

ISO BULLETIN

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The Minutes of

The Executive Committee Meeting

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THE opening prayer was said by Father Maher.

Father Lord in his opening report on the meeting itself and on the condition of the ISO explained that this was an Executive Committee Meeting and hence was not concerned with the operation of the individual committees. Though the Executive Committee included the Chairmen of all the Content and Channelling Committees, it met on this occasion to discuss and plan general policies, to form a general program, to express directives to the ISO Central Office and to consider the ISO in its entirety.

Program

Clarification of our social program and the development of policies that would put this program into effect was the immediate and paramount concern of the Executive Committee. Then there was need for a tightening or a reconstruction if necessary of our whole organization. Father Sweeney, Provincial of New York, had sent the following letter which Father Lord read to the Committee members:

Dear Father Lord:

It is a cause of regret that I am unable to attend the meeting of the Executive Committee of the ISO. At the same time, I assure you that I am deeply interested in the meeting and that I have been carefully considering the agenda which you sent me, with a view to clarifying my own thoughts on the objectives and organization of the ISO.

It seems to me that we should come now to accept the organizational pattern of the JEA for the ISO. I am in favor of having the Provincials act as a Board of Governors for the ISO just as they do for the JEA; I am in favor of cre-

ating the office of Province Director of the ISO who shall be the instrument of the Provincial in all that concerns the ISO in his Province, and of placing all the Province Directors under the Central Office. And, as the JEA has its *Instructio*, so, too, it seems to me that an *Instructio* should be compiled for the ISO, containing the objectives, methods and duties of the various committees and officers. In the ISO Bulletin for October, 1944, can be found the basis for such an *Instructio*; the material could be reduced to a manual of organization and given a three year trial before being definitely adopted.

As regards another important item on the agenda, it seems to me that the social projects calling for immediate attention are for boys in non-Catholic High Schools. I should like to see our day schools open their facilities for week-end semi-closed retreats for such boys; in time it may be possible to open retreat houses for boys in every large city. The second project is the organization of more centers for Adult Education, under which are included our Labor Schools. These two projects should be given priorities now; they are demanded by the spiritual dangers inherent in the postwar world not only for the returning veteran and his family, but also for the present high school youth, which already is being called a lost generation, doomed, as it is, to face a world in which the doors of opportunity will be barred by economic obstacles.

A last point which might be considered by the Committee is the opening of a Jesuit Technical School in one of our large cities.

Be assured of my prayers for the success of the meeting.

Sincerely yours in Our Lord,
James R. Sweeney, S.J.

In his report on the operation of the ISO since the June Convention, Father Lord first referred to the fact that June seemed to have been regarded by the majority who attended the Conference as an inconvenient time for the meeting. With travel rationing a possibility, there might be some difficulty about a conference at all this year. But if it were to take place, the time that seemed to suit most men was the first week in September before the opening of school.

The growing feeling throughout the ISO is one in favor of a strengthening province organization. Father Sweeney's letter really expressed what many others had written in letters to the Central Office.

The committees thus far could be subdivided on the basis of their effectiveness into excellent, good, and non-functioning. The excellent had done remarkably fine work; the good were effectively active; but as far as one could judge from reports or from the lack of reports, a number of committees had simply never functioned since the June meeting.

Policy

The policy of the ISO Central Office with regard to committees had been first of all, to give what service a committee wished. This might be as varied as securing necessary books or mimeographing at the Central Office committee reports or committee bibliographies. It might consist in obtaining necessary permissions for meetings, supplies and memberships. Beyond this the ISO Central Office had digested and published the minutes of such meetings as had been sent in,

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Aside from this cooperation the policy of the Central Office was to leave the functioning of the individual committee almost entirely in the hands of the committee chairmen. Father Lord wanted to know if the Executive Committee wished a much stronger supervision of the committee chairmen. Should regular reports be demanded of them and should the Executive Director of the ISO consider it his duty to insist that chairmen submit them. This he had never done but was quite willing to do if the Executive Committee so instructed him.

