Kilday**, **Simpson**, **Thom** and **Walter**.

The International Relations Club of **Loyola College, Baltimore**, was represented by ten students who took part in the discussions of the Middle Atlantic International Relations Conference at **Marywood College**.

Since **Father Edward Conway** has been connected with NCWC in its peace activities, his weekly column syndicated through the NCWC is being sent to twenty-five Catholic newspapers. A letter from **Stettinius** to **Father Conway** expressed his "deep appreciation for your contribution to the understanding of the Dumbarton Oaks Proposals." **Father Conway** had been analyzing them in the light of the Pattern for Peace and the Bishops' Statement.

The Oregon Jesuit calls attention to the fact that in September, 1944, **Jesuit Alumni** in the armed service totaled 92,989 or enough for approximately six and a half army divisions. Of these 1,805 had received decorations and 1,231 have given their lives for their country.

Holy Cross College is giving a course in postwar problems, both international and domestic which is a collaborative course presented by the Departments of History, Economics and Sociology. The class is kept small and is conducted as a seminar.

THE International Federation of Catholic Alumnae, the Maryland Chapter, invited **Father Joseph T. Clark** of Woodstock for their November lectures on Christian Life, Love and Marriage. **Father Clark** lectured on: "The Secret of Christian Life," "The Character of Christian Love," "The Structure of Christian Marriage" and "The Christian Life of Love in Marriage."

Very wisely, for all his lectures he distributed a comprehensive outline of his talk so that the lectures took the character of a classroom instruction and not merely an oratorical presentation of an interesting subject.

Especially full was his lecture on "The Structure of Christian Marriage." Indeed, he went into detail into the motives and purposes of marriage, marriage as it exists in nature and marriage as it is influenced by grace, the Christian marriage in structure, with a great deal of the theology of the Sacrament of Marriage; and the essential characteristics of Christian marriage.

One thing that appealed very strongly to the audience was the idea of a genuine and worthy family altar shrine. In the same way they were deeply impressed by the possibilities of the Family Retreats.

Father Clark was fortunate enough to have a stenographic report made of his lectures. This he hopes to rebuild into a book. So he is very anxious to get comments, suggestions and criticisms from other American Jesuits on what the book ought to contain.

Of special interest was the small card, "Catholic Ideals on Marriage," printed by the Catholic Truth Society of Portland, Oregon. This was given to all those who attended the lecture. So was the prayer for the Consecration of the Family to the Sacred Heart issued by the Apostleship of Prayer of New York.

The Saint Ignatius Alumni of Chicago is now being sent out extensively as a means of keeping the old boys in touch with each other and the school in touch with the boys at the front. In mimeographed form it turns out to be an extremely newsy sheet that must be fairly devoured by old students. The editor, **Father Bilstein**, has adopted the wise policy of names, names, names.

Two more Latin American Jesuits have joined the number of those who are now taking their scholastic study in the United States. **Mr. Odilo Jaeger** of Brazil and **Mr. Orlando Sacasa** of Nicaragua are in their studies at Mount St. Michael's.

Father William J. Murphy, President of Boston College, has been named a member of the Advisory Board to the House of Representatives Committee on Education.

Of the two hundred and eleven registered students in the **Xavier University Labor School of Cincinnati**, two have their Master's degree, twenty are college graduates, and over fifty per cent are high school graduates.

CHRISTIAN Social Thought from Christ to Pius XII is the sweeping title of a seminar at the St. Mary's Theologate under the direction of **Father Augustine Klaas**.

Unlike many seminars of this kind, which are pioneering enterprises, this group presumed the spade work. The majority of members already had background work in history at St. Louis University (half of them have completed their Master of Arts degree in that subject) and selected topics in which they were especially qualified.

Some of the subjects treated are: "The Social Achievements of Monasticism," "The Medieval Guilds," "The Social Thought of St. Thomas and Suarez," "The Career of Bishop von Ketteler," and "The Encyclicals of Leo XIII and Pius XI." Mr. Richard Porter led a very interesting discussion of the teachings of Heinrich Pesch, which was climaxed by personal recollections of that great expounder of Christian social thought given by **Father Joseph Spaeth**.

Crown Heights Comment comments on the fact that Nicholas Murray Butler whose Columbia University was the center of progressive education now comes out strongly against it. President Butler calls it "a reactionary philosophy," a "preposterous doctrine." He wonders "how it ever got a hearing among intellectual men... when the effects are evident in the reports of undisciplined youth." Dr. Butler summarizes the student's part of the program in this way: "He must be asked to do nothing which he does not wish to do. He must be taught nothing which he does not choose to learn. He must not be subject to discipline and sound morals. He must be let alone to do what he likes in this amazing twentieth century in order that what has been called his individuality may grow naturally and without guidance or discipline." Dr. Butler violently objects.

Final registrations at **St. Louis University** in this critical year when Negro students were first admitted shows an increase of seventeen per cent or 678 students over last year. The total enrollment is now 4,684. Seventy-six colored students were admitted of whom seventeen were men and fifty-nine women. The distribution of their colored students ran twenty-five graduate students, twenty-five in the University College, twelve in the School of Nursing, seven in Commerce and Finance, and seven in Arts.

The announcement of the Hazleton Labor College in its own news release was most promising. The sessions were scheduled for the Knights of Columbus Hall in Hazleton, Pa. Msgr. Denis Kane of St. Gabriel's Church was scheduled to welcome the group. Mr. Thomas Kennedy of the United Mine Workers; and Mr. George I. Puhak, a member of the Hazleton faculty; and Mr. Martin F. Brennan of Provisional District No. 7, United Mine Workers, were on the program.

Father Andrew P. Maloney, Director of the Catholic Charities, was scheduled to give a brief review of Hazleton College. After that the discussion was taken over by **Father J. Eugene Gallery**, who is the Director of the school.

The Juniors at Los Gatos had a suggestion from **Father Odou** of organizing a Jesuit Answering Club. Members of this club pledge themselves to answer all mail six hours after being received. **Father Odou** believes that a tradition of this sort would be started in the Assistency.

Marquette University's Labor School is now in its fourth year of academic activity with one hundred students enrolled. The school, under the direction of **Father Divine** leads to a Certificate in Labor Leadership.

A PARAGRAPH from the Xavier X-Ray of Xavier Labor School is worth quoting verbatim.

"We were up at **Father Murphy's** class the other evening. "We were discussing just one question 'Does a working man do an honest days work.' A completely sincere and frank discussion took place, and when one man asserted that even the veriest loafer could say that he did, because management was not honest with him, a storm broke loose. In his plant, there had been 600 bookkeepers till the Company installed International Business Machines. (Incidentally, very little money is saved to the Corporation, because these machines are leased by IBM at a very high rate). Now, 200 girls insert cards and the bookkeepers are no longer employed by the Company. 'Will you tell me that I am soldiering on the job, if I do all that I reasonably can to preserve the jobs of myself and of other men? Can a machine drink milk? Does a machine go to the movies? For the life of me, I cannot translate machines in terms of meat, and home and children.' 'You would stop progress,' objected another member of the class, 'Would you prefer the rickshaw to the subway in New York?' No final answer was come to, but we'll tell it when we hear."

The Jesuit Missionary, a four-sheeter in two colors is the Bulletin of "The American Jesuit Missionary Association" and the Mission Committee of the ISO. Volume I, Number 1, is in the same inimitably readable and attractive style that characterizes *Jesuit Missions* which is, of course, sponsoring the publication. Incidentally we note with real satisfaction that *Jesuit Missions* has reached its 94,000 subscribers and is heading rapidly toward a 100,000 circulation.

Life and Land, the bulletin from the ISO Rural Life Committee is in Volume II, Number 1. Among the bits of news it contains are: Woodstock is making a study of rural life and education. **Father Murray's** Credit Union in Pueblo, Colo., now has assets of \$18,000 and makes loans ranging from \$10 to \$1,000. **Father McKenna** of Ridge, Md., announces that his Credit Union is working splendidly.

Jesuit Fathers White, Meehan, and Adams, are on the circuit of Summer Schools and Institutes, which thousands of teaching Sisters and priests attended.

The Adult Education Program of the University of Detroit has been made the center of campus life. Among the subjects given are: Safeguarding Mental Health, by **Father Hugh O'Neil**; The Philosophy of Life, by **Father Peter E. Nolan**; Current Trends in Fiction, by **Father Hugh Smith**; Organizations and Programs of Philosophical Thought, by **Father Remi Bellperch**; What Catholics Believe and Why, by **Father Francis M. Wilson**; How to Enjoy Grand Opera, by **Father John F. Quinn**; and Moral Problems of Today, by **Father Vincent Brennan**.

