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Notes on Lecture by Dr. Yves Simon

The Religious Situation in France

IT HAS been the sad privilege of France in the last twenty years to epitomize the problems and difficulties of the world. The religious situation in France is not merely a French problem but a problem that is world-wide in character.

To understand the situation, Dr. Simon explained, it is necessary to recall the results of Laic Laws of the Third Republic:

1. Complete separation of Church and state had been established.
2. In a traditionally Catholic country the education had been completely secularized. Though the public schools were nominally neutral, the overwhelming majority of children were completely deprived of all religious teaching.
3. Hospitals were entirely secularized. Though, in hospitals conducted by Sisters, a patient might ask for a priest, no one dared prompt him. Many died without the Last Sacraments.
4. Religious orders were forbidden to teach and in 1905 all religious had been exiled.
5. Though the government maintained the so-called "freedom of teaching," Catholic schools could not have religious orders as their teachers nor could they hope to compete with the economic status of the state schools. Many a Catholic parish had no school at all. The Catholic schools in general developed weakly and were on a very inadequate financial basis.

Thanks to World War I there was a sharp decline in popular anti-clericalism because:

1. A great many of the poorer people who had known the priests only through libels now met them in the army.
2. All excuse for thinking the clergy wealthy had been removed. The vast proportion of the clergy were close to destitution. Many had hardly enough to eat. This deeply impressed the people.
3. There had been a general decline in rationalism and in the other philosophies that had exalted human beings without a basis in Catholic truth.
4. The Laic Laws though never abrogated were no longer widely applied. Many of the religious orders, led by the Jesuits, returned to France.

After the Armistice

When the French were defeated in World War II and signed the Armistice, the frame of mind of Frenchmen was difficult for an American to understand. First of all the French army, supposed to be the best in the world, was found to be the rottenest thing in France. On Armistice Day it looked as if the French cause was hopelessly defeated. Few Frenchmen believed that England would continue to fight and most of them thought that the invasion of England and the complete crushing of Great Britain was a mere matter of time.

So a great many Frenchmen thought that all hope was over and that their best course was to preserve what little could be preserved of the wreckage.

It would have been heroic if all had continued to hope against hope; but it is difficult to blame those who saw the defeat as complete. They discontinued the struggle lest still more be destroyed.

Pétain was a very old man of eighty-four years; a legend rather than a person. Few knew that he was surrounded by international Fascists who endeavored to use him as they had employed Von Hindenburg and Von Papen in Germany.

To most Frenchmen, Pétain was merely an honest hero, a Catholic, likely to be conservative, but one who would struggle to preserve whatever had not been destroyed, who would collaborate with the

Dr. Yves Simon was the guest of the Institute of Social Science, St. Louis University, in a lecture to the university on December 16, 1944. Dr. Simon left France in 1938 and has now applied for American citizenship papers. He is a member of the faculty of Notre Dame University. His talk which was arranged for by Father George Dunne of the ISS was given almost exclusively to the university faculty and students.

Church, and who would work hard for national recovery. His supporters came from all classes, the majority from the Right. They were Catholics and anti-Catholics, monarchists, republicans and socialists. Only later did any division among them become clear.

The attitude of the Catholics was the attitude of most Frenchmen. They differed little from the rest of the country.

There was the greatest diversity of opinion about the merits of the Armistice. Should the French have continued to fight? Some looked upon the Armistice as a sheer necessity. Others believed that it never should have been signed, that it should be repudiated, and that consequently they were still at war.

Legal Government

The Catholic hierarchy with the possible exception of one Bishop, recognized Vichy as the legal government of the country with the consequence that Catholics were obliged to obey it. The hierarchy followed the Catholic principle that the legal government has a just claim upon the obedience of the citizens except where it commands things that are wrong.

The recognition of the Vichy Government by the hierarchy led to strange consequences. What of the French who had rejected the Armistice? What of those who went on fighting? What about DeGaulle himself? Vichy treated them as rebels. Its government was recognized as legal and hence disobedience to it was disobedience to a legal government. Yet many believed that the Fighting French were the real Frenchmen even while Vichy treated them as rebels and outlaws.

Providentially for the Church there were many Catholics among those who continued the war. DeGaulle is a practicing Catholic. There were many distinguished Catholics among the Free French. One of the outstanding admirals is a Carmelite Friar to whom, Dr. Simon said, he personally had often gone to confession.

Yet Catholics were torn in their loyalty between the Vichy Government recognized by the Bishops and the Free French who were growing more and more clearly into the stature of patriots.

Divided France

Most Frenchmen at first were either for or against Vichy. If they thought the war was over, they regarded the Vichy regime as inevitable. If they thought the war still progressing, they regarded Vichy as wrong and anti-French. In the months following the Armistice the real position and meaning of the Vichy government became clear to many; apparently it never became clear to Pétain.

As early as 1941 a French writer in America published a laudation of Pétain based, as he frankly admitted, on propaganda material sent out from Vichy. In reply to this Dr. Simon had written that the Vichy government was merely a transitional form used by the Germans to make possible the complete triumph of the international Nazis over the French people.

By 1940 Pétain and Hitler had met and the whole collaborationist program was developed. This meant collaboration and cooperation

with a country still at war with France. An armistice is not a peace treaty and a peace treaty with Germany had not been signed. So actually to collaborate with the Germans was to collaborate with an enemy of France with whom peace terms had not been established.

The prestige of Pétain sank. At first the majority of Catholics felt that his government was providential. Now they knew he was surrounded by the enemies of France. They slowly realized that this was a government of betrayals, of traitors, of collaborators.

Gradually the hope of victory began to revive as the invasion of England did not come off, as Russia proved difficult to defeat and as America moved toward the war. Most French Catholics began to feel that the Armistice had been a blunder; that war should have continued in Africa.

The first attitude, namely, that it was necessary to save whatever could be saved, was changed. The character of the Vichy Government was clear: it was not the traditional conservative group as they had believed, but was becoming more anti-French and anti-human.

Confused and Desperate

The Nazis were taking over complete control. Nazi law, with its racial discrimination and secret police, was everywhere enforced. French concentration camps fully as bad as those of Germany were established.

By early 1942 French resistance had begun. The resistance organizations developed slowly at first, but with months they grew to tens of thousands.

The Church, at least its leaders, had at first believed in Pétain as the providential man to work for the reconstruction of the nation. Two years later the anti-French character of his regime was clear. Forced labor drafts began. Frenchmen were obliged to go to work in German factories to produce armament to destroy their fellow countrymen. Vichy passed a law compelling Frenchmen to go as slaves for work inside of Germany. The resistance groups and the Maquis were convinced that it was a choice between life spent in slave labor within Germany and a hard life fighting in the hills and forests of France. They patriotically chose the latter course.

Most Catholics now saw clearly the real character of Vichy.

Providentially for the Church in France Catholics became very important in the resistance organizations. Priests became affiliated with them and often acted as chaplains. The Pope allowed priests to act as Maquis chaplains. Priests and religious even edited some of the secret magazines and newspapers. One of these editors was a Jesuit.

Soon the Free French became the "Fighting Frenchmen." Their resistance, never viewed with pleasure by those who clung to Vichy, was most acceptable to the rest of France.

Catholic Patriots

The relationship between the Fighting French and the Church was good from the start. DeGaulle is a Catholic. The Breton sailors of the Free French Navy are Catholics. Outstanding Catholics led sections of the Fighting French. The underground Maquis had priests among them. Many underground papers came from Catholic sources. It was not surprising to find a Dominican priest a member of the Consultative Assembly that met in Africa.

These Fighting French actually developed into the Fourth Republic. In the government of the Fourth Republic there is a larger percentage of Catholics than has been the case in any government of French Republican form. Better still the quality of these Catholics is high.

Naturally the whole legal character of the Vichy Government is an important consideration. The hierarchy recognized it as legal; so according to Catholic teaching, it was a legal government that must be obeyed.

It is not for us, Dr. Simon said, to judge or blame the hierarchy when they recognized the Vichy government which was also recognized by the government of the United States. It was an easy mistake to make at the beginning. Later on it was perhaps too difficult to repudiate the stand they had taken and admit they had been wrong.

Yet the moral problem of the slave labor sent into Germany was a terrible one. Could a Frenchman go into Germany, make munitions and know that they would be used against his own country, at the time when his country was still actually at war with Germany?

One cannot but contrast the stand on slave labor taken by the Belgian and Holland bishops with that taken by the French. The

Dutch and Belgians simply stated that the slave labor draft was a criminal law and acceptance of or participation in it was a mortal sin. Yet in this they were talking about a law enacted by an alien government. The law in France was enacted by a supposedly French government. One remarkably holy bishop, a man of unmistakably supernatural viewpoint, long regarded as the Bishop of the laboring man and very social-minded, took an extraordinary viewpoint. The laboring man, he felt, would be forced into the draft. Since the poorer and less privileged would suffer, could not some of the more privileged go of their own accord to share the exile and take some of the burdens from the less privileged Frenchmen?

All this caused more than a little confusion among the Catholics. This grew worse as the Vichy Government clearly showed its character. It fiercely attacked the Allies. It called upon the French to resist the Allies when they came with the Army of Liberation. One great Catholic propagandist, a leading layman and outstanding speaker of the Catholic National Federation, took to the radio to speak against the Allies and to beg Frenchmen to impede the invasion.

Now that France has been freed, the situation of many of the Bishops has become quite difficult. One of them retired from his see.

No situation of this kind can be solved by simple retirements. If the collaborating bishops of France were asked to vanish, what about the bishops of other countries? The German bishops in many cases collaborated with the Hitler Government. If the French bishops were to retire, the German bishops might also be expected to retire and many of the Italians and some of the Spanish. This would mean a terrible crisis for the Church.

Certainly it is entirely in the hands of the Holy Father to decide the solution of a case like this. Resignation on anything like a large scale would be a catastrophe since it would strip France of many of its ecclesiastical leaders.

Anti-clericalism and the anti-Catholic forces in France have never fallen to zero. It is possible, then that following the war new anti-Catholic outbursts may arise.

Dr. Simon believed that magnificent things were happening to the souls of many Frenchmen. Out of the last World War had come universal hatred. He believed that out of this war Christian love even for traitors and for the enemies of one's country had been born. The Fighting French who had suffered most had actually forgiven their enemies and had declined to suspend the universal law of charity.

FAMILY TREE CENSUS

FATHER FRANCIS P. LEIPZIG, pastor of Saint Mary's Church, Eugene, Oregon, has worked out something new in the parish census.

As he explains it, "In the usual parish census, consideration is given only to parents and children—in other words, two generations. In the family tree census an attempt is made to cover three and possibly more generations of the same family. In most cases, the data necessary to complete a religious census of three generations is hard to get. Yet, the more extensive such a census becomes, the more clearly does it point out certain permanent facts—how quickly hundreds can either be won or lost to the faith."

Then Father Leipzig takes the case of a single family and, assuming that the fourth or fifth generation continue to produce the same rate of children, he shows that from the loss of faith on the part of one parent, three of the second generation are lost to the Church, twenty-two of the third, 174 of the fourth, and 1,468 of the fifth.

This is more than enough to maintain an ordinary parish... what a terrible loss to the Church because of the neglect of this first generation!

Of course, he concedes that the ratio of increase is seldom sustained through five generations.

Nevertheless, this does show the possibilities either for good or for evil that are present in the rearing of a family. This should bring home to Catholic parents the tremendous responsibilities they have to rear the families according to correct moral and religious standards.

So in taking his census Father Leipzig puts an X for each of the Sacraments of Baptism, Confirmation and First Communion received. He goes into the religious ancestry of as many generations as the family know. He traces the effect upon the parish of a single convert; the effect on those children of a single person who falls away from the Church.

All of us who are convinced that mixed marriages are an unmitigated evil find once more that the statistics support our beliefs.

AUTHOR'S TIP: Watch prices and hurdle economic stumbling blocks.

The Meat of the Matter

By R. F. X. Cahill, S. J.

THE title of this article dedicates it to a former student who was wont to assure his classmates that he had penetrated the outer shell of the subject at hand and had pierced to the kernel. He used to give this assurance with something of a sly smile on his face and so do I as I borrow his phrase for my title.

The subject matter in this case is our economic life. The meat of the matter is prices. To make this bold declaration throws aside statements made by many other people who prove for the causes of our various economic dislocations. These others speak of low wages, high taxes, tariffs, interest rates, profits, money and credit. They would do better to watch prices.

The studies of the Brookings Institution sold me on this point. Back in the early Thirties they began to enunciate their thesis with the publication of *America's Capacity to Produce* (Brookings Institution, Washington, D. C., 1933). *America's Capacity to Consume* followed (ibid. 1934). Later came *The Formation of Capital* (ibid. 1935) and *Income and Economic Progress* (ibid. 1935).