Father Lord called attention to the fact that the committees made an extremely large body of men. He presented the members with the directory of these committee members which had become a sizeable booklet. Quite obviously, practically every chairman and all the committee members have a full-time assignment of some other type so that whatever work they do on the committees is in addition to their normal work. That is why we should all feel a deep gratitude to the effective chairmen and should understand why some of the committees had seemed defunct.

Was it the duty of the Executive Committee to assign a definite work each year to each of the committees? Should each be given a job to do by the Executive Committee and should the committees be required to make good on such a job?

Publications

Reporting on the publications, Father Lord called attention to the national paper shortage and to the fact that Mr. Clyde Hilton of the Central Office had been working with the Washington authorities to improve our paper status. Thus far we have managed to get by, but we were still extremely short on paper and the restrictions would probably be tightened.

In the matter of publication, the ISO was still on the lookout for contributors who had acceptable manuscripts, and for the type of manuscript that was badly needed in the service organization.

At last summer's Conference, a physical office and center for the ISO had been an order from the Provincials. In pursuance of this order the Missouri Province had purchased four buildings on the corner of West Pine and Spring, to the west of the St. Louis University Gymnasium. The property was valuable for future developments, but the buildings were in a delapidated condition and there seemed to be no possibility of getting the necessary priorities for their repairs.

In the interval an architect had drawn the plans for a permanent addition to

the Sodality Central Office which could be used quite independently and with great financial saving by the ISO as it was developing. This addition would give the ISO access to a fine library, to excellent files on contemporaneous subjects, and to all the mailing, expressing, business and secretarial facilities of the Sodality Central Office. The use of these facilities would mean a great reduction in overhead for the ISO until it became in some sense financially independent.

This addition, of course, fell under the general restrictions of building in wartime. However, if the ISO was given a staff, offices could be rented at a temporary location until building became a possibility.

ISO Staff

An additional staff was clearly needed and desired. This staff, however, must not consist merely of men assigned to the work, but must be made up of men entirely suited for the work. The ISO needs writers. By writers is meant men capable of putting one word after another in such a fashion that what they write is clear and intelligible. These writers were also needed for editorial work, since the editorial work so far was conducted entirely from one office. They would also be expected to digest and summarize and if in addition they could do creative writing, that would be perfect.

The ISO Central Office also needs speakers, men who could go out and present the social ideas to varied types of audiences.

Lastly Jesuits are needed who are capable of dealing with people and interested in dealing with people. This type is not as easy to find as it might seem. The men would have to be interested in organizations at least to the extent of a willingness to attend meetings. Father Lord expressed the opinion that many Jesuits had dealt so long with what they regarded as inferior minds, the minds of the boys in their classroom, that they became diffident in dealing with people on their own level. Father Brown had been trying for weeks to get two or three Jesuits to assist him with some labor projects, projects which meant dealing with lawyers and labor leaders and he had been unable to enlist any helpers.

Father Odou had a plan by which he believed it was possible to train men for the ISO, adding a few details of practical organization to their Jesuit training. If the men were assigned, it might be possible to try out Father Odou's system.

Father Lord asked the men to jot down at once the names of Jesuits whom

they would recommend for the ISO Central Office. They must either be speakers or writers or men interested in people. It would be much better if they had two of the qualifications; it would be perfect if they had three.

In the event that such Jesuits did not in any large numbers exist or were not available, then it might be necessary to build up the ISO around laymen and laywomen. Perhaps the most immediate need of the ISO is an excellent rewrite man who could handle manuscript and bring it out in acceptable form.

The Bulletin

The *ISO Bulletin* had been met with a great deal of interest and encouragement. This was chiefly shown in the number of letters received and in the spontaneous contributions sent into the pages. Yet Jesuit contributors were badly needed. Men were wanted who could write factually or discuss learnedly or in popular fashion the social problems with Jesuits in mind. Father Graham's work was outstanding and might well serve as a model for others.