FATHER DROLET of New Orleans has, we learned from associates, been fighting an uphill battle for a long time for the cause of an honest trade union leader. According to *Crown Heights Comment*, "the issue revolves around a political henchman of Harry Bridges' who took over the union of an upstanding colored leader. The case is in the courts and **Father Drolet** needs financial help that justice may triumph. In the South communists are not welcome, but when a Red runs up against a colored boy in that section, it isn't too certain that sympathy would not lean toward the white man, even though a communist." **Father Drolet** who is at Saint Mathias Church, 3924 General Taylor St., New Orleans, La., would be glad of sympathetic interest and financial help.

For fifty years **Tom Goodall**, the famous chef at **Saint Mary's, Kansas**, has been serving the Jesuits. **Tom Goodall** is a magnificent colored man who wandered into Saint Mary's half a century ago to remain a pillar and a fixture. In honor of his Fiftieth Jubilee, the community presented him with a regular community entertainment. His picture was gotten out on a card similar to that which honors our own jubilarians. Congratulations poured in upon him from every part of the United States where Jesuits and Alumni of old Saint Mary's College remember this master of corn bread and stew.

Regis College in Denver was host to forty clerical and lay leaders from six western states who attended the Spanish Speaking Seminar. **Father Sandoval** heads the Committee on Education, and **Father Wintergalen** is secretary of the Committee on Economics.

The Rockhurst Institute for Social Reconstruction presented during the course of the summer a Contract Making Seminar. The stimulating announcement was a folder, with the prospective title, "How Would You Finish This?" Inside was the beginnings of an ideal contract which was to be completed as the summer proceeded. Dr. Phillips Brady of Cornell University, Chairman of the Ives Committee of the State of New York, visited the Rockhurst Institute of Social Reconstruction during one of the sessions of the Contract-Making Seminar. **Father Freidl** was his host.

Shadowbrook has organized its ISO Academy. **Mr. George W. Nolan** is the general chairman. Because of the pressure of studies, the scope of the Academy is necessarily limited to a quest for social information. As a consequence, **Mr. Nolan** is very anxious to have Chairmen of the various Committees send him their information and keep him informed of Jesuit social enterprises. Each member of the Academy hopes to get in personal contact with one of the content Committees and to make the information which he gathers available to all the members of the Academy.

The Traffic Tower . . . D. A. L., S. J.

Fourth estate, fifth freedom. For the standard phrase, "freedom of the press," a new phrase, "*freedom of information*" is being widely substituted. In *Life* Kent Cooper makes an analysis of the sources of information that tied in with the controlling governments to dominate public thought completely. One is not surprised to find that this was true in Nazi Germany and in Japan; one is a little shocked to learn that for years Reuters had been a government agency and that the French had their own agency sending out only what news they wished the world to know. Fortunately for us the Associated Press and the United Press fought long for freedom from government control and from censorship. The battle on European soil and in Asia was, of course, a losing one. But the English now seem to have swung entirely toward the American point of view. The American newspapermen are determined to see written into the peace treaty a policy that will keep the sources of international information free from control.

What price security. Apparently the English themselves feel that they are drifting rapidly toward socialism. The new social security laws of England will cost over two and a half billion a year. They plan maternity benefits, insurance against sickness, continued ill health, unemployment; they provide pensions for retirement and for widows; they allow grants to orphans and even provide for a payment at death. The average worker will contribute about eighty cents a week and his employer an almost equivalent sum, with taxation making up the rest. By 1975, the plan is supposed to become self-sustaining. A ministry of social insurance is being formed.

Or another GBS. George Bernard Shaw recently advocated an income of \$3,300 to \$4,800 a year as the basic income necessary "to keep civilization safe and steady." He maintained that this income would be "large enough to produce a Prime Minister, higher mathematicians, historians, and philosophers, authors and artists as well as plowmen and dairy maids."

Problem Committeemen. This comment might have gone in the Napkin Box but since I imagine the writer would prefer not to have his name given I pass it on indirectly. This particular Jesuit writes about his problems with his ISO Committee: "Working with the Committee has been like pulling teeth—which makes one feel less intolerant of one-man rule."

Vain hope. A Nazi monthly review bids the Germans have a little patience and courage because a social crisis is breaking in America, which will undo whatever victories have been won. America has exhausted its possibilities, and the working classes are thoroughly discontented. The war has meant enormous new fortunes and the labor union leaders have lost their control of their members.

Good Canadians, willy-nilly. Reversing the order of the United States Supreme Court Canada has decided that the children of the Jehovah's Witnesses shall be obliged to sing "God Save the King," salute the flag and take the oath of allegiance.

Prize pupil. A considerable excitement is being aroused by the book on Hitler's rise to power entitled *Der Fuehrer*. Heiden, the author, presents the thesis that Hitler is a direct outgrowth of modern education, the embodiment of the "pragmatical and mechanistically-minded modern man, a product of mass education whose sole criterion is: Will it work?"

Stretching a point backwards. A perfect instance of federal slapping-on-the-wrist is that the FBI now refers to Communistic activities of former days as premature anti-Fascist movements.

Leftists leave no page uncensored. The possible social implication of the cartoons in the famous comic strips is illustrated in the case of Little Orphan Annie. The protests of Leftists against Daddy Warbucks was so strong that Harold Gray publicly announced that Warbucks' last appearance of August 19 was his final bow out.

Like it or stay at home. When a Philadelphia district court ordered the Pullman Company to give up its car manufacture or its car operation many a traveller wondered if it wasn't a case in which, as so often happens, the only group not considered was the public. The 7,121 Pullman cars will be sold to the individual railroads which, in addition to operating all else, will now operate a sleeping-car system. It took a long time to learn how to run Pullman cars and the Pullman Company (whatever the financial complications) has done an excellent job in developing a national sleeping-car service which was becoming more and more efficient and comfortable. Will the individual railroads do as good a job? They themselves seem to have their doubts. The travelling public was not consulted.

Income guaranteed. A new labor demand pressed by important unions calls for a guaranteed annual wage "to assure a steady job for every worker" in the period after the war. This is no effort to obtain regularized employment. Its proponents are convinced that it would maintain the national income, minimize postwar unemployment, and level off the peaks of prosperity and depression. Opponents maintain the guaranteed annual wage means bankruptcy on a large scale or else government subsidy and control of a large share of American business.

The guaranteed annual wage is not a wholly new idea. As many as one hundred American industrial concerns already use it. Many economists doubt that the scheme could work without the use of artificial devices now forbidden by the anti-trust laws.

Quoting DeGaulle. The new French government nationalized the coal-mines, took over the control of the Renault Automobile Plant, and heard the Leftist papers protest that this wasn't far enough toward collectivism. DeGaulle told the coal-miners: "The collective people, that is the state, must take over the direction of great sources of common wealth."

Too smart for Schicklegruber. Hitler pays Jesuits a supreme compliment when he will not allow his enforced recruiting of priests and religious to include them. He cannot trust them, even at the point of a gun, to be good Nazis.

Cartels overtake the 20-mule team. As an example of cartels the Anti-trust Department of the Government claims that seven companies and about eleven individuals, British and American, completely control the borax of the world. They also claim that they have been holding up the Government by the extortion prices for this essential ingredient of war industry.

Jim Crow gets around. South Africa has added to the confusion of the nations by subjecting its large population of Indians (from India) to its rigid Jim Crow laws. The Indians of India are highly resentful. The peace of the British Empire is not notably improved.

Unjust taxation? One of the tax revisions under consideration is that on company profits. According to the present tax system a corporation pays tax on its profits and then the individual who holds stock in the company pays personal income tax on that same stock profit. This double taxation has been under fire as possibly unjust.

States' rights in the hemisphere. Following the war, England promises to unite its West Indies possessions into a West Indian Federation. Already the West Indies have begun their protests: Jamaica which has two and a half million people, likes the idea; but Trinidad which is the wealthiest of the islands feels that it will carry the heavy taxation.

Capital's concern. Twenty thousand young women under twenty-one years of age are now numbered among the government workers in Washington. They are making an average income of \$1,750 a year, and giving many a headache to those who have been watching with misgiving the development of the social problems they have created in the nation's capitol.

THE NAPKIN BOX

SOME LIGHT ON CIO's PAC

Your request for a synopsis of my position on CIO-PAC is a bit more difficult than at first appears because there are a number of co-related issues that might need clarification. I will make our position as clear as I can in as brief a space as possible.

The issue concerning PAC:

1. Is not whether or not a trade union has the legal right to engage in political action.
2. Is not whether the Communists dominate the CIO.
3. Is not the long-range program that the CIO has devised.
4. Is not whether Sidney Hillman is a Communist.