High Prices and Depressions

The underlying point in these volumes insists that *high prices* caused the golden glow of the Tinkling Twenties to dim. We had factories, men, money, brains, credit and millions of unsatisfied wants. This picture appeared later in a more exaggerated form as with the same equipment for production we had millions unemployed. The whole thing has been captured in the phrase—"Idle Men and Idle Money." Through the lamentable Thirties the Brookings Institution continued to write their analysis, applying it to more recent scenes, always hopefully optimistic that their message would penetrate to areas where it could become operational. Finally Edwin G. Nourse in *Price Making in a Democracy*¹ has re-written the overall analysis in modern garb and the Brookings Thesis beckons again for consideration.

With them we say that the meat of the matter is prices. In the 1925-1929 period the savings realized in lower costs through increased efficiency were not on the whole passed along to the consumer in the form of lower prices. The undeniable increases in technical efficiency produced by the American know-how did not register in a corresponding decrease in prices. Through the years the business scene had changed. In many lines of business activity a few large companies so dominated the scene that they were able to set prices. Unlike the theoretical formation of prices which we find taking place under conditions of perfect or pure competition, here we had *administered prices*. In administering these prices, the people determining them showed a constant preference for a price which would bring in a wide margin of profit on a relatively small number of products. With certain notable exceptions, the tendency was to produce for six million and not for one hundred and thirty million.

Thirty Thousand Public Enemies

This was an economy of unutilized capacity, of unemployment, of unsated wants and it was an economy which came into being at the behest of about 30,000 men. We borrow this figure from Mr. Nourse who tossing aside the sixty family idea settles on 30,000 as the economic rulers of our destiny. The solution as the Brookings see it is to convince the 30,000 of their responsibility in this matter and to show them that the future of our system depends very much upon their price decisions. The educational process is a slow one. The Brookings' thesis has been aired now for ten hectic years and, if you ask me, it has not sold well and there is nothing in the books which will force the sale.

Leaving this point for the present, we turn to three pertinent questions:

How is it possible for 30,000 men to set the prices for our American economy?

How are they able to avoid the anti-trusts laws?

What are we going to do about the whole thing?

Price Control

Understanding the answer to the first question requires a little reading of cases. Read the history of a company like the Standard Oil. Or ALCOA. Or Dow Chemical. Or U. S. Steel. In this history notice how the company has swallowed opposition and, where the opposition was too strong, how it has joined the opposition. In other words think back over the history of the concentration of American industry and ask about the end result of each merger and each combination. Through it all you will notice flight from free competition. You will notice refuge being sought in monopolistic or semi-monopolistic conditions. Sole control or near sole-control of the supply of a product means control of the price. At times price leadership is the method of setting the price for an industry. At other times the trade association makes it possible to set the prices. Be the particular mechanism what it may, the flight from free competition has resulted in administered prices which have been higher than the natural or the competitive price would have been. The captains of industry and finance toast our free, competitive system at banquets but, for practical purposes, they much prefer a system of controlled prices with themselves in position to control.

Economic Bottleneck

But the law of the land, the anti-trust laws, what about them? Walton Hale Hamilton in *The Pattern of Competition*² gives a brief, but very competent, answer to this question. Mr. Hamilton discloses the aim and intention of Congress in passing the Sherman Law of 1890 and the purpose of the various other laws which have been added in this direction by the Congress. He presents the aims of Mr. Thurman Arnold as he interpreted these laws as instruments to insure protection for the forgotten consumer and thus to cure all the ills of the economic system. Protection for the consumer meant not the tearing down of established business units because they were big; not the attack on a giant company because it had joined forces with another giant company to produce a lion's share of a particular commodity. No! The point of Mr. Arnold's legal thrusts was directed at high prices, at restraints of trade which resulted in high prices. This, according to Mr. Arnold, was the bottleneck of bottlenecks.³ It was the stumbling block for the American economic system. The efforts of Mr. Arnold are chronicled sympathetically by his friend and aide, Mr. Hamilton. They were not sympathetically received by business men throughout the country. And the business men have this to say for their attitude, that here was a bureaucrat interpreting indefinite legislation in a rather definite way and directing a vital thrust on business on the basis of his interpretation. Mr. Arnold's activities continued longer and made stronger were in a position central enough to alter the course of our economic development materially. We may look at this matter as so much recent history if we choose, but it is just so much history that we are about to face off against once more. The characters in the play may be different but the issues are going to be very similar.

What to Do?

This brings us to the question, what are we going to do about it? If we could sell the Brookings idea to the 30,000, that would take care of everything. Can we? As noted previously, the sale is slow and the realist hardly expects a mass conversion to the Brookings' thesis. Will Wendell Berge come through with Mr. Arnold's program and continue it longer and make it stronger? That remains to be seen. It also remains to be seen whether or not such action on the part of a government bureau is what we want, whether it is the most effective way of attaining the objective of lower prices. And this, believe it or not, is the roadway to a consideration of modifications of our present system of economic life.

In other words it behooves one to meditate on the possibility of the government making laws to protect the consumer or on the feasibility of reconstructing society into an occupational group system. The former is the path to greater and greater governmental control, to state capitalism or socialism or fascism. The latter offers the alternative towards which Catholic thinkers definitely slant. It is hoped that this brief survey points to the economic factors which make the reconstruction of society necessary and plausible.

References

¹Brookings Institution, Washington, D. C., 1944.

²Columbia University Press, New York, 1940.

³*The Bottlenecks of Business*, Thurman W. Arnold, Reynal and Hitchcock, N. Y., 1940.

Chinese Communists know who's boss. Father Augustinus A. Tseu is the pastor of Saint Therese's Chinese Catholic Mission in Chicago. Recently he sent out a news release denying Drew Pearson's statement of November 28 that the present Chinese government is none too friendly toward America and that it is the "Northern peasant armies, that is the Chinese Communist Army, who are putting up against the Japs the steady resistance, compared with the wavering sometimes non-existent fighting of Chiang's own war lords."

Father Tseu who was born in Hankow and graduated from the Catholic University of Shanghai, came to this country to do post-graduate work at the Catholic University of America. He is now working among the Chinese of Chicago. He frankly denies Pearson's statement. He is convinced that there is no real battleline between the Communists and the Japs. "Instead, there is a compromised frontier between the two. In 1937 and '38, The Chinese Communists did accept the proposals of Generalissimo Chiang and did wage some furious fights against the Japs and have even accomplished quite glorious successes. But since 1939, when Mr. Stalin shook hands with the Japanese delegates and having toasted the prosperity of Hirohito, signed the notorious Pact with Japan, there was no more serious fighting between the Chinese Communists and the Japs... since then the Chinese National Government is fighting the Japs alone. The Chinese Communists have been practically very faithful to the Non-Aggression Pact with the Japs signed by their super-boss, Dictator Stalin."

Father Tseu is convinced that the triumph of the Communists means the end of the Christian missions for China.

The efficiency expert goes to Congress. Important changes have been urged for Congress; for instance, it has been recommended that: 1. A group of experts be set aside to supply senators and representatives with technical information. 2. A committee be appointed to study Congress itself and recommend improvements and procedure.

Helpless in the Bear's hug. If the news reports have any degree of accuracy Russia is simply taking over the political prestige of the liberated countries. Even those countries freed by the United States and Great Britain find awaiting them a powerful party in close union with Russia and dominating the political situation. This proves to be even truer of the countries within the close geographical reach of the Soviet.

City trend. The farm population of the United States has dropped about 15.7 per cent in the last four years. There are 4,748,000 fewer people on the farms in January, 1944, than in January, 1940.

First Friday and Saturday Clubs. Monsignor E. Roberts Moore of famous old St. Peter's Church in New York City has initiated an excellent program which might well be imitated. First he organized successfully the Men's Downtown First Friday Club which was followed by the organization of a Women's First Saturday Downtown Club. Both clubs are for Catholic business people. The program consists of Mass and Holy Communion, and on the same day a dinner at six in the evening served at almost nominal cost. During the course of the dinner Catholic discussions are held.

Management joins the strikers. A new kind of strike has now developed in the country. In Sterling, Ill., the management of Lawrence Brothers Hardware Factory announced, after their employees had joined the CIO, that for the time being they were through operating. The Government was taking nine-tenths of any money the plant might make in taxes, hence they saw no purpose in struggling to stay open. The Pet Milk Company in Arlington Heights, Ill., was also threatening to go on strike. If the management joins the laborer in strikes, we may have something new in the labor situation.

"Buy American" and keep the peace. "The ordinary Russian housewife doesn't have as many gadgets and conveniences as your grand-mother had. Even in the best Moscow hotels there are neither electrical sweepers nor old-fashioned carpet sweepers—not even long-handled brooms. The rugs are swept by bent-over women with little bunches of twigs... An electrical sewing machine is as rare in Russia as ice cream sodas in Tibet. What few phonographs you see are the old crank-winding kind. I never saw a piano that hadn't been imported before the Revolution. In most Moscow apartments the most complicated mechanical apparatus is a clock or an electric hot-plate. Sometimes you do see an old-fashioned coffee grinder.

"These are not war-time shortages. Russia never had such things. But she hopes to get them now." Thus writes Harrison Salisbury in the February 10 issue of *Liberty*. Stalin says "Buy American" and the author believes that the universal shortages of everything in Russia may mean that Russia will so need our American goods that the peace between us is likely for many a long year.

At least this is hopeful possibility.

Neighbor's neighbor. We sometimes forget that Canada has as its second nearest neighbor the Soviet Union.

Wanted: public approval for private enterprise. A national advertising campaign to create public opinion favorable to the system of private enterprise has been launched throughout the country. An initial advertisement appeared in every daily newspaper of every city of more than fifty thousand population. Labor, foreign-language, and Negro press were included. The advertisement stressed five points: It called for the production of more and better goods for less money, for free competition in order to reduce prices, for bold investment in new enterprises, for fair wages, and for the opportunity for individual endeavor.

Front! The 500,500 hotels which are members of the American Hotel Association have been making careful plans to provide jobs for the postwar era. The hotels have been provided with a manual called *Jobs for GI Joe in American Hotels*, a book which explains both the job and the job requirements, and gives explicit guidance on how to train both the able-bodied and the disable-bodied veterans for the job.

Mutually dependent. The leopard does change his spots or at least seems to as General Mulcahy, at one time hunted by the Black and Tans and now the leader of the Opposition Party in Ireland, made the flat statement that "the security of Great Britain and Ireland are completely inter-dependent."

Order early on the auto market. The Chevrolet Motor Company made a survey of the automobile situation and has announced that by the middle of 1945 six and a half million car owners will no longer be car owners and almost ten million will be driving cars worth—at top—a hundred dollars. This means that in the first year following the end of the war there will be demand in the country for sixteen million new cars, as against the less than five million which was our former yearly high.

If the dead laugh. The times are playing jokes in strange places. When Renault, the French automobile manufacturer, was suspected of collaborationism, the Leftists of France clamored that his automobile plant must be seized and be made part of the national property. It would be an excellent start toward the nationalizing of big industry. Then Renault died and when his will was opened, it was found that he had bequeathed his automobile plant to his workers. As most of these workers were the very men who had been insisting that the property be turned over to the Government, they found to their alarm that they had given away not Renault's property but their own. There was swift change of front.

A question for missionary economics. Important as are our missionaries to pagan lands, it looks as if nowadays other very important missionaries might be knocking at our doors. For instance: *Time* devoted an article to Akweke Abyssinia Nwafor Orizu. He came to the United States from Nigeria where he is a chieftain. His desire was to get an education and to return to his native Africa and educate his people. He took his A.B. at Ohio State, his M.A. at Columbia, and picked up a great enthusiasm for Patrick Henry and the philosophy of Pragmatism. He will return from the United States an influence and a power among his people... with perhaps not so much as a glimpse at the Catholic Church or great Catholic schools. What a missionary he could have been made!... And one thinks in the same quick reflection of the thousands who are coming to the United States now and the probable tens of thousands after the war from South and Central America, from Asia, from Africa, and probably from Europe. The overwhelming percentage of them will never even know that there is a Catholic educational system. It would be interesting economically sometime to figure what it costs to send a missionary to the foreign missions, and then what it would cost to offer scholarships to these future leaders. We might save money while making a tremendous impress on the pagan and faith-faltering world.

When the faithful fail. The dependence of Hitler upon his Storm Troopers and Elite Guard has recalled to historians the ancient days when the Roman emperors held their power only so long as the Praetorian Guard remained faithful.

Something new in movie selling-points. Basic English is still considered the simple solution to our language problem. Its use will make English intelligible to foreigners—and to the not-too-bright. With this in mind we call attention to Hollywood's announcement that in the filming of Lloyd Douglas' *The Robe* eighty-five per cent of the dialogue will be in Basic English.