Digests of books and articles were needed for the *ISO Bulletin* as were book and article criticisms. Father Lord asked again that the men who read make brief notations of the value of the books, in cases where they were not interested in writing a complete digest, and sent them in to the *ISO Bulletin*.

Would a representative appointed in each house to report on local social activities be worthwhile? A questionnaire for such a report, to be sent out four times a year had already been drawn up. It is being sent to the rectors with a request that they appoint someone who could briefly jot down the answers to these questions and send them in to the Bulletin.

ISO Projects

The Chaplains' Service issued by the Institute of Social Order and *The Queen's Work* had grown in volume and in interest. During the past year almost four million pamphlets were distributed by the Central Office of the Sodality and the ISO through the NCCS.

One of the most important developments of the year had been the Cana Conferences. The idea originated with the *Action Populaire* of Paris, was brought to this country by Father John Delaney and had been used most effectively this year by Father Dowling. The married couples met for a day of recollection and arrangements were even made for the care of their children during their absence from home. They spent the day together in prayer, conferences,

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and discussions and ended with a renewal of their marriage vows. Most encouraging is the fact that Father Dowling had managed to take most of his conferences to the secular priests and parishes.

The Marriage Institute which had been discussed during the ISO Annual Convention was becoming a reality in St. Louis. Father Odou had assembled a staff of doctors and laymen and laywomen, had rented offices, had sent out preliminary announcements and the Institute would be open in a very short time.

Miss Mary Dooling, at the invitation of the Jesuits, was being sent by the Central Office both to Jamaica and Honduras. In both places she was working extensively on the Cooperatives and Credit Unions.

Finances

The finances of the ISO during the past year have been entirely shouldered by the Sodality Central Office. The present cost of the ISO runs close to fifteen thousand dollars a year. This is expended on secretarial help, printing, mail and express, travel, conferences, conventions and the needs of those men who write in for special things which are essential to their social work.

As the ISO has no money and no source of money, the financing is made possible only because of the tie-in with the Sodality and the use of the facilities of the Sodality Central Office. During the years of present staff's connection with the Sodality, none of them has ever taken a royalty of any kind. As a result, the Sodality owes the Chicago and Missouri Province together a quarter of a million dollars in royalties which were never paid. It was considered, as a consequence, in no sense a robbery of the Sodality to use money now from the Sodality for the promotion of a Jesuit enterprise like the ISO. The Provincials would have to pay for it in another case so in this way through their generosity the ISO is financed by money which the Provincials never received rather than by money which the Provincials must take from their funds.

In addition to this Father Assistant, Father Sullivan, and Father Zuercher graciously permitted the royalties from the Angelus Book Company, a new company publishing Catholic children's books, to be used for ISO purposes.

Following Father Lord's report each of the Jesuits present introduced himself to the assembled group giving his name, his assignment, his relationship to the ISO, and his main social work.

Organization

Father Sweeney began the discussion of the ISO's organizational arrangement and its programs. He noted that Father Lord had not asked for experts for the ISO while to him it seemed that experts were probably what ISO most needed.

Father Lord explained that he had expected to use the services of the experts assigned to the ISS. There was to be a very close connection between ISS and ISO and even now he was meeting with the ISS, both the faculty and the students, on an average of every two weeks for an evening session.

Father Sweeney believed that this was not enough. He said the tendency was to find channelling committees without any material to channel. Even Father Graham who had done fine work along the research line had written to Father Sweeney asking that six scholastics be assigned to look up the factual material on one of the social subjects. This the scholastics were quite unable to do.

Personnel

So if the ISO was to function properly, it would need factual information. This meant that before any question of popularizing there must be experts to dig out the material to be popularized. There was a growing distrust among the younger men on propaganda of the ISO. There was the danger that there would be too much propaganda without much content.

Father John Ford of Weston was mentioned as a man who perhaps in a single year could become an expert on many social subjects. Father Smith believed that if he were to spend the year studying some of the moral questions of subjects, he could do a great job for the ISO.