Among the substantial, basic facts are these:

1. Communism in any form is an evil, a dangerous and insidious menace. It cannot be given the benefit of the doubt in regard to its nature or its operations. The Party Line is Communism in action. Its influence is widespread in the schools, among the writers of many journals, in governmental agencies, in millions of propaganda pieces that are circulated, in anti-Catholic literature of various kinds, among the working classes. It is difficult to gauge how great this influence is because: a) even governmental investigating agencies, which could give information, fear the smear and pressure tactics that immediately meet any exposé, b) The Dies Committee was correct on many facts; it was wrong in many of its conclusions. It was smeared unmercifully and many obstacles thrown in its way. In spite of this, sufficient evidence has been brought forth by various reports and newspaper accounts and comments to show that Communistic influence is not weak. Browder was released from jail; Mrs. Browder's illegal entry into the country sanctioned; Bridges deportation order delayed; Ferdinand Smith, an alien Communist defied the immigration authorities for a year, still is free of any legal action, was exposed only through the World Telegram. We know of a national CIO leader whose indictment was suppressed. Communists have key positions on many labor boards. Personal contact with the boards brings out the fact. The Methodist Church, with Harry Ward, is a prey to the influence. Dies Committee would not touch the matter because it involved a Church. The thing crops up in so many unexpected places that it is impossible for the layman to estimate it and foolhardy to minimize it. Communist power is not in numbers but in their ability to have non-Communists unconsciously follow the Party Line. There is little effective opposition to it because of pressure, intimidation, smearing, etc.

In the CIO, twenty-one international unions are in their control. Eighteen members of the National Executive Board follow the Party Line. In the Automobile Workers Union, which is the largest in CIO, (1,500,000 members) and which is put down as anti-Communist, about one-third of the organization is under Communist influence. A switch of three members on this executive board to the Communists could make plenty of trouble for Philip Murray on the National Board. At present the anti-Communists can, with an effort, hinder their control of national policies. But, if they are allowed to come into PAC unmolested, the *whole weight of their political influence* on a local and a national level can be thrown to candidates of their choosing or to whom they give their blessing. Their twenty-one unions are the majority of CIO unions. The question, therefore, as relates to PAC, comes down to the *mental attitude* and the *public, positive action* of CIO leadership. Those who oppose our position, depend upon the *personal, private* assurance of Philip Murray and others that they *will* take care of the matter. Our contention is that not only is the CIO affected by this situation, but the *public* is likewise concerned. Recent indications show an attitude on the part of the CIO leadership to pass over lightly glaring examples and trends of Communist appeasement. We hold that the witnesses to be called, who are indeed *scientes et veraces*, are the CIO leaders and we want a *public* assurance of their anti-Communist attitude.

Some of the points upon which we want statements are these:

1. Sidney Hillman threw the weight of his Amalgamated Clothing Workers to the Communists in the American Labor Party in New York State. The Socialists, under Dubinsky, who had put \$800,000 into the Party withdrew and in full page ads declared that the Communists had taken over. At the very least we have here, a definite alliance between the CIO and the Communists. Hillman tried a similar thing in Detroit, and put in a Harry Bridges man in charge of PAC in San Francisco. In Maryland CIO membership lists were given to the Communist Party. In Philadelphia a Communist was prominent at headquarters. A Communist-United front go-between was a key-man in the PAC Headquarters in New York City. NC-PAC had a large percentage of "United Front" stooges

heading its Committee. Hillman is still chairman of the New York State ALP. We are asking the CIO leaders what about it? Do they ask us to support that?

2. The recent CIO Convention passed a resolution in regard to PAC stating their immediate aim: "to promote *unity of action* in the political field with all *progressive* groups." Lee Pressman, Party-liner, was chairman of the resolutions committee. We ask CIO leaders to declare definitely that this is not an invitation to the Communists, that they are to be excluded from official positions in PAC. Progressive is a wide term, commonly used by Communists to denote only those who agree with them.

3. CIO Convention petitioned the President not to deport Harry Bridges as a Communist-alien, but to make him a citizen.

4. Resolutions demanding aid to Loyalist rebels in Spain are said to have been passed at CIO Convention (have not yet been able to verify fact or wording.)

These are a *few* of the reasons why we *suspend judgment* for further support of PAC until we get a positive and public guarantee from CIO leaders that the political action they propose is to be in fact anti-Communist as well as in announced private intentions. We didn't create this situation and we see no reason why we should become apologists for a very doubtful set-up. The burden of proof is upon those who have let the Communists into their organization, who have shown no proof since its inception that Communist infiltration has been checked or lessened, whose latest acts of commission and omission seem to indicate a growing rather than a lessening of the liason between Communists and non-Communists. We stand ready to back the CIO, as we have in the past, once we are given a decent assurance that we are not to be used as stooges of wishful thinking. As matters now stand, we look upon silence as a positive act of rebuff to the anti-Communist elements both within and without the trade union movement.

William J. Smith, S. J., Director,
Crown Heights Associated Activities
Brooklyn, N. Y.



SOCIAL WORK FOR NOVICES

May I suggest a few items that might make the probations of novices take a somewhat social turn?

There is the possibility of work in houses of The Little Sisters of the Poor not only in the nearer cities but perhaps throughout each province. Work of a like character is easily possible in Catholic orphanages.

What about the novices in training acting as temporary secretaries to pastors in the country, Negro or poor parishes, especially to help out in parish visitations or in special seasonal work.

Novices during their probations might well be catechists or helpers to missionaries and retreat masters who are dealing with children, especially where there are no nuns to do this work.

Then there are our retreat houses in which an experiment could be made waiting table, making beds, and cleaning up. This sort of work is actually done at Milford to the great edification of the retreatants and to the fine and wholesome experience of the novices.

James M. McGlynn, S. J.
West Baden College
West Baden Springs, Ind.



FALSEHOOD AND FAILURE

The American Catholic ignorance of Islam is appalling and saddening and dangerous.

Incidentally Mohammedanism in the Middle East is a colossal failure. Any life it has is in India. It can never revive except by the power of Indian moslems. And were it perchance to revive, it would be tremendously different from the Islam of Haroun arRashid; basically different. England or some outside power might revive it for a time. Of itself it is hopeless, and helpless. A colossal falsehood and hence a colossal failure.

Joseph P. Merrick, S. J.
A.P.O. 824, Hq. Sqn.
Postmaster, New York

RESPONSE FROM THE BROTHERS

RETURN SALUTE

This is a return salute from the shores of Mobile Bay, to the ISO Bulletin for the salute it tendered the Brothers in its November-December issue. It comes from one who has only respect and appreciation for what the ISO Bulletin stands for and who reads it faithfully with not a little fruit. It is my humble opinion that in its efforts to have the truth appear its future success is insured.

We Brothers are great believers in the idea, that in union there is strength, otherwise we would not spend our lifetime only as helpers. But what some of us feel we need today to do the job set us by our vocation, at least down here where the cotton, corn and sweet potatoes grow and where ships and planes are built, is more strength through UNITY.

I know lots of Brothers in the Southern Province, who agree with me that the ISO Bulletin is tops because it stands for united effort and a united front and because it supplies us Brothers with the vitamins of knowledge we need for strength, to know what is being done by those we have united ourselves to as helpers in trying to save all for Jesus as Br. Garcia N.S.J., puts it in the Bulletin.

I for one am looking forward with interest to the part we Jesuit Brothers can play in helping the Bulletin in accomplishing its Divine Mission of restoring Social Order through the Prince of Peace, The Divine Teacher.

Brother M. O. Lapeyn, S. J.
Spring Hill College
Spring Hill, Ala.

"CAUSE OF THE LAG"

As we sow, so shall we reap, and I am sure that those who have the responsibility for sowing the seed of vocations to the Jesuit Brotherhood will admit their negligence.

Since there is no danger of overemphasizing the importance of the Brother's vocation why not take every means at our disposal—and there are many—to foster vocations to the Jesuit Brotherhood.

In appeals made in our churches for the Jesuit Fund, rarely is the fact mentioned that the Brothers, too, are supported by this fund, have the same spiritual obligations, received the same benefits—in other words, the Brother in the Society is a *true Jesuit*.

The important idea is to inform people that we are not laymen, and of even greater importance still is to let them know that *we exist*, that we have Brothers in the Society. We continue to prefix the word, "lay," when writing or speaking of the Brothers which is perhaps the reason why we are very frequently confronted with the following questions: "How long have you been working for the Jesuits? Can you marry?" Or again: "How long will it be before you are ordained? How can you work and study for the priesthood at the same time?" One can easily see the conception people have of the Jesuit Brother's vocation.

We never have difficulty in obtaining young men for the priesthood. All this is done, or should I say, can be attributed to our teachers in our schools and their daily association with young men in the classroom. From these contacts any young man can get a general idea of a vocation to the priesthood in the Society. He can have his questions answered right then and there.

The Jesuit Brother leads a hidden life. Does that mean that we should never write or speak of vocations to the Jesuit Brotherhood?

Our publications could be of enormous help. Leaflet distribution in our high schools, colleges and churches would prove a valuable advertising medium. We have many ways of spreading propaganda (this being good propaganda will have a greater effect) or shall I say, spreading information about the Jesuit Brothers.