Less-work-more-pay policy to ward off depression. To prevent unemployment the Government is expected to restore the standard forty-hour-work week immediately following the war. The AFL and the CIO which both accept the forty-hour-week agree among themselves that the wage rate must be considerably lifted to compensate for the reduction of working time. The unions claim that otherwise the falling off of purchasing power will result in the worst depression of history. Apparently most economists agree with the labor unions in this viewpoint. Morris Livingston, for example, is quoted as saying that if in 1946 there is no greater output than in 1940, we will have nineteen million unemployed. Even with the work week cut five hours shorter than 1940 there will be more unemployment than at the depth of the depression in 1932. As a consequence there is a trend toward the thirty-hour week—a six-hour day in a five-day week. Though not yet strongly urged by the unions, it seems one of the likely trends.

Forecast: Fascism. Norman Thomas in a time when everyone believes that the country is moving left, in all solemnity predicts that America will continue on the road to Fascism in some variant or other.

Public Opinion. Apparently the public opinion polls when rightly conducted are turning out to be a powerful indication of trends. At least an article in *The United States News* for January 26 states that the surveys conducted by the Gallup poll prove so accurate that the government officials are now paying very close attention to these cross-section reports on what the country thinks.

Press vs. Public. The wide gap that separates the newspapers of the country from their readers was once more indicated in the appointment of Wallace. The press was largely anti-Wallace; the letters and telegrams that flowed into Washington were strongly pro-Wallace.

POPULATION AND PRIESTS

THIS table is supposed to come from Guatemala, and is published in this country by the Committee on Cooperation in Latin America. If it is correct, and there is no reason for doubting it, it offers some explanation of what the South American and Central American Catholics mean by the shortage of priests.

At least the table is worth noting. The need for priests in Latin America must be appalling.

Proportion of Priests to Population in Different Countries

Nation	Population	Year	Priests	Per Priest
Spain	24,000,000	1939	42,000	571
Belgium	8,000,000	1939	13,269	602
Italy	45,000,000	1939	65,000	692
France	39,000,000	1939	56,200	693
U. S. A.	130,000,000	1940	36,000	3,611
U. S. A., Catholic	22,000,000	1940	36,000	600
Canada	10,376,786	1922	8,950	1,159
Chile	4,287,445	1935	1,615	2,654
Costa Rica	551,541	1926	143	3,856
Uruguay	2,020,040	1939	438	4,611
Peru	6,500,000	1923	1,100	5,909
Mexico	17,813,870	1931	3,000	5,937
Nicaragua	827,100	1937	138	5,993
Colombia	8,472,584	1924	1,300	6,517
Cuba	3,963,344	1937	600	6,605
Bolivia	3,000,000	1938	376	7,978
Argentina	12,000,000	1931	1,400	8,571
El Salvador	1,632,000	1937	192	8,500
Brazil	47,794,900	1937	5,016	9,528
Honduras	962,000	1937	89	10,808
Haiti	2,600,000	1928	213	12,206
Paraguay	992,050	1939	72	13,778
Panama	521,675	1937	35	14,905
Guatemala	3,200,000	1940	126	25,396

THE NAPKIN BOX

ISO will prove its own worth. There is no reason why anyone should think that it is in contrast with, much less intended to supplant, the magnificent work in the field of education that God has confided to the Society in your Provinces. But can education be considered adequate, especially today, if the social sense of our students, in and out of the Society, is not awakened, given guidance and stimulus?

Norbert de Baynes, S. J.

To Father Assistant, January 3, 1945

FAILING THE PARISH WE FAIL THE CHURCH

Your article in the *ISO Bulletin* for November-December, in which you advocated making our students more active parishioners, was quite stimulating. But I must say that, to my mind, you were far too gentle.

We like to think that our schools are filled with the finest Catholic youngsters that each city produces. If this is true, then our failure is so much the greater. Because it means that, by taking the most promising boys out of their parishes for four or eight years, we are permanently depriving the parishes of the leaders whom they most need. Whereas our graduates should be turning their parishes upside down with a tornado of Catholic social action, the very great majority are not getting beyond the minimum of Mass on Sunday. No wonder so many pastors do not like to see their boys attend Jesuit schools!

My contention that our graduates are not active parishioners is more than an empty and unproven theory. Reports and letters from several provinces go very far to substantiate the claims set forth. It is becoming more and more apparent that, as far as training leaders for the parish is concerned, we Jesuits are failing seriously. This defect we must make every effort to overcome, immediately. It is particularly, I believe, the job of the ISO to discover solutions to this problem, and to recommend them to all of us. Literature on this subject, produced by the Content Committees, would be of immense value and assistance.

The importance of all this cannot be underestimated. If the young men whom we train do nothing in their parishes, then our schools, and, especially, our school Sodalties, are valueless. Why do we run schools, unless it is for the cause of the Church? And is not the parish the natural unit of the Church? If we neglect the parishes, we fail the Church.

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THE HOLY GHOST IN THE EXERCISES

You have asked: "Why have we no meditation in the retreat on the Holy Ghost?" The answer is that there is no need for it.

Why so?

In Chapter sixteen of Saint John's Gospel, Verse thirteen reads: "For He shall not speak of Himself, but what things soever He shall hear, He shall speak."

When the Apostles received the Holy Ghost, they did not go forth preaching the Holy Ghost; but enlightened by Him they went forth to preach Christ.

Again, the Rules of Discernment of Spirits are the enlightenment of the Holy Spirit.

Again, the salutary act is the work of the Holy Ghost. His is the "*illuminatio intellectus et inspiratio voluntatis*" and his raising of the act of the will to a supernatural one.

Again Christ says: "Without Me you can do nothing." This means, of course, without His grace. But all these graces are the work of the Holy Ghost.

Again, we begin our meditations with a prayer to the Holy Ghost.

Again, in the retreat there is very little said of Mary, yet all throughout it we are praying to her.

M. J. Sheehy, S. J.
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SPIRITUAL SECURITY FOR THE NEGRO

Congratulations and thanks for printing the gist of Dr. Johnson's talk at West Baden. There was a lot of truth in it and much justified criticism, difficult as it is to admit it.

One remark struck me as being rather pathetic: "You don't meet the profound needs of his soul." That is pretty hard to distinguish. However, I wonder if Dr. Johnson thinks that Protestantism does. The fact is that neither Protestantism nor the Church are meeting the Negro's needs. But the great difference is that whereas we can if we will, Protestantism has proved incapable. Let us look at one of those needs.

Not too many of us realize that there is a state of religious unrest among Negroes today which is quite as natural an expression of psychological and emotional disquiet as their recent political and social demands. Appeals for full status in the armed forces, for assignment to war industries as skilled laborers, for voting rights in the deep South, all these economic and social demands have a natural complement in an inner quest for personal, spiritual security. This quest is turning Negroes away from forms of worship in the past, which are inadequate today because of their inability to meet more complicated needs.

Security, or the lack of it, may be found in every sphere of human activity—political, economic, social, religious; but wherever we find it, its stamp is freedom, peace of mind. It is essential for advancement and success in every field, else man never could attain his full stature as a member of society. On the other hand, nothing is more vitiating to race relations than a sense of insecurity, for such a sense is demoralizing and gives birth, as Father LaFarge says, to a "loss of confidence in existing institutions, a contempt for the law, a hostility to the law's manifestations." (*The Race Question and the Negro*, p. 116.)

Now, assuming that as true, we can see how serious a consequence insecurity would have in the religious field. Were the Negro to lose his confidence in the ability of the Church to help him in the face of persecution and injustice by assuring him that God is with him in his fight for recognized social and economic security, and in its power to inspire him by teaching him dogmatically that he has a right to that equality, demoralization would result, and no motive would be left to lead any kind of ordered life.

Nothing is more basic than our relations with God. If they are shaken or confused, we can expect no security on a less personal level to afford us comfort and peace. It is security of these relations that the Negro lacks today as he realizes the inadequacy of his former faith to answer the why and wherefore of his present social status.

There is a seminary attached to Howard University as its School of Religion, the largest Protestant seminary in the country with one-fifth of all Protestant Negro seminarians. After a three years' course, a man is completely qualified to enter any Protestant denomination he chooses, except the Episcopalian, as a fully recognized minister. When I remarked my surprise at a non-sectarian theology, the Dean of the seminary graciously explained that the old theology was being gradually pushed into the background and that by shoving differences out to the periphery, they were hoping for some sort of unity at the center of the Protestant sermon. Their students would feel equally at home preaching in a Methodist, Congregationalist or Baptist church.

On the other hand, Elmer A. Carter, a Negro Protestant and editor of *Opportunity* the official organ of the National Urban League, writes "The long history of the Catholic Church, its universal character, the finality of its pronouncements, its assured guidance of the spiritual destiny of its communicants, would prove irresistible to millions of Negroes," if they were only aware of the spiritual wealth at their disposal within the Church. (*Interracial Review* for July, 1934.)

The insecurity and unrest of the Negro can no longer be satisfied by the emotionalism of revival meetings or the more complicated beliefs of various modern cults which, although somewhat dogmatic, could never be called sound. The Catholic Church has the answers the Negro wants and the finality with which he wants them, in its doctrine of the unity and equality of all men in the Mystical Body of Christ.

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Replies to Father Zegers

SPEED RECONSTRUCTION BUT NOT BY BLASTING FOUNDATIONS

You invited comments on the very long letter of Father Theodore A. Zegers, which appeared in full in the January issue of the *ISO Bulletin*. This is my response to your invitation. It is less than half as long as Father Zegers' letter.

Father Zegers is not entirely "wrong"; it is not quite as simple as that. His letter is interesting, also "provocative." The point where it came nearest to provoking "resentment" was the passage where Pius XI was held up indirectly (and of course unintentionally) as an example of inept or cowardly social leadership. I will not refer to that passage again; but, privately, I regret very much that you permitted it to appear in your columns. There will be no resentment, nor anything approaching it, in this reply.

Every one will concur in Father Zeger's ardent plea for more earnest and scientific study of modern social problems with a view to finding their solution by the application of the principles of Christian Ethics. But I think the plea could have been made in half the space, and more cogently, by omitting the exaggerations, express and implied, which I am about to mention.

He defines a "blue-print of social order" as "a systematized scientific body of knowledge able to cope with social problems, and to give an answer that is, and can be shown to be, the correct answer... a plan that goes into detail sufficiently to be applied to a concrete problem." The desirability of such a plan no one will question. It should at the same time be recognized that such a "blue-print" cannot be the product of ethical science alone. Concrete answers to concrete problems will have to be based on concrete facts, that is, on factual studies very carefully worked out by specialists in other fields, economists, experts in business administration, labor leaders, constitutional lawyers.

Father Zeger asserts: "The answer to a concrete problem never starts with 'If.'" I beg to differ. I think the moral solution to an intricate concrete problem nearly always starts with "If," because the moral solution depends on a complexus of facts which must be provided by research in other fields. It is one thing to voice the hope and pressing need for more specially trained Catholic moralists who, by coordinating the scientific knowledge thus obtained, will be able to apply our ethical principles to complicated modern problems; and it is quite another thing to assert or imply that our entire system and teaching of Christian Ethics for the last three hundred or six hundred years have been sterile, and that *we have not even the principles* upon which the solution of modern problems must be based. The first assertion is true and timely; the second is false and lamentable.

We all know a limited number of Jesuits who, by the foresight of higher Superiors, have been equipped to attack the first problem, and are now engaged in working on it, in the Institute of Social Sciences recently established at Saint Louis University, and elsewhere. The "challenge" has already been met—to some extent. We may lament that it has not been met more fully. Of course there is need for yet more earnest and intense efforts along the same rugged road; and Father Zegers is to be commended for an honest effort to promote them.

But it is a questionable contribution to that progress to discredit our traditional course of ethical studies. I hope I am not reading into Father Zegers' letter anything that is not there; but it seems to me to disparage unduly all that has hitherto been done. I do not agree that scholastic disputations are nothing more than a "useless formality" or "medieval ritual," nor that their sole purpose is to "preserve orthodoxy." Their prime purpose is training in solid and true thinking, and they accomplish that purpose reasonably well. I have attended very many in the last twenty-five years. Often I have come away from the two-hour sessions with a headache, which was not from mere boredom but from the discipline of straight, rigorous thinking. The headaches pass away, but the results of the mental discipline remain. We cannot entirely dispense with that kind of thinking and that kind of discipline. Thought can be streamlined to a point where it is in serious danger of flying off the track. This will not easily happen to one who has taken his scholastic training seriously.

Still less am I in accord with Father Zegers on the alleged meagerness of content of our Ethics. No doubt in an elementary course, only rather bare outlines can be presented. This is not the science of Ethics, but a mere breaking of ground to prepare the way for it.