Father Kennedy asked why it was necessary to duplicate the experts. If they were already installed in the ISS, why another set for the ISO? Father Robinson answered that the ISS was principally a school. The ISO was quite a different agency. The ISO when it was properly under way, would need its own full-time experts digging out and supplying this social information to others.

Father Dempsey gave an explanation of the National Bureau of Economic Research. This was a cooperative group made up of eight universities and a number of social science societies. University professors were on the staff as well as experts in the various organizations and men who had a public reputation. In New York it maintained a

downtown office with a staff and on the Hudson a residence to which men could retire for a semester to complete work on a book or a research problem or to which they could go over the week-end for special work. The director of the organization handled the problems of secretarial help and all the possible details. There was a Board of Directors who were made up chiefly from the university professors largely from Columbia and the University of Pennsylvania. These two universities were chosen since they were within easy reach of the New York office. So the Bureau was really made up of administrative executives who handled the detail work and social experts who did the research.

Father Lord, continuing the discussion of ISO personnel, said that if experts were assigned, it would be necessary to have one in economics, one in political science, one in sociology and one in social service. Beyond this it might be important to develop departments of social philosophy and social religion.

Platform

Father Gallery believed it was important to restate the objectives and the program of the ISO. Should we, he asked, single out one project for a year and expect each committee in its particular field to concentrate on that problem? Or was the ISO to be a clearing house and an inspiration to which people could turn for guidance and direction on a wide variety of subjects? He felt that the purpose of the ISO was to study social conditions in our country and to single out the points that need immediate consideration. He advised the ISO to draw up a statement and a platform that could be accepted widely and then to implement this program through all Jesuit facilities available in our schools, parishes and organizations.

Father Gallagher agreed that we must clearly state our objectives. He referred to the conflict between the theoretical and the practical aspects of the ISO. Was it possible that the ISO was attempting to do much too much. Was it going to junk the old and established things, our schools, our Sodalities, and start as if entirely new? Certainly there were two distinct fields in the theoretical and the practical. The Channelling Committees needed the advice and the guidance and the information of trained men. The theorists must dig out the facts and lay down the principles before there could be any hope of practical work. The experts undoubtedly were interested in the practical side of the questions. But it was ridiculous to pretend that we could get along without

trained men who knew the theory and could present this effectively to the men who put it into practice.

Developments

Father Scheller called attention to the fact that the ISS had actually grown out of the directive given last year, a directive calling for a place to train men. There was no doubt that the theoretical side was beginning to be taken care of. Furthermore out of suggestions offered last year by the Committee on the Family had grown the Cana Conferences and the Marriage Institute. The men at the ISO Conference had stressed family retreats and marriage counselling. At the time that was merely a theory. Now it had become a practical and operative enterprise.

Father Graham said that Father Gallagher seemed to feel the ISO might be competing with the field of education. Exactly the opposite seemed to be the case. There was fine cooperation between the two. His own committee on Just World Order had called upon the professors in the schools for help and had been supplied bountifully with the facts and the explanations that only the experts could give. He believed this collaboration would grow with the years.

Adaptation of *Action Populaire*

Father Robinson mentioned the fact that the Provincials in their California meeting had actually drawn up a partial statement of the objectives of the ISO. It was to be first an American adaptation of the *Action Populaire* of Paris. Here in America we were to try to realize a society based upon the Encyclicals, upon the pronouncements of the hierarchy, and upon what the Twenty-eighth General Congregation had evidently had in mind. The Provincials did not feel that there was any conflict between the theoretical and the practical side of the ISO.

The physical ISO center was to become the core, to be the American "Populaire," a certain house in a certain city with a certain group of experts who were to spearhead the work of the Jesuits in the United States.

Father Gallagher felt we had a long way to go since actually there were very few Jesuits who were even prepared to teach the social subjects in high schools. Indeed, in giving a triduum at West Baden he had found the scholastics making a distinction in their own minds: Shall we go to the ISS and continue our schooling, or shall we read and train ourselves and go out and do practical work? They seem to feel that the two were completely divided.