The important factor is that because of our silence no one knows anything about the Jesuit Brothers; if there are a few who do, then as their questions suggest, they have the wrong conception.

Several weeks ago Brother Rampsacher of St. Ignatius Church, Baltimore, Md., sent me about two hundred leaflets explaining the vocation. They were placed in the vestibule of our church. To my surprise they were all gone in about six days. This is a sign of interest. In fact later on I personally interviewed two gentlemen who came to the rectory to ask for more information.

Our plan should be to spread the information about the Jesuit Brotherhood. No longer should it remain a Jesuit military secret. We need literary and verbal action.

Brother Joseph S. Barzyk, S. J.
St. Aloysius Church
19 Eye St., N. W.,
Washington 1, D. C.

SHARE THE VOCATION

Your article on Brothers in the *ISO Bulletin* especially interested me. I posted it on the bulletin board to be sure that all the Brothers saw it. I should like to see a short topic on the Brothers every month. I have lived with them for more than twelve years and I know their likes and dislikes and talents and I have come to like them immensely. I know from observation how much our Brothers enjoy learning all about their own work and getting a chance to stick to it and develop it. Here at Milford I have seen our Brothers come as postulants, go through their novitiate, and finally consecrate themselves one by one to Christ forever and then move on to another house.

Undoubtedly our Brothers can do an immense amount of good by their religious example. I shall always remember how externs praised the hardworking Brothers in one of our houses. Certainly the work of a Brother is motivated by the purest intentions and this brings upon themselves and upon their religious brethren God's choicest blessings.

The Brothers like a little word of recognition and someone to tell them that they are doing well with their work, though we are old enough not to be looking for unnecessary compliments. The Brother has many motives for making him work in union with Our Lord at Nazareth. His calloused hands and his dirty overalls can make him think that all he does is for Jesus who first worked for him.

I always liked the way Father Seth Walker used to come once a week to see the Brothers at their respective jobs. He would drop a suggestion and add a little encouragement that meant much to each of us. I know how beneficial this was to the Brothers who appreciated the kind relationship with their Superior.

The Brothers like to have sufficient time to perform their spiritual exercises and they regret when they are overburdened with work that makes their spiritual life more difficult.

Brothers can do so much good in fostering vocations by prayer, by example, and by a little talk to some extern when the occasion occurs. Before I entered the Society I had a good opportunity to meet several of our Brothers and I was most edified by their life.

Our priests have a great opportunity to foster the Brothers' vocation if they would mention them in their sermons and their personal conversations. I have always endeavored to foster vocations in any way I could. I have prayed that others might come to serve God and enjoy the rich blessings with which God has favored this grade in the Society. Indeed I could say much in favor of our Brothers and I know what a blessing it is to any religious community of men to have pious hardworking Brothers whose life is patterned on the example of Christ the Worker, and St. Joseph the Carpenter.

If for any reason I am away from home I always have a longing to get back as soon as possible to the pleasant companionship of my own religious Brothers. A little more advertising of our Jesuit Brothers would arouse interest in our young men who are seeking to serve God in a more perfect way. Do you think we Jesuits could consider using our Catholic newspapers to run announcements about Brothers?

Brother Theophilus F. Miedesky, S. J.
Milford Novitiate
Milford, Ohio

GOLDEN RULE FOR BROTHERS

In my work in the Society of Jesus I noticed from the very beginning that the difference between my religious superiors and those I had in the world was tremendous. My superiors in religion were by far the finest men that God could ever create, and it was indeed a pleasure to be of service. Their kindness, consideration, and interest in me and my Brothers' welfare was and is something which I'll never forget as long as I live.

Since this truth was brought home to me so forcibly, doesn't it follow that we as Brothers can have the same effect on others? What about the externs in our employ? Surely if we can treat them in a like manner, they not only will place their confidence in us but what is more important, we may be the instrument that God uses to save their souls, and certainly many other souls with whom they may come in contact. In my experience in the world, and still more in religion, kindness and charity are two means which never fail to leave an impression, yes, an impression that will dent the very gates of heaven, an impression that will never be effaced from the memory of man.

Brother N. Kristonich, S. J.
Sacred Heart Novitiate
Los Gatos, Calif.

THE STONE FOR THE BUILDERS

This ISO is a great scheme whoever thought it up; I mean the scheme of lining up the Jesuit body to do something effective in this world. There is just one thing to be done in this world and any one with the name Jesuit should know it: That is to have the name of Jesus thundered in its ears.

When I finished reading every word of the Bulletin I sat back and gasped for there sprang into my mind the picture of two very bewildered men, had they been at your sessions—the men known for 2000 years as Peter and Paul. I imagine Paul saying to Peter: "Peter, what was that all about? They have spread a lot of goo all over the map, while you and I had only one thing to spread—you know what I said in one of my letters, 'I know only Jesus Christ, and Him crucified!'"

"Don't these people know that there was only one Savior of the world, and that there can never be another? Isn't Jesus Christ and Him crucified enough for them. You remember how you and I got lambasted all around for spreading just that Name, but we converted the world, didn't we? You remember, Peter, how wherever I went I started a riot over that Name, and they stoned me everywhere, but I put it over. I don't see or hear of any riots being started by this bunch today, 2938 they say there are of them, but none of them is being stoned. In fact I hear that some of them are lining up on platforms with heretics and Jews and making a least denominator of your and my religion, the religion of Jesus Christ, the Jesus Christ we suffered and died for."

"No, Paul," says Peter, "you surely did not do any lining up with the enemies of Jesus Christ. What do these people think they are going to do? Why don't they stop all their 'ologies' and 'osophies' and center on just the one thing that we centered on? Are they afraid they will get their fingers burned? Have the ashes of human prudence, which you and I would call human cowardice, banked the fires of flaming loyalty and fight-begetting zeal for the spreading of the Name of Jesus Christ and all that He stood for? And these people they say are all very brilliant, lots of them have what are called high degrees in learning, and they study for years and years what is called theology, but you and I Peter studied only one thing, the life and teachings of Our Lord Christ Jesus. Do they think something else will save the world again?"

In other words this whole thing looks like a tempest in an athletic bowl, blowing all the dust of human learning up into the wind. Let us get back to Jesus Christ, let us teach Him better than he is taught in even our houses of studies, let us teach Him in our class rooms, in our churches, let us know only Jesus Christ and Him crucified. Let us put a solidarity into ourselves and all our people in a phalanx that will attract the attention of the world. Let us make our people realize their solidarity with all the other Catholics in the States and in Europe. Europe is made up mostly of Catholics, but how much influence are Catholics going to have at the peace table? What are the hundred and one Committees of the ISO going to have to say about the peace? How loud a shout will they all combined raise for the one and only thing this world needs; namely to get back to Jesus Christ and undo the rebellion against Him of the 16th Century. "You will start a riot!" the prudent ones will say. It is to laugh! What would one more little riot matter in this world-war world? We have all got away from Jesus Christ in our public shoutings, in fact we do very little public shouting.

Who am I? I am just an old fellow who has been now fifty years in the Society and twenty-six years on the Mission Band.

John H. Cotter, S. J.
1150 Carroll
Brooklyn 25, N. Y.

SOCIAL TRAINING FOR CHAPLAINS

This is a letter from a higher superior and consequently we present it without affixing his name. It throws out an extremely interesting point that might well be considered: "Since it is quite evident that our Chaplains will remain in the service for some months or even years after the war, should we consider some sort of social training for them in order that they may communicate this to the men in the service? Evidently these men will have a great deal of free time on their hands after the war and the question of keeping up their morale will present a great problem to the Chaplains. The training of our Chaplains could be done in a group when they were on furlough. Or it might be done through our publications as a sort of extension service."

MIRACULOUS CONVERSION

Perhaps you will be interested in the following excerpt from a letter from one of our Spring Hill students now in the United States Navy. I was so surprised and astonished at what I read from him that I showed it to other members of the Spring Hill faculty who are equally amazed. While with us, the candidate was just an ordinary run-of-the-mill type. A good boy, but nothing outstanding. Now read:

"So far it looks as if I had turned out to be a missionary. I have got a friend of mine here in San Diego studying his catechism. He and I got into a terrific argument about religion that nearly turned into a fist fight, but because we were and are such good friends, we avoided that by calling it a day before blows landed.

"That night before going to sleep I prayed to the Sacred Heart to give him the grace to become a Catholic. The first thing he said next morning was, 'What do I have to do to become a Catholic?'"

"So I took him to the Chaplain and now he's on his way to becoming one. He has lived in rough quarters all his life and has had to work for everything he ever had. He comes from Massachusetts and was in training with me at Tulane for the Navy. He's going to need a lot of polishing but I know that some day he'll sparkle for God must have given him that grace in the expectations that he would sparkle.