I do not think it is true that "Our Ethics attacks the problem (of distribution of wealth)..." in the way described by Father Zegers, that is, so as to culminate merely in the triumphant conclusion that "a man who has in his possession some food which is not claimed

by any one else... may eat the food." Have not Hilaire Belloc, Father Cahill, Monsignor Ryan, Father Nell-Breuning, and very many others, following the half-century-old teaching of Leo XIII and Pius XI, gone farther than this? If they have—and surely any one who reads them will see that they have—then it is a very grave exaggeration to say that our doctrine on the distribution of wealth teaches (*even by implication*) "Grab what you can and hold on to it;" it is false to say, or to intimate, that our social teaching has done nothing more than to "tag along with the nineteenth-century economics of Adam Smith," and that "if our Ethics never mentioned the subject of private property" it is doubtful whether "the difference would be noticeable." These statements are provocative; they are also evidently false, as any one should know who has done any serious study of Christian Ethics during the last twenty years.

Is it necessary, in order to stimulate to further effort, to sweep away by such travesties as these the solid work that has already been done? In his address over the Vatican Radio on September 1, 1944, His Holiness, Pius XII, stated that the Christian must seek the remedies of present ills only in "those standards which experience, right reason, and Christian social Ethics indicate as the fundamentals of all just reform." The Holy Father apparently thinks that Christian social Ethics already indicate at least those fundamentals. By all means let us speed the work of rebuilding a just social order; but let us not begin by blasting the foundations. The Popes have been among the first to urge further development of the law of property so as to give a more adequate place to the social responsibilities of ownership; but new developments must not be departures from already established teachings of the Church.

Father Zegers over-simplifies some ethical problems which arise in connection with the distribution of wealth. I will indicate a few points very briefly. (RN is for *Rerum Novarum*, QA for *Quadragesimo Anno*, and N-B for Nell-Breuning's well known commentary.)

1. To say that "the unequal distribution of wealth is wrong" is a true statement, not new. It does not immediately follow from this that the possessors of wealth "are in possession of things to which they have no right by the natural law." Look for a moment at *Quadragesimo Anno*. After fully confirming the teaching of Leo XIII on the natural *right* of property, Pius XI turns his attention to questions relating to its *right use*. This distinction between the right and its proper use had been well recognized also by Leo, who had explained the obligations arising from the twofold aspect of property, individual and social (RN, p. 13, America edition). Pius XI now takes up this subject and states explicitly that he is not changing Leo's doctrine (QA, p. 16, NCWC edition). After acknowledging the twofold aspect, he points out the need of a nice balance between them. Over-emphasis on the individual aspect will result in Individualism; over-emphasis on the social aspect, in Collectivism; both are wrong. To define the limits of the *right itself* is the task of commutative justice; but the proper or improper (right or wrong) *use* of the right is not a matter of commutative justice. Hence misuse or non-use does not forfeit the right of ownership, and still less does the mere possession of an excessive share forfeit this right (Cf. N-B, p. 101-107). Father Zegers *seems* to neglect this fundamental distinction.

2. Father Zegers presents a simplified problem of distribution of property in a newly colonized island. Surely he knows that at least some of the *principles* applicable to such a problem—I do not say complete blue-prints for every case—have been well established for some time. The right of the State to regulate the *use* of property, to the extent that such regulation is necessary for the common good, and within the limits set by the natural and divine law, was acknowledged in QA (n. 49). Has the State also the power to control the *right itself*? The answer is yes. Leo had said: "The State has by no means the right to abolish private property but only to control its use and to bring it into harmony with the public good." Pius XI now repeats this, but shows that the "it" refers to the right of property itself, and not merely to its use. Hence the State can regulate private property for the common welfare, within the limits set by the natural and divine law (cf. NB, p. 111). This is not quite the same as saying that private property "can be limited by the mere presence of others who want to use the same natural wealth." The limitations upon the use, and even upon the right of private property in such cases must come through social legislation. The point I am making is that, for such social legislation, we have a principle though not a blue-print. Each step must be guided by the cooperation of experts in many fields.

3. Finally Father Zegers speaks of "*the right of nations to the raw materials* elsewhere in the world." This could mean the right of any nation to take raw materials which belong to another. This is the "right" which Hitler and the Japanese war lords claim for

themselves. The language of the Pope is somewhat different. He demands "progressive action, secured by appropriate guarantees, to arrive at some *orderly arrangement which would give to every State the means of securing* for its citizens of all classes a proper standard of living." (Pius XII, Christmas Message, 1940, n.4.)

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EDUCATIONAL APPROACH TO SOCIAL PROBLEMS

The challenge proposed by Father Zegers seems to ask this general question:

Why are we not doing more for the social order?

My reactions from some experience in the educational approach would include the following observations:

1. Our ethical and moral texts should be more detailed and practical and more often in English.

2. Our ethical and moral teaching must be supplemented by social philosophy and sociology, economics and political science. It is impossible for our moral and ethics to handle the final applications to all social problems. One of the main purposes of the social sciences should be to help in this regard.

3. Social philosophy should be an essential part of the strict sciences of sociology, economics and political science. At present, social philosophy is truly a "no man's land." The moralists are unable to handle it adequately. Some social scientists claim they do not have time in their social science courses. Others falsely fear that the autonomy of their science would be destroyed. Others want to talk the language of professedly neutral social scientists.

4. Our social sciences must keep pace with the best techniques in induction and research.

5. The ISS and the ISO must be given the chance to promote these among other objectives.

6. Our administrators must become aware of the necessity of the social sciences. They must add these to their curricula when necessary. They should purge any social science courses which are pleasant resting places for credit seekers. They must plan for the coordination of the social sciences with philosophy and religion.

Name signed, but withheld at request of writer

INTERDEPENDENCE OF ETHICS AND SOCIAL SCIENCES

Father Zegers' four columns could, I think, be boiled down to two contentions:

1. Ethics is responsible for the lack of practical solutions of present day problems.

2. Our defense of private property and thus the question of distribution of wealth, is a defense of the *status quo*.

Both of these contentions are wrong.

Ethics is a philosophy which deals in ultimates regarding human conduct. In the social sphere, its purpose is to determine the nature and "finis" of human society and even the "finis" of a particular state, if you wish. Once this "finis" is determined, the only thing Ethics can say about the economic system, and the same applies to the political and other systems which you may wish to adopt, is: "Does it attain the 'finis' of the state or of society?" If it does, without infringing another's rights, then it is an admissible system. If not, then it is wrong. Your economist is the one to analyze and indicate the economic system and its attainment of the "finis" established by Ethics.

Hence once Ethics speaks on the purpose of the good society, the kindred sciences step into the field of their competence to complete the task of furnishing the means to the end. And here is where the economists, for example, seem to have fallen down.

Father John Shea, S. J., himself an economist, says: "Theoretic economists, forgetting that 'scientific' economics must be neutral as regards 'ends' of conduct, and that it is only competent, by its own confession, to analyze and indicate the most economical means of achieving given ends, seem to elect efficiency and the greatest measure of capital accumulation as the desirable end of human conduct. However, if a nation decides that its national goal is the common good, and more specifically, a more equitable system of distribution, no economist, as an economist, can question the choice . . . But, as a matter of fact, it is a rare exception among economists who succeeds in maintaining his scientific aloofness when it comes to applying principles in an actual world." (*America*, February 20, 1943—pp. 541-2.)

And Pius XI says on the same point: "Though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former in no way depends on the latter. The so-called laws of economics, derived from the nature of earthly goods and from the qualities of the human body and soul, determine what aims are unattainable or attainable in economic matters and what means are

thereby necessary, while reason itself clearly deduces from the nature of things and from the individual and social character of man, what is the end and object of the whole economic order assigned by God the Creator."

Thus to use Father Zegers' example: The architect is not the one who determines what a house should or should not be. Presupposing that it should give adequate shelter, hygienic facilities, heating, etc., his is the duty of arranging rooms, pipes and other matters best to attain the already determined "finis" of this house. The Ethician in the social field has determined the norms of society and the state. Now it is up to someone else to examine the techniques by which these ideals can be attained.

To expect a social problem to unravel itself with physical or mathematical precision is to maintain that the elements involved are of the same nature. Nothing could be more false. Where would the production of "superheterodyne radios and flying fortresses" be if the principles of Isaac Newton were discarded? But nowhere in the field of Ethics is it maintained that every social problem is solved by natural law.

When the question of limitation of incomes comes up and \$25,000 a year is proposed, the Ethician can readily maintain that this is morally justifiable if the means for a rational livelihood for all men are provided.

More astounding is the second error in establishing the question of distribution of wealth. Father Zegers asserts that our first step is to determine the right to private ownership. Nothing is further from the truth. The first and fundamental natural law principle established is, in the words of Pius XI, "the right to own private property has been given to man by nature or rather by the Creator Himself not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose." Then Pius XI goes on to consider a fundamental distinction between the abuse of the property and the strict proprietary right. When Father Zegers so communistically plays upon the heart strings with his plutocratic yacht and dozen workers' lives, he forgets that distinction. "Justice demands it," he says. Pius XI says: "The putting of one's possessions to proper use does not fall under this form of justice (commutative), but under certain other virtues . . . Hence it is false to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the very misuse or even the non-use of ownership destroys or forfeits the right itself." Just before this section of the encyclical (*Quadragesimo Anno*), Pius roundly condemns those who have failed to make this distinction: "Let this be noted by those seekers after novelties who launch against the Church the odious calumny that she has allowed a pagan concept of ownership to creep into the teaching of her theologians and that another concept must be substituted, which in their *astounding ignorance* they call Christian." Hence, the traditional doctrine of ownership, rightly understood, is the correct one, and that is what Ethicians continue to teach.

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TIME TO GET STARTED

Some of the many questions asked by Father Zegers are answered by the following quotation from Father von Nell-Breuning, concerning the distribution of wealth:

"But is it the Pope's intention to have his energetic measures cover the expropriation of large estates in order thus to create the means for the support of small and independent families? The answer is that this passage is silent in this respect. . . . Considering all this, we can see no objections to the demand for expropriation of estates in order to make the rehabilitation of the agricultural wage-earners possible, provided of course, that such action is taken only after strict and very careful considerations."

This statement is more than a vague and unsatisfying opinion.

But Father Zegers asks other questions. He asks for a development of our ethics and speaks of our unproductive attitude toward the social sciences. Some of us will admit that we cannot answer all his questions.

There are others, according to Father Zegers, who maintain that we have the answers to modern problems, until they are confronted with a concrete case. Father Zegers blames our ethics for much of the trouble. But we have also been lacking in other things. The challenge should convince all of us that we have work to do in our ethics, moral theology, social sciences, ISS and ISO as well as in our other fields of activity. We do have some concrete problems to be answered. In the words of Father Zegers: "This is as good a time as we will find to get started on them."

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Concerning a Question About These Men

THE GOD MAN FOR MEN

In your article, "What About These Men?" you speak of all kinds of organizations. But what of our Lord's Church itself? I speak now of the visible organization it presents to the world with its division into dioceses and especially into parishes.

In the first issue of Bishop Noll's new magazine, *The Priest*, there is a scheme for putting solidarity and vitality into each parish. All these parishes like great cogs in a vast machine now lie unengaged over the land.

Yet the Communists have formed their organization on the plan of our parish. I know here in New York when the enemies of the Church were preparing for an attack, they struck at the obscure parish department in order to find out whether the Catholic body as a whole had the solidarity that exists in doctrine and worship.

They learned by this first underground attack that the Catholic body had not the solidarity it feared, and so it went ahead to open persecution. Even in that open fight, the Catholics did not show solid unity.

Our enemies know now that there is no such thing as a Catholic front. The Communists have a front. They also have a world leader in Stalin. We have let them and the devil steal the revolutionary and world-saving slogan of Christ Himself, the slogan that means "Treat your neighbor right!"

Now we have over the world the organization that they have stolen, we have the slogan and we have the divinely glorious and ever-living World Leader. But it is on these last two points that we have gone to sleep, and it is this sleep that has made our parishes the disjointed, rusty cogs they are.

What is imperative is to get back to the spirit and attitude of the Christians of the first two centuries, a loyalty to our Leader, Christ, and an attitude that would cause the pagans to exclaim even today, "How they love one another!" You don't hear anyone say that now. However, I have heard many a person say of the Jews, "How they help one another!"

In my years of giving missions to children, I have met only two groups of school children who could tell me offhand when I asked them, "Who is our Lord?" that He is God and Man.

I have had a Sister teaching some years ask me if the Second Person existed before Christ was born. I always explain the Incarnation and Christ on missions as I am convinced that the people do not know what it all means.