Social Reign of Christ

Father Gallery asked the group to recall that the big purpose of the ISO was for Jesuits to strive by every means in their power to establish the reign of Christ in the United States. He felt that we had in the fulfillment of this objective the most advantageous position largely because of our varied channels—our parishes, schools, societies and organizations. Hence the objective of the ISO was to harness the colleges in such a way that they could furnish the leaders for the practical work.

In the United States, Father Gallery continued, those who influenced the social order in the most powerful way were usually the salaried officials and government agencies and men elected to public office. Social legislation is not written by congressmen but is prepared by trained men who hold positions in the Washington agencies. They study, they make research, they prepare the legislation, they get the right statesmen to foster it, they put it through and then later on they see that it is enforced. Hence it is that—beyond any question of mere Catholic activity—if we wish to promote the reign of Christ, our colleges must prepare men to hold those very positions in which social legislation is made possible and the creation of social enterprise is made reality.

Strategy

In Washington we need in a proportionate basis to the Catholics in the land a number of well trained Catholic men and women holding the key positions in which they could influence the course of legislation.

We Jesuits must face the need of a large-scale pattern for single objectives toward which we direct our energies. For example, right now the peace treaty is regarded by many as the most important item in the future. It carries the possible threat of being completely separated from Christian morality. Should the ISO in consequence regard this as so important that it would demand for a time concentrated activity? Should we be uniting to create public opinion strong enough to compel education to and support of the Pattern of Peace? Apparently Washington statesmen feel that the Pattern is excellent but they are not at all sure that there is a strong public opinion back of it.

Could we concentrate on a project like this or shall we simply continue directing our attention to all fronts?

Father Parsons rose to make a correction. He said that he had made a study of Catholics in the policy-forming bu-

reaus and departments of Washington. There were forty-two Catholic men in important offices in these various agencies. So it was not true that the proportion of Catholics there was entirely unsatisfactory.

Father Parsons cautioned the delegates to avoid the confusion of imagining that the ISO was the total work of the Society in the United States. Our job is not to establish the reign of Christ, but the social reign of Christ. Hence he wondered if we did not have too many committees actually unrelated to the social reign. What was the objective of the Guidance Committee? The Alumni Committee had certainly led an excellent resurgence of Alumni Associations, but is it really interested only in the social aspects. Where did radio or the retreat work fit in? There is a tendency to regard the ISO as the work of the Society in the United States and not just the social work. The ISO is an agency to do a partial work and to affect the other agencies of the Society partially.

Father Adams spoke in favor of adult education and its importance as a means of reaching far more than merely Catholics.

The discussion of the influence of Catholics in Washington was resumed. Father Parsons believed that of the Catholics in the bureaus and higher posts, two out of three were actually Catholic educated.

Father Gallagher was curious to know how many of the men in Washington could actually pass the qualifications which they lay down for the same jobs elsewhere. In Washington the social posts are often held by political appointees who would not be able to qualify for the posts were they to take an examination, although they impose these examinations for those outside of Washington.

Father Parsons had found in Washington that the leaders often were well trained experts.

Father Meagher believed that since the personnel of our committee is so constantly changing we need a sub-committee to meet much more frequently and handle more of the executive work.

Father Sweeney felt that this present group was too large and that there was consequently a need of technically trained men on another committee. There was the danger of any program that was not based on a strong intellectual basis. Indeed, many of the young Jesuits might get the impression that they could do excellent social work without any training at all. Often they were deflected

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from their theology to dabbling in other things.

The *Action Populaire* was strong on its experts who developed the material needed by the practical men.

Father Schouten asked that the ISO become more clear cut and definite. He felt that we need much more strengthening of the organization and much more division of work.

Father Sullivan on the other hand felt that there was no real confusion. He said that he had felt that the ISO was a call to war, to line up for the Christian reconstruction now and in the days after the war. The ISO and the ISS corresponded to the Chief of Staff in Washington. Their objective was then to use all possible Jesuit help to get the work done as effectively as possible. This, for example, would mean that the practical men would carry out the program, for instance, the pastors in the parishes. The activities of the practical men would certainly affect the theory; the theory would become more concrete because of the practical men. In Miami he had found it extremely difficult to get trained Catholics who could do the work for the community first.