"It's a funny thing, but for nearly five years I've been praying for my own Mother to be converted. She's a Baptist, and so far no go. Yet, this fellow, right up from the curb but with a good heart, has been given the grace miraculously overnight.

"Of course, I believe it really was an overnight grace for this fellow said he didn't believe in anything Catholic before or during our argument. I know it was a miracle because during the argument convincing words came from my mouth, words with power and sting. I know that Someone far greater than I was talking, using me for a mouthpiece."

M. V. Jarreau, S. J.
Jesuit High School
Tampa, Florida

A SUGGESTION FOR THE INDUSTRIAL RELATIONS COMMITTEE

One aspect of our labor schools might be stressed to advantage. It is an aspect that I believe will make for greater success following the war.

The vice-president of a manufacturing company made this observation:

"Your Labor Schools are a great idea. But you are making the mistake of not letting big business know what you are doing, how you are doing it, and what you are out after. They will be glad to encourage your work and to cooperate with the work after they understand it as you have explained it to me.

"As it now is, when they get wind of your Labor School movement, the first thing they think is, 'So the labor unions are now in back of the Jesuits, are they?' Management was not always willing to listen to you Catholics but, it will be now if you show them you are doing good for them too. Why? Because this labor-management situation is pretty hot and management will do anything within reason to see through to a wholesome solution. Big business has erred in the past in the way it paid the worker; but now labor is going to the other extreme and is tending to exploit management.

"So your Labor School plan sounds pretty good. Perhaps it has a real hope of bringing about more intelligent conditions for a reasonable and just solution.

"There is, for instance, a large organization of business managers with offices in New York. It will be a good idea if the Jesuits contacted them and talked over a means of getting these business executives to know the good work you are striving to do in your labor schools."

This is in substance what this executive states. I throw it out as an idea.

Paul C. Guterl, S. J.
980 Park
New York City

POSTSCRIPT

As to that letter from me in "The Napkin Box," you might add in your next issue:

"It is expected that before the close of this school year a new and revised edition of *The Catholic Writer's Magazine Market* will be published."

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

WRITING, RESEARCH AND COOPERATION

I understand that among the proximate objectives of the ISO are the following: the enthusiasm and interest of young Jesuits; the development of writers among them, who will later be experienced authorities in their respective fields; much research work in matters of social importance. I should like to submit for consideration a plan which is calculated to achieve each of those objectives.

Before so doing, it seems well that I list some "natural resources" upon which we can count if the plan is considered:

An officially established research department;

The activity, to greater or less degree, of most scholastics in studies with direct pertinence to social questions (such studies include philosophy and theology, the classics, English, modern languages, history, those natural sciences dealing with life, and of course the more social of the social sciences);

Much of the activity in such studies is conducted in accredited courses requiring theses, term papers, research work, and so on;

Frequently the professors involved are more than willing that private interests provide the themes of such papers; frequently are willing that they be written with a view to publication;

Often the work done by scholastics in such courses is the fruit of hard work and serious scholarship; yet it is either thrown out, or hidden in note boxes and trunks.

I submit that such work can be utilized by the ISO. Each committee of the ISO is in need of literature and research work on its particular problems. While there is a research department, it is inconceivable that the department be expected to fill all the research demands. Why couldn't each committee submit its research needs to the research department (at present under Father Graham of *America*); then have the department get in touch with the deans of the scholasticates throughout the Assistancy, with the request that the deans find out if any of their scholastics are willing and capable of working on such a research need in connection with his regular studies? (It is consequently evident that no loss of time from "more important things" is involved.) A capable and willing scholastic would do the work, write the paper in accordance with research department specifications, submit the finished product to both his class professor and the research department—and ultimately to the needy committee. Results? A more efficiently equipped committee. A research department functioning on a more extended scale. A scholastic with better class work (the added motive would see to that!), with a career as a writer begun (the publications committee would see to that), with a whetted interest in the ISO. Finally, a greater degree of cooperation among Jesuits throughout the Assistancy.

Of course many research projects would transcend the efforts of one man during one term. That merely means that the research department would establish a cooperative working arrangement among several scholastics.

Should the dean be opposed to spending time on a given subject, it would of course be his prerogative to refuse—with, of course, no harm done.

The preceding is confirmed by examples. The writer, with never even an honorable mention for writing conferred on him in his short life, had a ready market for a dozen articles almost all of which were originally submitted as term papers in one form or other.

Do you think it's worth a try?

Joseph B. Schuyler, S. J.
St. Louis University
St. Louis, Mo.

HARD FACTS TO FACE

Recently I checked with Father William Markoe on the statement I have often heard made that there are fewer Catholic Negroes in the United States today than there were at the time of the Civil War. We have both investigated and here is what we find:

At the close of the Civil War, there were in the United States approximately 200,000 Negro Catholics, out of a total Negro population of about four and a half million. In October, 1932, nearly seventy years after Emancipation, the total Negro population had risen to thirteen million, while the number of colored Catholics had remained almost stationary. The highest number ever claimed is 250,000.

In other words, while the total Negro population has just about trebled, the most optimistic number of Negro Catholics would be about twenty-five per cent higher than what it was in slave days. That would mean that whereas seventy years ago 4.4 per cent of all Negroes were Catholic, today only 1.9 per cent are Catholics.

This would seem to indicate that the Church is influencing the colored people of the country as a whole less than it did at the close of the Civil War. It clearly means that the Church is not reaching the American Negro with its supernatural message and its means of salvation.

John Markoe, S. J.
St. Malachy's Church
St. Louis 3, Mo.

UNIVERSITY COMMITTEE ON POSTWAR INTERNATIONAL PROBLEMS

In my memorandum* sent to the *ISO Bulletin* there was one mistake. You should have omitted Harvard from the title. The Committee I was referring to is not a Harvard Committee though Dr. Perry of Harvard is the Chairman. I do not think that either Harvard or any other university should be identified with the Committee. The correct title and address is The University Committee on Postwar International Problems, 40 Mount Vernon Street, Boston 8, Mass. Dr. Ralph Barton Perry is the Chairman. Dr. Leland M. Goodrich is Executive Secretary.

At Holy Cross we have a small number, about five or six, who are working on such a committee. They study the problem suggested by the University Committee, discuss it in a group, and help in the writing of the report sent in to the Central Committee. To get anywhere and make a respectable report, the faculty group must be small, composed of those who are interested and are willing or have the time to do the necessary reading. Our Committee is made up of members mainly from the history, sociology and economics department with a lay professor who knows France and another who knows Germany included.

I would advise that any other college forming a faculty group along lines like this start only with those who are interested and will work.

When the schedule permits we are having weekly meetings of about two hours. Reports are due about every month. Most of the problems are historical, political, and economic or sociological. So, though we appeal particularly to a limited group, any professor, Jesuit or lay, is welcome and encouraged to attend.

I would suggest that you urge the Jesuit colleges to become interested in these University Committees. They can become active members in the next series of problems as the present series is near completion and the Central Committee is preparing a new series for next year.

I would suggest that the president appoint a Jesuit from one of the three departments as chairman and have him get in touch with Dr. Goodrich telling him that the college is interested in the University Committee, that a faculty group has been formed, and that they are waiting for information.

William L. Lucey, S. J.
College of the Holy Cross
Worcester, Mass.

FROM FAMILY LIFE EDUCATION

Dr. Popenoe's bulletin "Family Life Education" says in part:

"Canada will pay \$200,000,000 yearly in family allowances under the law recently adopted which goes into effect on July 1, 1945. It is estimated to apply to 1,500,000 families with about 3,400,000 children. Every child under the age of six years will bring his parents \$5 monthly, the allowance being increased to \$6 for ages five to nine years, \$7 for those of ten to twelve, and \$8 thenceforth up to the eighteenth birthday. For families of more than five children there is a reduction in the allowance. Compensatory reductions in income tax exemptions will prevent the well-to-do from benefiting from the family allowances.

"The Soviet Union has recently strengthened its family laws, making divorce almost prohibitive, tightening the ban on abortions, and levying special taxes against single persons or married couples with small families. Bonuses are paid to mothers with three children and those bearing ten children or more are given state honors as "mother heroine." New dignity has been given to the marriage ceremony and common-law marriages are denied recognition. All this marks "a logical extension of a trend that has been evident for several years," says W. H. Lawrence, Moscow correspondent of the *N. Y. Times*.

"Sex Education in Schools and Youth Organizations" is a publication (Educational Pamphlet No. 119) of the Board of Education of Great Britain, 1943. The 22-page survey is merely a report of different methods in use. "Appreciation from parents regarding this work has been expressed almost universally."

I thought you might like this information for the ISO.

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

*ISO Bulletin, October, 1944. "Memorandum from Father William L. Lucey, Holy Cross on The Harvard Universities Committee on Postwar International Problems."