Or what will Catholics tell you when you ask them what it means to be a Catholic, or what a Catholic is? Some of our teaching scholastics lately asked me if a good definition of a Catholic would not be, "one who keeps the Ten Commandments and the Commandments of the Church." The early Christians all had on the tip of their tongue the fundamental and comprehensive answer: "We are followers of Jesus Christ!" Into how many minds today would that answer automatically spring? But that is what we need, a more universal consciousness of Christ our Leader. Our preaching and our teaching is not hung on the one and only peg for it all, Jesus Christ; and so we do not find a universal loyalty and enthusiasm in our people's religion.

If the organization of our Church, the parishes, were filled with people enthusiastic over Christ and His cause, we would not have any worry over subsidiary organizations in the parish. Our preaching and instruction should be a constant refiring and fanning of the flame of loyalty to Jesus Christ, the loyalty that made the first Christians the dynamite in the world. In the space of three hundred years that dynamite blasted the iron power of the pagan Roman Empire.

Is the organization that Christ started in the world not good enough? Must we neglect this and bother about other really man-invented subsidiary organizations? Put Christ into His own organization, restore Him to the place He held in the lives of the world-conquering first Christians, and we should worry about the Sodalities or any other man-invented idea collapsing. Certainly these organizations have the approval of the Church, but why stress them when the fountain source of all inspiration for them, namely, the enthusiasm for Christ, is dead? How about us Jesuits, naming as a primary devotion the Feast of Christ the King? The meditation on the Kingdom of Christ is our peculiar Jesuit meditation. We could unfurl the devotion to the Sacred Heart into the devotion to the Sacred Heart of Christ our King. That would appeal more to men.

Say what you want about wars, it will always be true that the motive that appeals most to men is the manly motive of loyalty, and is not loyalty to Christ our King the whole heart and soul and fire of our religion?"

"We want Jesus Christ!" should be the resounding cry in the ears of the leaders of men rising from all our parishes in the world. Then our societies, our "organizations" would mean something.

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WORKING FOR MEN IN THE RETREAT LEAGUE

The January issue brought us your long and very blue article entitled "What About These Men?"

Well, what about 'em? The drift of the article was not clear except the general impression that all Catholic male organizations are defunct. The cause—probable non-interest of priests. This is correct in accord with your statement: "Working for men is hard." Only those who do, know!

You mentioned all the organizations—except the League of Laymen's Retreats. Did you ever hear of that particular group of laymen—Catholic, Protestant and Jew? Their influence from coast to coast under the guidance of a few unknown and unsung Jesuit retreat directors, is probably greater than all your Jesuit High School or College Alumni associations, Sodality groups, Holy Name Societies, and so on, combined. These are not kids. These are men from every walk of life who have established themselves in life, some in high civic positions, fashioned by the Spiritual Exercises of Saint Ignatius, many of them over a period of twenty-five years and more.

What has the Society of Jesus done to coordinate this grand potential of good will and basic spiritual achievement? The answer is absolutely nothing. But it should do something and cut out fiddling around with trifles, and get back to what Saint Ignatius wishes us to do, namely, handle the men.

As you well said, "Men are our main job." For ten years in this retreat movement I have lived with men, weekend after weekend, with midweeks included, and it really is a hard job. I have lived with more than 18,000 of them, listened to them, suffered with them, sustained them, buried them. But the interest of Ours is in my experience, reduceable to two discouraging attitudes: indifference and neglect.

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PRAISE FOR THE KC'S

This letter is written by a young Jesuit who is one of those rare creatures, a Jesuit from a small town. I want to tell you something about the Knights of Columbus, a man's organization you seem to indict.

This is not a mass canonization of the order. I myself was never a member, but through my father's extensive activities as a Knight I came to know something of their good work as well as their shortcomings.

My home state is Arkansas, where the clergy and religions—unfortunately no Jesuits—and the 35,000 Catholics are doing a magnificent job. I lived in a town of 10,000 people, in a small parish of three hundred and the Knights were always in the forefront of our Catholic activities.

They adopted the boys of the Catholic high school and supported their athletics and recreational activities. For their annual banquet, they brought important Catholic laymen to town. They sponsored a monthly Communion Sunday with a free breakfast afterward for the men of the parish. For the non-Catholics of the town they were always the visible Church. They served as representatives in civic meetings. They made important contacts for the pastors. They were the workers, financial support, and front guard of our little parish.

There are less than ten Councils in the state; yet the Bishop depends upon them for its seminary burses, retreat movement, the Legion of Decency and so on. Other Knights are doing the same in the predominantly non-Catholic South. They have been the shock troops of the Church down here.

In their national aspect, their membership of 500,000 is significant. Such men as New York's Secretary of State, Joseph Lamb, and former Mayor Miller of Cleveland and Francis Mathews serve as national leaders. They publish a creditable magazine and have to their credit such things as the Italian Youth Project and an edition of the Catholic Encyclopedia.

Yet they have their difficulties. Insurance is the biggest motive for membership. There are tiffs over the election of officers. The best attended meeting is on "beer-and-sandwich night."

But here is an organization that is linking men together for a stiff fight in the missionary South, joining Catholics for active work on a national basis. Yet I have heard the Knights rarely mentioned since I entered the Novitiate. No Jesuit seems to know they exist. Wouldn't they be a grand field for some of the work we are trying to do? Men will go to a retreat or go to Holy Communion much more quickly at the urging of the Grand Knight than at the behest of the pastor. Here is an organization where you can organize your active men. Men will never join a Sodality because they think of it as the school kids going to Communion on the third Sunday. It seems to me that this would be an effective channel for racial justice, liturgical and mission work, and for other social projects.

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Publishers' Galley

Book Reviews

THE AMERICAN STORY OF INDUSTRIAL AND LABOR RELATIONS. The New York State Joint Legislative Committee on Industrial and Labor Conditions, 1943. Pp. xx, 316. \$1.50.

At the 1943 Conference of the ISO, Father Leo C. Brown urged the need of texts on "the history of labor which, besides being factual, endeavors to glean wisdom from the experience of the past." Here is a text for high school and introductory college courses, which we can profitably use. Irving M. Ives, chairman of the far-sighted committee that recently established a management-labor school at Cornell, points out in his preface how the book can be adapted to States other than New York.

Four chapters sketch the course of life and economic ideas in our country. Signs of change in 1790 were the opening of the West and the rise of factories; by 1840, immigration had begun, railroads were spreading, the shift from the farm continued; around 1890, oil, coal, and electricity grew in importance, and corporations, banks, and labor unions were rising; in our time, new industries flourish amid great luxury and want, social thinking is emerging, and birth and immigration rates decline.

One chapter each is then given to a historical treatment of the following topics: injustice of employers; collective bargaining; abuses by union leaders; mediation and arbitration; workmen's compensation; wages and hours laws; and unemployment and old-age insurance. A long final chapter on the war and the peace emphasizes principles already proclaimed in Papal pronouncements: "labor of human beings is not a commodity"; "workers' right to a living wage"; "a balance of rights and responsibilities"; "majority rule limited by minority rights." The committee reiterates its conviction that responsibility and cooperation can do far more than any laws,

Inevitably there is some simplification and failure to come to grips with concrete problems; yet this is a book that will be useful in history and civics classes. The pictures and statistical charts are good, and an appendix offers material for library and visual-aid activities, debates, and other sensible projects.

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UNION RIGHTS AND UNION DUTIES. By Joel Seidman. Harcourt, Brace and Company, 1943. Pp. x, 238. \$2.50.

Joel Seidman, now employed by the N.L.R.B., is the author of monographs on *The Needle Trade* and *The Yellow Dog Contract*. In his latest work, a frank and diligent examination of a complex situation, he seems to have made contact with two of our country's best libraries on labor questions. Sixteen pages of notes put the reader in touch with thought and data of the first importance. The book is not, perhaps, casual reading, but it is lively enough, and well within the grasp of anyone with moderate schooling and willingness to think.

An introductory chapter outlines the general problem of union responsibility. There follows a discussion of the unions' responsibilities to members, to employers, and to the public, then of the corresponding duties of employers and of government, all backed with illustration from recent publications and court trials. A question singled out for special treatment is: should the unions be forced to incorporate? The weight of evidence indicates that it is neither necessary nor sufficient for the end in view. A chapter considers other proposals for increasing union responsibility, such as registration of all unions; compulsory financial statements; and governmental supervision of strike votes, elections, membership regulations, and other union procedures. The final chapter makes a restrained plea for certain definite but flexible measures to improve labor relations by eliminating, on the one hand, unions' misuse of funds, breach of contract, high dues and closed membership, raiding, jurisdictional strikes, secondary boycotts, and other tyranny; and, on the other hand, employers' use of spies, industrial munitions, black-lists, yellow-dog contracts, and similar anti-union devices.

William M. Dovish, S. J.
Woodstock College

* * *

Aldous Huxley in his new book, *Time Must Have a Stop*, is quoted as saying: "There is only one effective redemptive sacrifice, the sacrifice of self-will to make room for the knowledge of God. God can be loved without any feeling—by the will alone. So can your neighbor."

That isn't news to Catholics, but its coming from Huxley is news.

Magazines

The American Journal of Obstetrics and Gynecology, official organ of the American Gynecological Society, The American Association of Obstetricians, Gynecologists, and Abdomnomal Surgeons, and some 15 other National and Regional Societies in this field, in its April, 1944 issue, has an article on "The Effect of the Interval between Births on Maternal and Fetal Outlook." It is a paper read before the Chicago Gynecological Society, by Dr. Nicholson J. Eastman of the Department of Obstetrics of Johns Hopkins.

The conclusions he arrives at fall into two classes, "findings significant beyond question" and "findings on the borderline of statistical significance and hence must be regarded as suggestive only."

He gives clear-cut and inescapable conclusions:

1. Infants born from 12 to 24 months after a previous viable delivery have a least as low a stillbirth and neonatal mortality as do infants born after longer intervals.
2. The longer the interval between birth the more likely the mother is to suffer from some form of hypertensive toxemia of pregnancy. The incidence of this complication is lowest when the interval is 12 to 24 months, significantly higher when it is 24 to 48 months, and much higher when it exceeds four years.
3. In patients who have had a previous hypertensive toxemia of pregnancy, the likelihood of repetition becomes progressively greater as the interval becomes longer.
4. The incidence of the following conditions is no greater when the interval is 12 to 24 months than when it is longer: premature labor, anemia, post-partum hemorrhage, and puerperal infection.

In his concluding paragraph, Dr. Eastman says: "Child spacing, by definition, means maternal aging; and after a certain optimum period, probably in the early twenties, maternal aging means inevitably somewhat higher risks both to mother and child. All experience and statistics support this statement—for the best maternal and fetal outlook we are inclined to believe that youth is a better ally than child-spacing.

Dr. Eastman's paper is based on 5,158 obstetric case histories, in one instance, and 33,087 obstetric cases in another.

In 1925 R. M. Woodbury, Ph.D. of the Children's Bureau, U.S. Department of Labor, analyzed 8,196 births in a monograph that "became one of the cornerstones of the Birth Control Movement and has remained so ever since." In the September, 1943, issue of the Reader's Digest, its readers were told that the American Medical Association had (on the basis of Woodbury's figures), verified the fact of the desirability of spacing babies at more than two-year intervals.

Dr. Eastman evaluates the Woodbury study and in 20 scholarly pages re-interprets the Woodbury data and then gives the result of his own studies on a much larger group under more modern conditions.

In discussing Dr. Eastman's paper, Dr. William J. Dieckmann said: "Woodbury's study is based on a very low income group and is, therefore, not applicable to general maternal and fetal complications and mortality."

"It is remarkable how an error once published is quoted and repeated indefinitely," said Dr. William C. Danforth, in the discussion following the Eastman paper. "The study to which we have just listened has clearly shown how failure to evaluate all the facts may lead to wrong conclusions."

Your doctor can tell you where to get the April, 1944, issue of the American Journal of Obstetrics and Gynecology. It is published by the C. V. Mosby Co., 3523-25 Pine St., St. Louis 3, Mo.
Edward Dowling, S. J.

* * *

We seem to forget in all this talk about big industry taking back the returning soldiers and the men and women released from the war plants, that America is really a nation of small businesses. Hartley Grattan in his article "Factories Can't Employ Everybody!—(Why the Service Industries Must Expand)" *Harpers*, (September 1944), indicates how the plurality of Americans actually employed are working these days in service occupations—everything from transportation to the corner grocery store. And service still continues to be a matter of the independent owner and the small group of men and women whom he employs.

The Jesuit Sphere of Influence

THE most constant recurring questions I am asked when I talk with Jesuit groups are these perfectly natural ones:

"Toward whom is the work of the ISO directed? Whom it is supposed to influence? What groups is it working for?"

Every year new words and new combinations of words are added to our rich and fluid English—I mean, American—language. And right now one of those popular combinations is "sphere of influence."