Yet it is our job to get all the S.J.'s to work and to reassure them that one does not need to be a Ph.D. in order to carry Catholicism to those inside the Church and those outside.

Jesuit Alumni and ISO

Father Zema in answer to the query about the Alumni Committee said he believed strongly in the social aspect of the Alumni. Certainly the ISO could find no place for the Alumni if it was merely a matter of their existence. But if the Alumni associations were to carry out a social program, the Alumni Committee certainly belonged. His Alumni conducted study clubs on social subjects with as many as two hundred actually attending.

The field of social work that lay before the Alumni was most inspiring. The ISO had as its job to stimulate the Alumni to enter this field.

A Job for Experts

Father Maline called for more experts in the ISO office. Yet the chairmen of the Content Committees in most cases were social experts. On the other hand, the chairmen of the Channelling Committees though not theoretical experts, were practical experts. Hence the material was there and the ISO could get the chairmen of the Content and the Channelling Committees more closely together.

Father Sweeney agreed but felt that the organization was lacking effect. There was need of a small group of policy-makers even perhaps to the extent of picking adequate chairmen.

Father Lord asked if we were really taking the work of the ISO as seriously as we should. The Retreat Committee had had a magnificent meeting on retreats. This was most valuable. So were the regional meetings that they had conducted in some parts of the country. Many more of these were needed.

Regional Meetings

Father LeBuffe doubted that the ISO could get down to the great body of Jesuits without these regional meetings. They must be made to realize that it is their work too. Now they did not feel that it had a sufficiently defined objective. Father Lyons had made a magnificent contribution to this definition in his Semester Outline. Perhaps the ISO should boil down its objectives to three simple statements. One of the worst enemies of the ISO was its actual name. The members of the Executive Committee might well be asked if they had been developing a new racket of their own. So what the ISO needed was regional secretaries; a man in every large city who could do the ISO work, even to the extent of calling together groups of Jesuits to discuss with them the social aspects as they referred to their particular line of work. Then as many as possible of the Executive Committee or the leaders in the fields ought to go to the seminaries to get them acquainted with the work of the ISO.

Father LeBuffe further suggested that perhaps it would be a good idea if the yearly meeting of the ISO were taken to various cities and made so attractive that the Jesuits in the vicinity would want to come. He has found this approach most successful both with Jesuits and with secular priests. In the Diocese of Trenton the eight men in charge of Sodality direction meet for an informal lunch once every three months. They are together for two hours and have no chairman. The men do all the talking, although he, Father LeBuffe, is often invited in as are other experts along some particular line. A series of these meetings resulted in the only instance where one hundred per cent of the parishes and schools of the diocese were represented at a diocesan convention.

The same plan has been followed in Camden and in Rochester. As Jesuits we are not asked our opinions, yet we love a chance to express them, so when he called meetings of Jesuits to talk

Sodality, the men were delighted and came enthusiastically. Now in New York and elsewhere the men had become so interested in these Sodality conferences that they are meeting every second Sunday at two o'clock to carry on their discussions. Here again the meetings were informal and the men were encouraged to talk. The ISO will progress if we allow our Jesuits to get together, to meet regionally, and to talk informally.

Father LeBuffe said he did not believe in agenda but in these informal Sodality conferences the Sodality principles and practices were actually being put through. Father Lyons had referred to these meetings as the high point in Jesuit Sodality achievement.

Assignments

Father Dempsey said that if we did not take the ISO seriously, it was because we had not been told by our committee what our job was and then given an assignment to carry through.

Father O'Hara believed that the objectives might change from year to year. Hence it was important to formulate and reformulate. Jesuits must be made to realize that the ISO was an institution of service to all Jesuits, that it meant to help the individual Jesuit as far as it could to do his work better in his own particular field. Since Jesuits do not seem to know the ISO, he wondered what actually happened to ISO Bulletins. In his particular community, some of them read the Bulletin; but after several days at the recreation room table two-thirds of the copies were still left.