Publishers' Galley

Book Digest . . .

THE PHILOSOPHY OF COMMUNISM. By Charles J. McFadden, O.S.A. Benziger, New York, 1939, pp. 345, \$3.50.

This book has been pronounced by Monsignor Sheen as "without doubt the best treatment of the philosophy of Communism in any language." In eight chapters the Communist philosophy is explained. A brief synopsis of these chapters may be of value to our readers:

Philosophy of Nature

An adequate understanding of this dialectical analysis of nature can best be attained if we regard matter as being characterized by three laws:

The Law of Opposites makes it clear that all reality is a unity of opposites. From this contradiction inherent in nature of matter there necessarily flows all the motion evident in the world.

The Law of Negation holds that the motion proper to matter produces at least the quantitative development of reality, that is, in the world of reality, each thing tends to its own negation. An example would be a seed.

The Law of Transformation accounts for all the new realities in the world.

Philosophy of Mind

1. It denies the spirituality of the soul.
2. The human mind does arrive at a true but only relative knowledge.
3. The criterion of truth is objective practice.
4. All knowledge is inseparably united to action and therefore there is no contemplation.

Philosophy of History

Materialistic and denies the Supreme Intellect. Human intellect is not the basic factor of history nor is the will. The economic basis of the age is the basic, determining factor.

Philosophy of State

The state came into existence when the division of society into classes was brought about by the inception of private ownership. As the servant of the ruling classes its primary purpose is to protect private property by keeping the masses in complete subservience.

Philosophy of Religion

Religion did not begin directly as a result of economic determinism but from man's fear of thunder and lightning, etc. Then after private property was evolved the rich kept religion to pacify the poor. Marx did not place religion in the first place. It was a third-rate argument to him though he admits it must be destroyed because of its link to capitalism.

Philosophy of Morality

All hitherto existing moral codes are derived from the mode of production proper to the particular age and place in which they originated. Since religion is one of the strongest weapons of oppression Christian morality is based on bourgeois morality. Communism offers a human morality destined to give man peace and prosperity.

Philosophy of Revolution

Because of the law of opposites, revolution is inevitable. It will be between the exploiting and the exploited, the capitalist and the proletariat. Its purpose, the dictatorship of the proletariat, but before it will be realized there will be starvation and sadness and struggles.

Philosophy of Society

The state will gradually wither away. There will be no organized institution of government, no class distinctions, no difference between physical and psychical work. There will be material wealth for all and harmony. There will be perfection and man will finally be his own master.

John Denis Crowley, S.J.
Weston College
Weston, Mass.

Book Reviews . . .

SPEAKING OF HOW TO PRAY. By Mary Perkins. Sheed & Ward, New York, 1944. pp. 276. \$2.75.

The book of the year in social worship is unquestionably Mary Perkins' *Speaking of How to Pray*. Father Leonard Feeney, judging the book chiefly as an exposition of the basic doctrines of creation, the fall, redemption, the Church, the sacramental framework of life, says of it: "Mary Perkins is one of the finest theologians I have met. I mean this literally. . . . She has a woman's instinct for knowing what may be troubling you as you read, and for putting you at your ease with the most tactful reassurances and comforting remarks. . . . She does it. . . with effortless clarity."

Father Richard M. Green, approaching the book as an aid in handling the *Spiritual Exercises*, says of it (*America*): "A practical treatise, not exactly on prayer, as we may expect, but rather on the whole of Catholic living. . . . This means integrated 'lives of love, lives of prayer' in union with Christ through His Church. . . . Priests engaged in the vital work of giving retreats to laymen will profit by it in preparing conferences. It will serve as ideal reading at table for such retreats. In this respect Chapters XIII through XV [Penance, Mass-Oblation, Mass-Communion, Church Year] are real gems."

Father William Busch (St. Paul Seminary), who is sometimes called the "Father of the Liturgical Movement in America," evaluates the book (*Orate Fratres*) as "a treatise on prayer, which is both instructive and inspiring. . . . our prayer-life in Christ is lived in the organic sacramental system of the liturgy." The book stands, Father Busch believes, as a telling refutation against the "misgivings as to the ability of the layfolk to grasp the message of the liturgy."

For clarity and comprehensiveness, for balance and sanity, for human sympathy and single-eyed Godwardness, this book is the best treatment social worship has had in our language.

Gerald Ellard

CITIZEN TOUSSAINT. By Ralph Korngold. Little, Brown and Co. pp. 358, index and bibliography. \$3.00.

In part this is a terrible and in part an inspiring book. Terrible is the tragedy which white treachery combined with Negro treason worked out for one of the greatest leaders that ever walked through the pages of history. Terrible too is the cruel treatment of the Negro slaves by those who would have stormed in indignation had their Christianity been questioned, or their right to culture been denied. And terrible is the revenge taken by the Negro slaves when they rose in rebellion against their masters. In all probability the innocent whites suffered with the guilty. The Negroes only remembered the lash and the starvation and the endless work and the complete inhumanity that had characterized their treatment by people who were white and who pretended to be Christian.

The Catholic reader is happy that Toussaint Douverture, the greatest of the blacks, was throughout his life a devoted Catholic whose faith certainly shines in sharp and pleasant contrast to the widespread infidelity of those French revolutionary days.

Author Korngold has painted a highly sympathetic though apparently accurate historic picture. It is good that a great Catholic leader whose social program might have been the beginnings of great things for the Negroes should be once more presented to us in a modern book.

FREEDOM ROAD. A novel. By Howard Fast. Duell, Sloan and Pearce. pp. 261 (war style). \$2.75.

It would take an historian, and a highly objective one, properly to evaluate this novel. For it presents an aspect of American history that is startlingly different. According to the author, the Reconstruction Days, despite scalawags and carpetbaggers and damyanies, was a struggle toward the establishment of democracy on the fallen autocracy of plantation days. He claims to have found in the historical documents of the period thousands of instances where Negroes, recently released from slavery, and "poor whites," dispossessed of all land and most human rights in plantation days, had begun to work together on terms of friendly cooperation, that they were building roads, educational institutions, and homes, and that there were the promising beginnings of real collaboration between the Negro and the white man.

All most of us know of the Klan is its recent stinking history and its glamorization in "The Birth of a Nation." Fast maintains that back in those reconstruction days, it still stunk. It was, he says the documents prove, the smart trick by which the former plantation owners enlisted those who had lost their wealth, and those whites who could be stirred up to hate the Negro in a most successful

effort to reduce the rising Negro to peonage and to keep the "poor whites" dispossessed.

However this may be, the story is that of a group of Negroes and "poor whites" who did work together; who began a new life on a section of land they had bought with money they sweated to earn, who had begun to educate their children—and who saw their plans ended forever under the torch of the Klan, as the Klan whips and muskets drove them back to the level on which the plantation owners felt they belonged.

Not being an historian, I can only say I found the story interesting and at least a theory that might explain a great deal. Now the historians can take over and tell us how far Mr. Fast is recreating history, explaining an apparently inexplicable situation, or indulging in partisan thinking.

THE CATHOLIC CHURCH AND SOCIAL ORDER. By Dr.

R. A. L. Smith. Longmans-Green, 1944, pp. 162. \$2.50.

Though the author of this book is a professor at Cambridge University, it has much that will be of value to American Catholics. It comes strongly recommended to those who want an interesting and modern presentation of Catholic principles with regard to natural law, private property, an organic society and the future of a Christian order in a world which, according to Dr. Smith has been living too long on its religious capital and rapidly draining it off.

Daniel A. Lord, S. J.

Booklets . . .

PUBLIC AFFAIRS PAMPHLETS

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The Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y., is publisher and distributor. Single pamphlets are ten cents.

Those who are interested in the Americans United for World Organization can get their literature by writing to 5 West 54th St., New York City 19. Mr. Clark Eichelberger with whom Catholic peace groups had much pleasant association during the days when he was Executive Secretary for the League of Nations Association is now executive chairman of the United Nations Association.

National Go-to-School Drive, a handbook for communities has been prepared by the Children's Bureau of the United States Department of Labor, and the United States Office of Education.

It is full of ideas that may be of value to Deans and Principals who wish to carry on during the course of the year a campaign for return to school.

The first anniversary of *Patterns Progress* brought out an extraordinarily attractive booklet with quotations from leaders among the Catholic, Jewish, and Protestant groups on the subject of the peace proposals. Certainly there has been a unanimity here which is most encouraging for the whole future of the peace movement.

Focus, a one-sheeter published by the Church Peace Union, 70 Fifth Ave., New York City 11, in its Volume One, Number One presents a resume of the Protestant attitude toward the Pattern for Peace and lists Father Murray's commentary on the papal peace program as suggested reading.