The world after the war, apparently, is to be split into spheres of influence. Russia will have hers; China will have hers; America and England each will have theirs. What the people within those spheres of influence will think about the arrangement is not as yet being considered.

Well, let's follow the fashions and use the contemporary phrase.

Our Social Domain

We Jesuits have what may well be called our spheres of influence. They are the social territories over which we exercise some sort of religious, moral, social, devotional domain. They are the people who put themselves or find themselves put under our direction or who depend upon one or other of our ministries for certain aspects of their life.

Happily for us, most of these people are voluntarily within the sphere of Jesuit influence. They are not like the nations in the postwar world who may have to be influenced by the Soviet just because of an accident of their geography or will be dominated by England because of the swift accretion of the British Empire. Any human being may swiftly and effectively remove himself from the Jesuit spheres of influence by a simple act of will.

"I'll never go to a Jesuit church again... I'll certainly not send my boy to a Jesuit school... Please cancel my subscription to *The Queen's Work*... I'll never have a Jesuit preacher in my pulpit as long as I'm pastor...."

And so on and so on.

But voluntarily—and we like to think in most cases happily—a great many people submit themselves to our influence and come within the sphere of our ministry.

There are our parishioners.

Quiet true, many of them are in our parishes because of the geographical distribution by the chancery. They chance to live within the parish boundaries, and they have to come to us for baptism and marriage and the last sacraments whether they happen to like us or not.

But many a man or woman deliberately chooses a Jesuit parish. In fact, many of them are descendents of ancestors who came to live on the outskirts of the new American cities just because the Jesuits were about to start parishes there. And they stay with us through the generations. Besides, plenty of people, not of our geographic parish, come to us for confession, for devotions, for sermons, and for mass.

These are the first group toward whom the ISO should be directed.

The Sphere Widens

Then there are the vast numbers who are in our schools.

We might, for completeness, start with our parochial elementary schools, over which most Jesuit pastors exercise fatherly influence.

We can go on through our high schools and academies, to our colleges and universities in all their departments.

There are the schools of nursing in which many Jesuits are teaching.

We might list the schools for the deaf and the blind which have known Jesuit staff members.

And right now I think of those new schools, our Labor Schools, an outgrowth of Jesuit education that prove the vast adaptability of our teaching.

Upon all those in these schools our influence may be exercised. They are within our sphere of influence. Toward them the ISO is certainly directed.

If you add up the number of people who read our periodicals, you've another army under our influence.

I guess roughly, but I suppose that *The Messenger of the Sacred Heart* still easily tops its three hundred thousand subscribers; *The Queen's Work* has over a hundred thousand; *Jesuit Missions* climbs steadily toward its hundred thousand; *America* has its select list of more than twenty-five thousand subscribers.

But these are just a beginning. *Thought*, our journal for learned readers, the province bulletins issued now in every section of the country, the *Revista Catolica*, the parish monthlies, all these have another army of readers...

And to all these within another sphere of influence, our ISO can direct itself.

We might pause to consider the influence exercised by Jesuit writers of books and pamphlets... and by the Jesuit publishing houses that publish them. These readers, learned and popular, young and old, readers of the youngsters' books and students in seminaries, are within another sphere of influence.

We should be missing a tremendous field if we passed by this possibility for ISO influence.

How many people during the course of the year do Jesuit preachers address? How many listen to Jesuit lectures? Often these are in Jesuit houses. More often they are not. Our home mission band, our many lecturers, the men called upon by other priests to give novenas, tridua, single sermons, retreats.

If through these men, the ISO can reach minds and hearts... here is another sphere of influence.

One is almost overpowered at thought of the number of people who voluntarily sit under a Jesuit retreat master. In our own houses of retreats... in the convents that call for a Jesuit for their eight-day retreat... in other communities of men and women... in the schools that bring in a Jesuit to conduct their retreat... in parishes that have recurrent Jesuit retreats.

Should all these retreat masters speak some portion of the message of the ISO and into their retreats throw some of the social implications that St. Ignatius makes so easy... what a sphere of influence this would be!

Mission Frontiers

From the United States, our Jesuit spheres of influence go out in a kind of imperial fashion... Alaska to Honduras... the Philippines to Patna... Jamaica to the Sioux Reservations... China to the Maryland counties... and on and on.

The possibilities here for social work, for missions are rich in social adjustments and developments, are all within Jesuit spheres of influence.

We Jesuits happen by the providence of God to have under our direction two nationwide organizations—The League of the Sacred Heart and the Sodality. The Bishops are the superiors of these societies. They are established only where diocesan priests deliberately and voluntarily set them up. Yet the programs are Jesuit in origin. The plan of organization is ours. And the sphere of influence, without intrusion or effort at or desire for domination, can lie within the possibilities of the ISO.

I believe as years go on, the ISO will move into new fields finding new spheres of influence.

But if it never does, what difference does that make?

Should it affect our present spheres of influence...

Should it bring social thought and social action to those who voluntarily placed themselves within those spheres...

Should it make these men and women who turn trustfully to us Jesuits for leadership love their fellow men a little more and work for them with deeper zeal and earnestness...

The ISO could ask hardly more.

These are the people toward whom the ISO is directed.

These are the ready-at-hand men and women who are waiting for what we Jesuits care to bring them of Christ's hopes for a better world.

Daniel A. Lord, S. J.

School Buildings for Community Recreation

RECREATION today has an important place in the life of every individual and community. It is widely recognized that participation in wholesome recreation contributes to the enrichment of life and to better citizenship. Opportunities to take part in music, drama, sports, social recreation, arts and crafts and a great variety of other activities are furnished by governmental agencies, schools, churches, and private organizations of many types. Suitable areas and facilities are essential for most forms of recreation, and recreation programs are limited to a large extent by available recreation areas and buildings. For this reason, school properties, which in many communities provide excellent recreation facilities, are among the communities' most valuable resources for serving the recreational interests of the people.

Play is recognized as having a significant place in the school program, and school authorities have included in school buildings a great variety of facilities suitable for recreation use. As Dr. N. L. Englehardt has pointed out, "Activity work rooms are supplementing classrooms. The library entices because of its beauty and attractive layout of books. The auditorium affords opportunity for combined adult and child activity. The music and the art studios, the industrial and homemaking laboratories provide for parent as well as child instruction."¹ In addition, the gymnasium, playroom and swimming pool serve as places where challenging life interest in games and sports are developed. These many school facilities are used not only in the "regular" school program and for extra-curricular activities but increasingly by community groups, evenings and during vacation periods.

Why Use Schools for Community Recreation?

The conception that school buildings should be planned and used for community recreation is not a new one, but it is an idea that has gained widespread acceptance in recent years. School officials increasingly recognize the desirability of planning and using the school plant for the benefit of community groups. The Educational Policies Commission, for example, has endorsed such use as follows:

"An immediate step leading toward more complete provision of community recreation is to make available for leisure use all suitable school facilities in the community outside of school hours and during vacation periods. This is perhaps the most important single step that any community can take in coordinating its recreation and education programs... In planning ahead for community use of schools, the school plant must be designed to meet the requirements of the new program."²

In a large number of cities, school buildings are opened for the recreational use of community groups during the late afternoon and evening under the auspices of school or municipal authorities or under the guidance of private community agencies. Successful cooperative arrangements have been worked out between the educational and recreation authorities under which a recreation program on school property is carried on with a minimum of disturbance to the school program and to the general satisfaction of the community groups. Such arrangements are particularly desirable in communities where many of the best facilities suitable for indoor recreation are found in school buildings. Use of the schools for community recreation assures to the taxpayers and general public a much greater return on their investment in the school properties than if they are used only five or six hours daily some 200 days per year.

Unfortunately, arguments are still raised in some quarters against the wider use of the school plant for community recreation. As Dorothy C. Enderis, Assistant Superintendent of Schools in Milwaukee, Wisconsin, has pointed out, some say that "young people will not come back to it for their leisure-time activities, fearing restraint or reprimand from some teacher appearing around the corner of a cloakroom. This argument has been disproved by many successfully conducted schoolhouse recreation centers offering an interesting program under sympathetic, cordial leadership. Were it true that youth carries away with it this feeling toward their school, would that not be an indictment of our day school program and leadership?"³

Miss Enderis also refers to the frequent cry that community use of schools results in theft and vandalism. "It is pathetic, but true, that in many communities the citizenry is not enjoying civic, social, and cultural development as it should because the necessary program is blocked by shortsightedness of school folk, or should we say overzealousness of their stewardship of material things—school folk who, for fear of possible breakage or petty theft, lock the doors of their

THE AUTHORS

Francis W. H. Adams is a native New Yorker. He is a lawyer, having taken his undergraduate work at Williams, and received his legal training at Fordham Law School, from which he graduated in 1928.

In 1934, he was appointed an Assistant United States Attorney in the Southern District of New York and was made United States Attorney in 1935, which post he left in 1936 to become a Special Assistant to the Attorney General.

After returning to private practice the President appointed him a member of the National Defense Mediation Board, a predecessor of the War Labor Board. He has continued active interest in labor affairs representing the public.

Mr. Adams has been Director of the National Recreation Association since 1938 and is a member of the Board of Governors of the American Irish Historical Society. He is also a member of the Catholic Lawyers Guild, New York Law Society, and the Association of the Bar of the City of New York.

His interest in recreation affairs began many years ago in connection with the summer camps operated by the Association for the Improvement of Condition of the Poor, and has been stimulated and enlarged by his work with the National Recreation Association.

George D. Butler, a Yale graduate, has been a member of the staff of the National Recreation Association since 1919. During this period he has served as manager of the Correspondence and Consultation Bureau, has edited the *Recreation Year Book*, has directed three studies of municipal and county parks in the United States, and has conducted various research projects and had responsibility for following much research in the recreation field. Among the books he has prepared for the Association are *New Play Areas—Their Design and Equipment*, *County Parks, Playgrounds—Their Administration and Operation* and *Introduction to Community Recreation*. November 24, 1944

schoolhouses at four o'clock and securely carry the keys in their pocketbooks until eight o'clock the next morning."

Other objections that have been raised are that where facilities in school buildings are used by some other agency than the school authorities, dissatisfaction on the part of the day school personnel and friction between the daytime and after-school authorities are bound to result. That such difficulties are not surmountable has been demonstrated by experience and is indicated by the widespread use of school facilities for community recreation. Reports submitted for the *Recreation Year Book* for 1937, revealed that approximately two-thirds of all the indoor recreation centers conducted under leadership in that year were in school buildings and that more than three-fourths of these school centers were administered by non-school agencies.⁴

It is also said that many school houses are not adapted to community activities. Admittedly, the facilities included in the school plant and their arrangement greatly influence their suitability for community use. On the other hand, the average school house, no matter how old it may be, can be made adaptable through careful thought and skilled planning. Specific suggestions for adapting buildings are given later in this article.

Planning New School Buildings

Because careful planning of the school plant greatly facilitates its use for community recreation, it is of the utmost importance that new school buildings should be carefully planned with a view to community use. The National Recreation Association, in cooperation with the American Association of School Administrators has recently issued some basic principles for planning school buildings and suggestions for carrying them out. These principles have been accepted and approved by many school authorities and the suggestions for

carrying them out are based upon successful local experience. These principles and suggestions follow:

Some Basic Principles

1. All public school buildings, located where the public provision should be made for community recreation facilities, should be planned and constructed to serve effectively not only the requirements of the school program but also the needs of all the people of the neighborhood and community for a broad recreation program.
2. Authorities responsible for administering community recreation activities to be provided in the school buildings should have a share in the planning of those facilities intended for community recreation use. If there are no local public recreation authorities, other available competent recreation leadership should be consulted.
3. In meeting neighborhood recreation needs many of the facilities provided for the school program may be effectively used, such as the gymnasium, auditorium, music, shop and speech rooms, library and play room, and classrooms with removable seats.
4. Citizens' advisory groups representative of the community or neighborhood should be consulted with reference to the planning of new school buildings. Such groups can interpret to the community the need for such facilities, and to the educational authorities the community facilities desired by the people and for which they are willing to pay.
5. Facilities designed for community recreation use should be grouped at one end of the school building, in a special wing or in a separate building. Such functional arrangement limits access to other parts of the building, making possible efficient control and economical maintenance and operation.
6. Recreation facilities in school buildings should be situated adjacent to the outdoor recreation areas. Direct access from parking areas and from the street should be provided.
7. Whenever a school building is designed for community recreation use, such use should be recognized as a major function of the building and not merely as incidental or unessential. A plan of operation should be worked out so that community use will in no way interfere with regular school use, but use of the school by the community should be made attractive and convenient. Facilities for community use should be available for a maximum period.

Some Suggestions for Carrying Out Basic Principles

1. Provide one or more community rooms to serve as lounges or places where young people or adults can drop in outside school hours under proper sponsorship or supervision. Attractive, well-lighted and ventilated ground floor rooms prove most satisfactory.
2. Provide special cupboards for storing equipment, tools and materials used for community groups in art rooms, craft shops, and other rooms where such duplicate storage space is necessary for convenient use.
3. Provide separate lockers for community use in locker rooms serving the gymnasium, swimming pool or outdoor recreation areas.
4. Control heating and lighting for parts of the school used by community groups, to reduce heating and lighting costs.
5. Provide for closing off corridors and hallways where necessary to control community use after school hours and to prevent excessive custodial service cost for this purpose.
6. In elementary schools and in junior high schools to be used by younger children, provide a play room that opens on the playground, which is large enough for a variety of activities and contains cupboards for storing play materials.
7. Provide toilets and drinking fountains that are easily accessible from the playground and that, with the play room, can be shut off from the rest of the building.
8. Provide an entrance to the section containing community facilities that is easily reached from the street and well lighted at night.
9. There is an advantage in floodlighting play areas so that there may be a maximum of twilight and evening use.
10. Cafeterias can be used to greater advantage if there is a small stage to encourage wider utilization of a space which is normally used too little.
11. Plan all facilities with a view to multiple use. Many of the facilities designed primarily for school purposes will be usable for community purposes; very few of the facilities designed for community use will not be usable for the school program.

Educational authorities are making plans for a large-scale program of school construction in the postwar period. It is of the utmost importance that all individuals and agencies concerned with community education and recreation programs make sure that in such planning careful consideration is given to the principles and suggestions listed above.

Remodeling Old School Buildings

For every new school building that will be erected in the next few years, several old buildings will continue in use. Many of these buildings and some of the newer ones cannot serve for recreation without more or less change. On the other hand, some of the older buildings in which corridor, cupboard, cloakroom and other spaces were provided more generously than in the more modern buildings, can more readily be renovated in such a way as to serve the needs of community groups. The following suggestions as to change in existing school buildings are based in large measure upon the experience over a period of years in Milwaukee, which has become widely known as "The City of Lighted School Houses."

Gymnasium and Active Game Needs

The most popular leisure-time interest among young people lies in the field of active games and sports. Most modern school houses have a regulation gymnasium in which a program of games and sports can be carried on. Many older buildings, however, lack this feature but have a large room commonly known as the assembly hall. Often this hall is the least used room in the building, its program being more or less limited to special occasions such as holiday events or assemblies. An assembly hall with movable seats, however, can be made to meet a variety of recreation needs.

Windows, lights, thermostats and other equipment should be protected with substantially constructed screens to prevent breakage from balls. Screens should be fastened to the window frames with strong hinges in such a way as to facilitate the opening and closing of the window. Ceiling lights should not hang lower than is absolutely necessary for efficient illumination. Where the assembly hall is on the top floor, an excellent arrangement is to have the light openings flush with the ceiling, with the bulbs recessed into the attic above. Such an arrangement lessens interference with balls during play and enhances the appearance of the room.

Assembly hall walls are commonly of plaster, a type of construction which does not withstand long the impact of flying basketballs or volley balls. By covering such walls with matched lumber and boarding them up to the ceiling, the room becomes safe and satisfactory for play, and a good appearance is assured. Where steam coils extend along the lower part of the wall, they need to be covered with a grating to protect the players from burns. Sharply projecting door frames, wall pillars or other obstructions may need to be covered with matting or other suitable materials, at least during periods of play, to prevent accidents to players.

A hall of this type may not meet regulation floor dimensions for some popular indoor games, but it can thus be made to serve satisfactorily for active games of low organization and for informal participation in individual games and more highly organized sports.

Many boys' idea of a happy evening is strenuous participation in physical play that may not require a large floor. Even in a school with a gymnasium, this floor is usually in demand by organized teams, leaving the younger boys without provision for a much needed outlet for their surplus energy. Therefore, an active game room, preferably in the basement where the noise will not interfere with other activities, and with equipment well protected, as suggested for the gymnasium, is a great asset to a center.

Every well equipped school building with a gymnasium has a shower room in connection with it. If there is no shower room in the school, it is a good investment to build one if funds and space permit. For reasons of sanitation and to engender respectful conduct, shower rooms should be constructed of durable materials such as with tile or glazed brick walls and cement non-slip floors. A shower room should always have toilet facilities connected with it. Even though a shower room may not be practicable, provision should be made for a locker and dressing room in connection with every room used as a gymnasium. This may be a permanent room on the ground floor where it is also readily accessible from outdoor recreation areas or a classroom near the gymnasium.

For Dramatics and Entertainments

When an assembly hall is large enough to serve for entertainments, special stage arrangements are desirable. An audience wants to be able to see what is going on and in a large room with a level floor the only way this is possible is to have a stage which is at least three feet in height. The stage should be large enough to provide an area suitable for producing plays, with a space behind and at each side to permit circulation by the actors. Curtains at the back and sides of the stage make this possible. A stage with a depth of 18 feet, a proscenium of 20 feet and with a six-foot wing space on each side, proves satisfactory. Smaller stages cramp the production of plays but can be used if no other stage is available.

The use of spotlights, floodlights and borders set in troughs above the proscenium or in the wings on either side eliminate the need for footlights. However, if they are desired, footlights can readily be set in sections of the stage floor which can be lifted up and used during productions. The stage, naturally, should contain electric

outlets at strategic points to allow not only for stage lighting but to serve as outlets for piano lamps, orchestra lights, phonographs, radio or public address systems.

The hall can readily be used for showing motion pictures by painting a screen on the rear wall of the stage. This has proved more satisfactory and less expensive than to use roller-screens and eliminates the wear and tear on this equipment.

If there is no permanent stage in the assembly hall, or if it is too small to allow such a stage to be built, a type of semi-portable stage built in sections, can be installed. When not assembled for use as a stage, it can be set along one side or end of the hall, thus occupying a minimum of floor space and providing a platform for spectators at events. Like any other stage, it should have convenient and safe steps with a railing for the protection of children and adults using them. In such cases, the steps will be portable. A stage of this type should always be protected with side rails in the interest of safety.

If a stage, either fixed or portable, projects into the assembly hall, the appearance of the room is enhanced by extending curtains from the edges of the stage to the side walls. Such an arrangement also provides offstage space desirable for temporary storage and for the movement of the actors. Easy and direct access to dressing rooms from the stage is important. Classrooms can usually be used as dressing rooms for groups presenting programs on the stage.

The front wall of the stage can be constructed of a series of movable panels through which dollies on which the auditorium chairs have been piled can be moved and stored away under the stage. Since the wheels of these dollies are bound to ruin the wooden floor under the stage, it is well to insert iron strips which serve as tracks over which the dollies can be pulled back and forth.

In many cases, the same hall will be used at different times as a gymnasium and auditorium. In such cases, the playing of basketball usually necessitates having a goal at the stage end of the hall. This goal should be suspended in such a manner that it can be hoisted up to the ceiling when not in use so as not to obstruct a view of the stage. If financially possible, a glass backboard for the stage goal is most desirable in order that spectators sitting on the stage may watch the play at both ends of the court.

Adaptations such as those mentioned above transform the so-called assembly hall from a little-used room into a center of maximum activity. Such a room is usable for gymnasium activities, dance groups, athletic games, the production of plays and operas, lectures, concerts and recitals as well as for dances and a variety of social events.

Other Uses

Gymnasium and game activities, entertainments and dances are generally the first features to be inaugurated in an indoor center program. Demands for other activities, however, are bound to come from a community that once tastes the joy of leisure-time possibilities. Therefore, other units of the school building than the auditorium, gymnasium or assembly hall are needed for the recreation program.

A room set aside and attractively furnished as a lounge is a valuable asset to a center, affording an atmosphere of welcome and hospitality. A lounge also provides a suitable room in which one can visit with a friend, wait for the opening of a center activity, or read a magazine or newspaper during brief leisure periods. If it is impossible to provide a lounge the hall or corridor near the gymnasium or a nearby classroom may be furnished and used on occasions for this purpose. A place in which guests at a dance or party can sit and visit and in which, if desired, refreshments can be served contributes to group sociability.

A well equipped cafeteria would naturally be used for banquets and other occasions at which large groups are to be served. This room can also be used for parties, dances and table games and, if a small or temporary stage is erected, for informal dramatics and other entertainments. If cafeteria facilities are not available or readily accessible, a kitchenette may be provided near the assembly hall to facilitate the serving of refreshments at dances, teas and parties. Such a kitchenette can often be installed in a cloakroom; if the room is wide enough, a dish cupboard can be built along one side and the coat hooks screwed into the cupboard doors. A gas or electric stove which can be protected by a box covering and a sink with hot and cold water should be included in the equipment. Adequate lighting is, of course, essential.

Many program features can be carried on to best advantage in rather small rooms. Large open basement areas which can be partitioned off into smaller rooms are found in many school buildings. Unused basement rooms have an advantage from the standpoint of community recreation use over classrooms and other facilities used during the day in that equipment and materials do

not have to be moved from them to make room for the daytime pupils. They should, of course, be used for recreation only where the height and ventilation of the basement justify such use. The nature of the activities to be carried on in the individual rooms influences the type of material best suited for the partitions. Wood and composition board are commonly used, but if funds are available, glass, preferably, Florentine, or opaque glass, is desirable. Such walls present a pleasant appearance and make for lighter rooms than if other materials are used. Painted glass should be avoided if possible because it is easily scratched and offers a temptation to boys to deface it.

The exterior walls of basement rooms which are generally of stone, brick, or cement, may well be painted to make them more attractive and if too rough, may need to be covered with wood, composition board or other suitable material. Likewise, should rooms be without finished ceilings, it would be desirable to seal them if and when finances permit. Cement floors should be painted in bright colors with cement paint or covered with flooring materials. Electric lighting should be ample and well located.

Basement rooms of this type may be used for table games, billiards, reading rooms, club meetings, dart ball, table tennis, tumbling, weight-lifting and hobby groups. In most centers, one of the rooms will probably be equipped for active games.

The successful use of basement rooms for small group activities is likely to result in a demand for the use of additional facilities in other parts of the building, including classrooms. Such use is likely to require the removal of the desks and seats while the evening activities are carried on. This can easily be accomplished by screwing the desks and seats in groups of two's or three's on wooden runners, making it possible to move them easily and quickly into the cloakroom. Should the entire floor space not be needed, the seats may be pushed to one side of the room, and, if necessary, they may be stacked carefully one on top of the other. A room thus vacated can be made usable by bringing in whatever equipment may be necessary. Tabletops, horses and chairs, for example, are needed for needlecraft classes, and in addition, sewing machines and an ironing board, for dressmaking groups. Musical organizations need a piano and chairs; clubs, chairs only; dancing groups, simply a piano. Small tables are needed for card groups and bridge classes; tennis tables, dart boards, gymnasium mats and other equipment in rooms used for games and athletic activities. Needless to say all such equipment should be removed from the room and properly stored and the daytime equipment set up in place at the end of each period.

Important Planning Factors

The provision of ample facilities and storage for each group is one of the secrets of successful housekeeping in a building used by two groups. A school serving as a recreation center cannot have too many storage rooms or cupboards. Many old school houses still have the traditional cloakrooms for boys and girls in connection with each classroom. One of these cloakrooms, or a portion of it, can readily be spared for a storage room for sewing machines, tabletops, horses, chairs, table tennis tables, craft tools and equipment, game supplies and other materials used in connection with the after-school or evening program. Day school supplies and equipment should be kept entirely separate from those used by community groups and keys for the cupboards and storage spaces should be of a different series.

Numerous well-placed electric outlets are essential for successful evening activities and should be provided in every room. They are needed for electric irons in dressmaking rooms and for the operation of radios, motion picture machines, stereopticons, jukeboxes and other equipment. For safety reasons, these outlets should lead directly to the fuse box so there will be no danger of a short-circuit resulting in the lights going out. Electric light controls should always be of the key type rather than of the pushbutton type which can be manipulated by anyone at will.

Checking the patrons' wardrobe adds greatly to the comfort and convenience of the individuals using the center and gives the building a more orderly appearance. It is particularly desirable in the case of persons who come to the center to use several rooms or to take part in a variety of activities. One or more rooms near the building entrance can readily be made to serve as a checkroom. By inserting a cleat on both sides of the door jamb, a counter can readily be inserted. People can lay their clothes on the counter and it prevents entrance into the wardrobe. The use of desks, seats and cloakroom hooks enables many patrons to be accommodated by a single classroom. If needed, an extra table or two can be set up in the room.

A gate properly located can replace ten watchmen, so the saying goes. It is good diplomacy and wise management to close off with folding gates unused portions of the school building. The gates

are especially useful at times when the only portion of the building being used is the assembly hall or gymnasium.