Seven Years Aplenty is the title of an enormously interesting booklet published by the Crown Heights School of Catholic Workers. In the seven years of its existence, the School has conducted more than a thousand classes, has sponsored six hundred discussions with guest speakers, arranged for meetings of employers as well as employees, and its faculty has delivered hundreds of addresses in connection with the work of the school. One hundred thousand booklets have been circulated through the school, and there is no possible record of the number of articles reprinted in newspapers and magazines that appeared originally in *Crown Heights Comments*.

Thought has republished in convenient form *International Cartels and World Trade*, by Frederick Houssmann and Daniel Ahern. Those who are interested in this most important question will find the presentation highly valuable.

Magazines . . .

"How about getting the Alumni Committee of the ISO interested in the returning veteran as suggested by the first article in *Colliers* (November 11, 1944), entitled '12,000,000 in Search of a Leader?' The Catholic veterans of all our Jesuit schools could furnish some of the leadership." This challenge from John A. Cotter, S. J., Brooklyn, N. Y., sent us in search of the article and for the sake of those who may not have read it we present the following data:

Sixty-nine honorably discharged veterans of World War II met in Washington to look forward to their own rather cloudy future. They found the American Legion, the Veterans of Foreign Wars, and the Disabled American Veterans all relics of World War I, interested. No one else seemed to care much about them. . . . From the far distance, however, the A F of L and the CIO were casting interested eyes. . . . What these veterans were thinking about apparently about apparently the veterans of England, Russia, France and China must be thinking too. Old time politicians said simply, "What a spot for a Huey Long!" It turned out that about one hundred groups of this same character were meeting and organizing. Men were being discharged from the services at the rate of about thirty to forty thousand a month. In the end there will be twelve million former servicemen. And one of the Congressmen remarked, "Twelve million service men can be wrong. But who the hell's going to stop them from being?" . . . Among the new organizations are The Student Veterans of the World War II, Veterans Incorporated of Los Angeles, World Liberals of New Orleans, American Fighters of Kansas City, Federal Advocates of Chicago, American Guardsmen of Denver, Veteran Clubs of Cleveland, Veteran Clubs of Columbia University, of the University of Michigan and the University of Southern California. Largely they regarded the organizations out of World War I as stale, rigid, and bartering. Yet the American Legion has one hundred million dollars worth of property, fifty-eight departments and thirteen thousand posts with scores of welfare, rehabilitation, American and social activities among a membership of 350,000 veterans out of World War II added to its original membership of 1,300,000. The Veterans of Foreign Wars have shot their pre-war membership of 230,000 up to 400,000. Who is to be the leader of these men. Who, for that matter, is to be the leader of the women in uniform who are already considered for possible membership in existing organizations if they do not form one of their own. Judge Scheiberling, national Commander of the American Legion, says, "It is imperative that they (these veterans) choose able leadership which is both responsible and clear-sighted. Their problems will be complex and difficult."

The Modern Humanist published at Western College is the latest addition to the field of Jesuit journalism. It announces itself as "A junior review by junior theologians. Its subjects: The arts, literature, and philosophy, as viewed by the theologian. Theology does not merely use these things; it should be able to give them new depth. There is no part of religion that does not apply to things human and the reverse is also true. Therefore as theologians we should insist on being complete humanists."

Among the subjects taken up in the first two issues are: "Bibliotheca Arabica Scholasticorum; a synopsis of some of the late pronouncements by E. K. Rand and R. M. Hutchins on the humanities; book reviews; a discussion of "Theology and Poetry," of "Theology and Greek Myth," of "A Dogma and the Classic Philosophers."

Especially interesting is a presentation of "Social Plans from Aristophanes." With direct reference to the plays from which the plans are taken we find that Aristophanes wanted to bring the people back to the farms from the cities, to give farmers a say in the government, to expel crooked politicians and elect honest and intelligent leaders, to squash political associations which influence elections by bribery and force, to give rights to every citizen and get rid of race prejudice, to create a fair distribution of wealth, to eliminate poverty, to return to the ancient liberal educational system which trains for peace, to give women a say in the government, to reform the courts, to stop exploiting smaller nations and give them fair economic terms.

Messrs. William Lynch, S. J., and Patrick A. Walsh, S. J., are the editors of the new mimeographed journal.

"Allied Youth Incorporated" situated in the National Educational Association Building, Washington 6, D. C., is getting out some very interesting temperance material for young people. The people who issue this material are obviously not fanatics and make their case simple, clear, and entirely reasonable. Samples of the material will be freely sent to anyone who asks for them and many a Jesuit may want to use the material in his dealing with his young people.

Cooperatives and the Sodality in Jamaica

THE Cooperative Department of the Central Office and the Cooperative Committee of the ISO have been very fortunate in having Father John P. Sullivan in the States. For the past few months Father Sullivan has done a job on the economics of Jamaica which has been almost revolutionary. For this job he has used the Sodality of Saint George's College, our school in Jamaica. In an interview at the Central Office he gave the following data which may supplement the articles that have appeared in *The Queen's Work*, *Jesuit Missions*, and *America*.

When Father Sullivan went down to Jamaica in 1939, he took over from Father Joseph Krim the Boys' Sodality of the college. Father Krim had been doing an excellent job with the young men and their enthusiasm for things Catholic was high. Father Sullivan began with a six months discussion of the Mystical Body. Deliberately he built up this fundamental social doctrine as the motivation for the social work which he already had in mind. The Dialogue Mass became standard at the college and exercised a powerful influence over the communities in the Cathedral which adjoins the college.

Yet Father Sullivan and his boys felt there was something distinctly missing. Two boys would walk down the aisle with a feeling of spiritual solidarity. They would receive Holy Communion together at the Sodality Mass after having answered together the priest at the altar. Then at the door they waved to each other and each went his separate way down the street.

Sodalist Leaders

So Father Sullivan and his boys sat down to talk this over. Out of the Sodality they picked fourteen young men who were willing to face the problem of Catholic disunity and to build up among themselves a sense of Catholic solidarity. For thirteen months in a meeting one evening each week these fourteen Sodalists met with Father Sullivan and studied the economic situation of Jamaica, what could be done through Cooperatives and Credit Unions and how precisely Cooperatives and Credit Unions could be started.

Then they went out and contacted the people. They talked to the fishermen along the beaches. They met the government clerks. They got to know the employees of the department stores. They interviewed and talked to the farmers in the district and—to reach the climax in one bound—these fourteen boys with Father Sullivan as their guide, have been responsible for the establishment of two hundred economic groups which have been exercising the most profound influence upon the financial status of the Catholics and the others of Jamaica. Catholics were invited, but any one was welcome.

Father Sullivan was determined he would use the Young Men's Sodality at Saint George's College as the laboratory for the economic work that he was pursuing. So for everything that they attempted they had prior experience both in the studies that they had pursued and in the Cooperatives and Credit Unions handled by the young men themselves within the College.

When the Government began to take an interest in Cooperatives, the Catholic group was ready to present actual achievements. A conference was called in 1943 by the Cooperatives which are independent of Catholic influence, and the young Jamaican who had been working under government subsidy was elected Chairman. But Father Sullivan was elected Vice-Chairman and his boys were in a position to stand up and present Cooperatives not only intelligently but with the proof of their own successful experience. Father Sullivan was also elected President of the Credit Union League.

Perhaps to his own surprise and certainly to the surprise of sceptics there has never been any difficulty raised about a priest occupying these important posts. They have accepted him as an educator and economic leader. The fact that he is a priest has in no way held back the Jamaicans who, in an overwhelming proportion are non-Catholics.

Education First

Very wisely Father Sullivan determined from the first this would be an educational project. So his whole Cooperative movement was listed under Saint George's College Extension Department. In this way he could approach all the groups without the stigma that might be attached to a Catholic Cooperative.

Almost from the start the response was amazing. Visitors to Jamaica in times past have commented on the sad economic status

of so many of the people. Now in Cooperatives and Credit Unions they felt that they were being offered self-help. So the fisherman, the farmer, the employees of the government, the white-collar men and women of Kingston and the other cities worked together with Father Sullivan, the non-Catholic leaders of the parallel Cooperative movements, and his original group of young men who were now growing in numbers and influence.

Economic Mission

The results have been tremendous. The Sodalists have been largely responsible for holding four all-island economic conventions. The private enterprise stimulated by Father Sullivan set the pace for the colonial government which is obliged to recognize the work and accept the result as an indication of what can be done for Jamaica.

Since Father Sullivan has been back he has been talking to Cooperative leaders and about Cooperatives in Canada and the United States. He feels that the Cooperatives of Jamaica have had a distinctive flavor. They have been different in this, that they have flowered directly out of the Sodality of Our Lady. This Jesuit organization proved to be a perfect group to use in an economic project which was closely connected with the whole missionary enterprise of the island. The fundamental basis of the economic movement was spiritual; only after he had taught the Mystical Body and stressed its social consequences did he go on to the practical application as it would be expressed through cooperation in buying and in cooperation in the handling of their own money.

Now they are looking forward toward questions such as the improvement of medical care and the advancement of the adult education program all over the island.

The Sodalists who are the backbone of the movement wisely sacrificed the name, Sodality, when they talked with the non-Catholic groups. They stressed not the religious aspect but the educational aspect and tied the whole thing in with our college in Kingston. Yet every course in the Extension School and every lecture in the adult education departments are given by Sodalists who came out of the original small group and the young men who succeeded them in the study club.

The effect upon the West Indies has been extensive. Appeals have come from Barbados, from Trinidad and from British Honduras for a similar program. Trinidad, at first unfriendly to the idea, accepted the Consumers Cooperative, the Producers Cooperative, and the Credit Union as essentials of the Catholic program for the island. Twenty clubs have already been established, and the Archbishop has taken an active leadership which expresses itself concretely in the fact that study clubs are meeting in the Bishop's palace.

Pioneering

Father Sullivan has been working under stress of real handicaps. The problem of printing has been made acute for the paper shortage in Jamaica is even more noticeable than it is in the United States. Father Sullivan has gotten out the beginnings of his literature but he needs thousands of reprints, small folders, sheets of instruction and the kind of publicity that can be scattered and broadcast not merely through the island of Jamaica itself but throughout the West Indies. In building up the Cooperatives Father Sullivan had not even the use of a car. He toured the hills of Jamaica—and they are high hills—on what is called a push-bike among the English, a plain bicycle which for a long time he pedalled twenty-eight miles each Sunday to Spanish Town and twenty-eight miles back. He has no mimeograph of his own. In fact, he has not even a typewriter. Yet the impact of his work upon the island was so pronounced that the government determined to throw itself behind Cooperatives. Reluctant to give this to Catholic leadership, it turned thirty thousand pounds over to the Jamaica Cooperatives, a parallel organization. Yet eleven of the fourteen banks fully recognized by the Government are Credit Union banks that were established by the Sodality.

If he had the money, Father Sullivan could tomorrow put to work six full-time trained young men. At present these men have to do the Cooperative work in their free time. Father Sullivan hesitates to withdraw them from their civil service jobs where they have a good income plus security and the certainty of a pension. For six pounds a week, though, he could get the full-time service of each of these young men which would mean the most tremendous forward move for the Church in Jamaica.

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Father Sullivan has turned to Miss Mary Dooling of *The Queen's Work Cooperative Department* from the start of the movement. Miss Dooling left early in January for British Honduras and Jamaica to work with the Cooperative organizations in both countries.

Father Sullivan is convinced that if the Jesuits care to get back of the Cooperative movement they can do a most tremendously important social job not merely in the mission countries, but right here in America. Despite the fact that the late Father George MacDonald of the Sodality was really the first Catholic to do practical work in the Cooperative field and despite the fact that Miss Mary Dooling has continued his work since she was his secretary, the Cooperative movement is already being deflected elsewhere—not by actual results but by an expression of people who would prefer to see the movement become non-Jesuit.

Father Sullivan is convinced that here in America Cooperatives are of prime importance both for the rural and for the urban communities. He visited Saint Mary's which did pioneer work along this line and actually drew up the first manual, and textbooks which were pronounced by Vanderbilt University authorities to be the best that had been written thus far.

Jesuit Collaboration Welcomed

Father Sullivan hopes that our Jesuit colleges and universities will throw the strength of their teaching staffs behind a movement which is in no sense a theory but a proven fact. With the Socialists and the Communists making so strong an effort to communize enterprise, the only answer seems to be collaboration among people themselves under the leadership of educators and humanitarians who believe in their fellow men and who recognize that private enterprise and private property are basic to freedom.

"American Jesuits are missing the golden opportunity if they do not get into the Cooperative movement as hard and as fast as they can," said Father Sullivan. "At the present time the Catholics are eagerly welcomed by the Cooperative leaders. Their reception of any Catholic who shows signs of interest is almost flattering. Yet we have only two Catholics in the enormous field of non-governmental Cooperatives. Catholic leaders have in some cases attempted Cooperatives without realizing the important requirement of at least one year of careful study by the people who are to direct them. You will find that the non-Catholic leaders in the Cooperative field are an extremely impressive group of men and women and you will find that they are pleading with Catholics to come and give them the support of Catholic educational and organizational strength.

"It has turned out that Cooperatives have so met the financial needs of the people and Credit Unions are so much along the line of what the Holy Fathers have been calling for that the business development of the Cooperatives is actually running far ahead of the educational development—a situation which should not be allowed to exist. Without the trained leaders, the movement is destined to failure. Even more notably both the educational and the business developments are moving ahead of the spiritual ends. Yet I firmly believe that the greatest basis on which the Cooperative can be built is the social doctrine of the Mystical Body of Christ. The greatest organization for handling the Cooperative turns out to be the Sodality.

"One advantage of our participation in the Cooperative field is the fact that it is non-controversial. Even labor schools which have met with such success sometimes involve controversial problems. The Cooperative does not. It is simply an attempt to help people to help themselves.

Parish and School Programs

The Cooperative finds in the parish the perfect basis for operation. The Cooperative and Credit Union would find in our Jesuit schools the perfect place for the training of those men and women who would go out and present this economic problem which is the simplest answer to Communistic and Socialistic propaganda.

"I have been extremely interested since I have been in this country to see what Jesuits have been doing along this line. I find many of the young men extremely interested. I have seen some hopeful beginnings. Yet of the twelve thousand Credit Unions, only seven hundred exist in Catholic parishes. Very few of these are Jesuit parishes.

"By way of suggestion I think the ISO Cooperative Committee is probably as important a Committee as the ISO possesses.

"I believe that the Cooperatives have to be sold to the key men in our scholasticates and colleges.

"As the labor schools were set up to reach the Catholic labor leaders, our schools can reach out and interest and train the promising young men and women who would make the perfect leaders in the whole Cooperative field. CUNA, the governing organization of the national Cooperative movement is pleading for Catholic leaders. It recognizes the fact that the parish has a far greater permanency than has any of the industrial units.

"I noted in the *ISO Bulletin* where Jesuit law graduates were urged to get into labor unions rather than into corporation or criminal law. A parallel step will be to get our Jesuit college graduates into the well paying jobs that are connected with the Cooperative movement.

"What we need is an Extension Department radiated around our colleges and universities and even our high schools. We need adult education on a non-credit basis similar to that which Saint Francis Xavier College in Nova Scotia undertook so magnificently and built up with a faculty much smaller than any of our schools. The surprising success of the Holy Cross Labor School, one of the newest, is largely due to the prestige of Holy Cross itself and the fact that people were complimented when Holy Cross entered that particular field.

"There are two steps in the development of the Cooperative program. The first and the essential step is study. But study must immediately flow into the practical setting up of Cooperatives.

"The study turns out to be something that almost any Jesuit interested in sociology or economics can easily direct. The organization of going Cooperatives within the parish or within the school is merely a matter of taking the Sodality, getting from *The Queen's Work Cooperative Department* the information that is necessary, and going to work.

"I honestly believe that if we do not get into this field almost immediately, we who have pioneered in it will lose it. And that will be less our loss than the loss of Catholics generally.

"We have religious elements which take the Cooperative movement and lift it up to Christian levels. We have the solidarity of the Church itself, the basic union of the Mass, the magnificent integration of our parishes and schools, and we have the Sodality."

CENTENNIAL AT WESTPHALIA

MARY DOOLING brings back from Westphalia, Iowa, a glowing report of the Centennial celebration of Cooperatives which brought two thousand people to this little town.

Westphalia happens to be a spot in which Cooperatives have really been allowed to work. They have remade the economic life of the people and in companionship with the Church have formed Westphalia into what is regarded by experts as a model rural community.

To the Westphalia celebration came Bishops Schlarman of Peoria, Bergan of Des Moines, Kucera of Lincoln and O'Hara of Kansas City. The Holy Father sent a personal letter praising the Cooperative movement and extending his blessing to the Centennial and to future undertakings along this line.

Pontifical High Mass was celebrated in the open where a specially constructed altar decorated with tall corn shocks and pumpkins which made an extraordinarily colorful background for the beautiful vestments.

Fifty priests were present and over two thousand lay visitors. Father Carrabine and Father Sullivan who has done such outstanding work for the Cooperatives in Jamaica were among the representatives.

The women of the parish prepared all the meals. The entire care of the crowd of visitors was handled on the cooperative plan. Westphalia offered in the Church and in Cooperatives a complete life program. The educational program has been so thorough that any child of the village could answer any essential question on Cooperatives and their origin, their present status, the development of the movement and the practical application to life. The demonstration was merely an emphatic note stressing what can be done when the priests are really interested in the Cooperatives.

ISO BULLETIN