It is of the utmost importance that any changes in the structure of the school building should be made only after a thorough investigation of the local fire laws, regulations in the building code or other legislation relating to public buildings. This is especially important in considering such factors as the height of the stage or platform, the installation of electrical equipment, the number and location of exits from basement rooms and the use of hallways or corridors for activities or storage purposes. Assurance that proposed changes in the school building and its equipment conform to all existing regulations is essential to assure the safety of the people using the center and to protect the school authorities.

An inviting, attractive appearance contributes to the continuing success of a school center program. In adapting school buildings for community recreation use, special consideration should be given to making the rooms attractive. Means to this end are a well lighted entrance, a lobby with a homelike atmosphere and the generous use of color in the walls, floors and furnishings. This is especially important in the smaller rooms designed for club meetings and social activities. Often the decoration of such rooms is undertaken as a project by the groups using them.

Publicity is also an asset to the center. Bulletin boards and exhibit cases placed near the entrance, in corridors and on stair landings greatly aid the promotion of activities and encourage visitors to enroll in regular groups meeting at the center. A bulletin board on which announcements and material of interest to special groups are posted may well be provided in each meeting room.

An individual office for the director in charge of the evening activities is most desirable. It need not be a spacious one.

Where basement rooms are used the windows should be of Florentine or opaque glass to minimize disturbance from the outside.

Leadership Essential

Ingenuity and resourcefulness can do much to transform a school building planned without thought of recreation use into a center of community activity. Obviously greater ease and efficiency of operation of a school building as a community recreation center are achieved when buildings are designed with a dual use in mind. Competent, understanding leadership, however, is even more important than a well planned structure. No school building, however fine its recreation facilities, is likely to prove a successful center of community activities unless it is operated by a staff of leaders with training and experience in the field of recreation. Such leaders, on the other hand, can help develop satisfying and attractive programs in the most unpromising buildings.

Communities that plan their school buildings as community recreation centers and conduct them under capable leadership can look forward to the same results as experienced in Milwaukee where, according to its Superintendent of Schools, "Every school house is now a house of joy or is rapidly becoming so."

¹"The School of Tomorrow." *American Architect and Architecture*, April, 1937.

²*Educational Policies for Community Recreation*, National Education Association of the United States, 1940.

³*Youth Education Today*, American Association of School Administration, 1938.

⁴*Recreation Year Book*, National Recreation Association, 1938.

A NUN PROTESTS

A letter from a nun who is herself entirely worthy of consideration contains this passage:

"Lately as I have been thinking about the Liturgical Movement, I have wondered if it is not in many cases possible to live a much fuller Catholic life outside of a convent these days. Of course, I know that the religious vows are peculiar to religious orders and communities and constitute the core of the richness of religious life. But apart from that, a lay person can choose a church for instance, where he or she may banquet after the Sacrifice has been made, offered and accepted. She does not have to take the preparatory prayers for Communion out of the Mass and say them before Mass has begun, just because the Chaplain wishes to administer Holy Communion before Mass.

"The mind of the Church, which is the mind of Christ, ought to take hold of the clergy at least in the most important of all things, the Mass. But that isolated case is merely typical of other things that one must sacrifice in religious life and that no one should be called upon to sacrifice, least of all a religious."

WAR VETERANS AND EMPLOYMENT

THE future of the war veteran remains pretty much a problem. Under the Selective Service Act, the discharged serviceman is entitled to "reinstatement in the job he held when he was drafted if the job was a permanent position, if he is still qualified to perform the duties of such a position, if the employer's circumstances have not so changed as to make the restoration of the veteran to his former employment impossible or unreasonable."

All the qualifications obviously make slipping out of the responsibility a rather easy thing.

There is no guaranty that the man who held a temporary position or was unemployed or was a student will get a job. So probably the guaranty is referred to less than twenty per cent of the men actually in the service.

When the original Selective Service Act was adopted, we were not at war. Men were entering the armed services for only one year and only about nine hundred thousand a year would be inducted and then released for their jobs. Today not nine hundred thousand men but an estimated two and a half million will be demobilized following Germany's defeat at the rate of two hundred thousand a month. After victory in the Pacific this demobilization will be vastly sped up.

Interpretations of the Selective Service Act have confounded the confusion. The law says that "Veterans shall be reemployed without loss of seniority;" it also holds that "Seniority rights accumulate during the period of active military service."

Labor unions find no objection to this, but they are raising serious objection to the idea that a veteran is entitled to reinstatement "even though reinstatement necessitates the discharge of a non-veteran with greater seniority."

The veteran of World War I is by the Selective Service Act regarded as a civilian and may be displaced by a veteran of World War II without regard to the former's length of service.

Brigadier General Hines in charge of the whole matter believes that the problem means providing sixty million jobs following the war.

CARDINAL GIBBONS SPEAKS AGAIN

CARDINAL GIBBONS has long been rightly regarded as one of the great Americans. It is worth noting that he never hesitated to speak out with considerable frankness on the public questions of his time. He certainly did not subscribe to the Protestant doctrine that the priest belongs only in the sanctuary and the sacristy.

His article on "Patriotism and Politics" published in the *North American Review*, April 1892, was recently called to our attention by Sister Mary Joseph, Ursuline College, Louisville.

In this article he began by placing himself on the side of those who were trying to stop fraudulent elections. He did not hesitate to say that law-makers were, thanks to lobbying and other corrupt procedures, the blind tools of unscrupulous capitalists.

"Let the buyers and sellers of votes be declared infamous," he wrote, "for they are trading in the American birthright. Let them be cast further from the pale of American citizenship and be treated as outlaws. I hold that the man who undermines our election system is only less criminal than the traitor who fights against his country with the foreign invader."

The one completes his end by fraud; the other by force. If the purchase of votes were permitted or condoned, he states, sovereignty would no longer rest with the people but with venal politicians and the corporations able to control them.

As a result of this corruption, the better class of citizens would lose heart and absent themselves from the polls, leaving elections to irresponsible and greedy managers.

Like the forthright American he was, he then suggested means for correcting the evils.

First, the enactment of stricter laws against the corruption of the ballot.

Second, consistent efforts to improve the standard of our courts which would be called on to interpret and enforce the laws.

Third, the vigilant and fearless press creating a healthy public opinion.

Fourth, greater attention to American history and civics in all our schools.

Fifth, a more hearty celebration of national holidays.

Rightly or wrongly, he then comes out vigorously in favor of the party system. One party, he argued, watches the other, takes notes of its shortcomings, its blunders, and its defects and thus becomes the means of rebuking any means of power on the dominant side.

As a Churchman Cardinal Gibbons believed that he had the fullest possible right to speak his American mind on the subject of American importance.

ISOccasions

THE INDUSTRIAL RELATIONS COMMITTEE met at Brooklyn Prep on January 6 and brought together the members of the New York, Maryland, and New England Provinces. The agenda of the Executive Meeting was discussed and the following main points brought to a conclusion:

1. National meetings have a very definite value and should if possible be continued. The particular value is not in the general action that may result, but in the general direction of a stimulus for the work and the creation of morale.

For actual execution of plans and programs provincial meetings and regional meetings are essential. The Industrial Relations Committee is convinced that it should meet at least three times a year; in September and January to discuss plans for each term, and in May to prepare for the general ISO meeting of summer.

2. While the ISS has value in the overall scheme for the ISO, the Industrial Relations Committee in its Eastern region found it difficult to see the immediate advantage for its particular Committee. It was not sure that men trained in the ISS could be used for the practical work of the Committee and it believed that the problems are so immediately pressing that it cannot wait for the trained experts to be turned out.

3. Regarding the ISO Central Office the unanimous opinion of the Committee was that this Office must supply to the men in the Industrial Relations field:

a. A news service containing facts about important movements at home and abroad, events and movements happening around the globe, and the facts relating to such cases as, for instance, the Montgomery Ward situation, the internal conditions of the Automobile Workers Union.

b. Where a doctrinal issue on these facts was concerned, the Office should furnish an appraisal from the Catholic viewpoint. Where no doctrinal or moral issue is involved, the facts themselves and the arguments pro and con should be presented.

c. Information should be given to the active workers about current articles in various magazines, Catholic as well as non-Catholic, with a digest if possible.

d. The material distributed by the news service should be written in a style similar to the news columns appearing in *The New Leader*.

4. Father Cornelius Eller and Father James McGinley are suggested as men who, if they were interested in such an appointment, might be set aside to serve the Industrial Relations Committee in the Central Office.

5. A full-time province director for ISO work was regarded as essential.

6. In commenting on the *ISO Bulletin* it was felt that the print was too small and the material should be listed under various topics such as Family, Industrial Relations, Social Ethics, etc. More might read the Bulletin if laymen were invited to contribute, if more about Jesuit activities were published and if the Bulletin could be read in one sitting.

7. Some time was given to the discussion of the returning veterans as one of the most important problems in hand.

Then the labor schools were discussed and its was unanimously agreed that if the work were properly done, full-time men must be devoted to the labor schools.

Weston College, according to *Academy Action*, is taking up very seriously the matter of Catholic drama. Its drama Committee has already staged four one-act plays and two half-hour radio shows. A special aim of the committee is to give the members a chance to learn how to direct plays since practically every Jesuit is called upon some time or other to help with a school or parish play and the Weston group is eager to see Catholic drama produced on a wider scale.

Belatedly we call attention to the fact that Father Chapman of Loyola in New Orleans was the only expert who picked the results of the presidential election one hundred per cent correct. He told the papers before election day the way every electoral vote of every state would go and he hit them all on the nose. In 1940, he missed by one state when he gave Colorado to Roosevelt.

Father Chapman was quite the center of newspaper interest following this amazing performance.

The Irish Province still continues to publish The Irish Jesuit Directory and Year Book. The issue of 1945 marks the eighteenth year of issue. The Directory contains the ecclesiastic calendar for the year with a brief and very interesting comment on each day of the year. Then it runs a directory of the Irish Jesuit; information on where to apply for retreats and missions and for the erection of Jesuit societies; an account of the spiritual bouquet offered for the Holy Father in commemoration of the centenary of the Apostleship of Prayer; a great deal of information on the Sodality; an account of the St. Francis Xavier's Boys Club which is a Sodality project in Dublin; a study of Father Rodriquez, author of the famous spiritual books; a brief account of the Society and its work. Because the book is intended for general circulation, it contains twenty-six pages of advertising.

Some years ago the Central Office of the Sodality suggested the possibility of such a Jesuit Directory for America but the Provincials did not regard the time as opportune.

Father C. E. Mallon, edits the Fifth Issue, Volume One of *Jesuit Alumni News* and devotes the issue to the Alumni Associations of the Missouri Province. Among the statistics are the interesting facts that Creighton University has 7,700 Alumni listed on its files; Marquette has over 20,000 Alumni in its records; Rockhurst has 2,000 registered; Denver is at present reorganizing its Alumni Association; St. Louis University High School, which formed its present Alumni Association in 1925 now lists 2,200 members; and Campion High School has 7,500 Alumni listed in the secretary's office.

MOUNT MANRESA on Staten Island is America's first retreat house for laymen. It opened in 1911. Its greatest year was 1944 when 2,200 men made the retreats. The previous high was 1939 with 2,166.

During the past year in addition to the regular retreats, five hundred young men who were about to enter the service made retreats in special groups.

The Manresa retreats for boys are somewhat a new departure in retreat work as a large number of retreatants are public high school seniors recruited by the boys themselves. Their enthusiasm has been so great that to the regret of the Fathers in charge, five disappointed groups could not possibly be accommodated this year.

These boys' retreats are the work of Father Raymond Kennedy.

The Thomas Moore Study Club of Regis Alumni Association, New York, presents this season five lectures: *What Is Right with the Modern Family?* by Father Cantillon; *Is There a Labor Question?* by Dr. George Brenner; *Just What Is Communism?* by Father William Smith; *The Social Aspects of Courts* by Judge Thomas Rohan; *Argentina* by Father Owens.

The University of Scranton is sending to its Alumni in the armed forces a delightful weekly eight-page news sheet, published by the members of the Sodality under the direction of Father Vincent Bellwoar. A forty-eight page honor sheet of former students in the service has been printed and distributed. Weekly Mass is said for all in the service and a vigil light constantly burns before a statue of the Sacred Heart.

Before the feast of the Sacred Heart, an international novena is held with the student counsellor offering daily Mass. A memorial Mass is said for every student whose death is reported, and toward the end of the school year, there is a solemn high Mass offered for all the students who have died during the years to which their families are invited.

Father Friedl came from Kansas City to Omaha to open the Employers' Conference of the Creighton Institute of Industrial Relations.

Father Linn, the director, announced the appointment of Norbert G. Bausch, secretary-treasurer of Henry W. Miller Electric Company, as assistant director for these Employers' Conferences.

ISO BULLETIN