Publicity

What can we do then to publicize the ISO? Father O'Hara suggested that a pamphlet be drawn up, small, simply put together, perhaps with diagrams and patterns and a minimum of reading matter. This pamphlet would explain just what the ISO means to individual Jesuits and how they use its facilities; what the Content Committees mean and how the Channelling Committees work and how they tie in.

Father Ellard recalled that at the West Baden meetings the ISO was regarded as a kind of social first-aid. Undoubtedly more scientific treatment will develop and seems to be developing now. The ISS was for the experts; but it might well be that the committee framework was just a passing development and that the work of the committees would be absorbed by the ISO and ISS eventually.

The Institute of Social Sciences

SATURDAY AFTERNOON.

THE meeting was turned over to Father Brown who presented a report on the Institute of Social Sciences. He recalled briefly its history thus far:

Established

The ISS grew out of the demands of the Executive Committee of the ISO; the Provincials had decided that it was to be established; they had chosen St. Louis University for its center; they had picked their Dean; the ISS was announced at West Baden in June; and with October the classes actually had begun.

Five new Jesuit students were sent to take up their studies; and Father Burke of New England and Father Dunne of California were added to the Staff.

Most of the Jesuit students had no prerequisite training for graduate work. The faculty was adequate for the present student body but was not adequate if these students advanced.

The ISS had held seminars for the discussion of current social problems. Father Dempsey had continued his seminar for diocesan clergy, a seminar which had met for the past three years each Monday afternoon and which was attended by twenty-five to thirty diocesan priests.

The most important development of the ISS thus far was the fact that it had been gathering precious experience that had formed the nucleus of its future faculty and student body.

Its Needs

Father Brown had recently presented its critical needs to Father Maher, Father Robinson and Father Zuercher who had guaranteed that the faculty would be increased as it must be increased. More students must also be added. It is a fact that a good faculty makes good students, good students also make good faculty.

For the advancement of the School the Director needed early information on the faculty and students whom he would have; adequate announcements and definite statement of courses was the only possible way of attracting new students. Last year he had circularized the mother-houses and had received many queries; but as his information was not definite, few came.

So very soon it must be decided exactly what the ISS offered, exactly how it differed from the regular graduate faculty of St. Louis University. Beyond this classes not on a graduate level will be needed both by the Jesuits and by

others. The ISS would have to sponsor institutes both at St. Louis University and elsewhere; though this was secondary, it was still a very important development of the ISS. In the present faculty, the Economics Department was able to offer courses in seven fields. The Political Science Department had worked out a pretty detailed program, thanks largely to Father Durme and Father Burke. In answer to a question, Father Brown explained that with time they would be able to handle the courses in social sciences that were now demanded by New York State. But he said that he hesitated to advertise any courses until he knew exactly what was given.

Extension Courses for Scholastics

Father Gallagher believed in the possibility of extension work to the scholastics with the faculty going to the scholastics during the younger men's years of study and giving them their prerequisites. Seven seminars of prerequisites would mean that they could start graduate work without giving precious time to fundamentals.

Father Brown said that St. Louis University was actually handling courses of this kind at Saint Mary's and also at West Baden and Mount Saint Michael's. As a result, the men came out much better prepared and sometimes completely prepared for graduate work.

But Father Brown was afraid of the policy by which St. Louis University might seem to give credits to the scholastics too far away. It had not sufficient facility to handle this satisfactorily.

ISS and the Graduate School

At the ISS there were two lay students in addition to the Jesuits, two Maryknoll Fathers, and one Franciscan; but it was hard to say that these were not regular graduate students of the University.

Father Parsons asked in what the ISS actually differed from the Graduate School. Father Brown answered that now there was little difference. What the ISS was offering were really the ordinary courses of the University with the addition of new professors. The students registered in the Graduate School. But if and when a larger faculty was assembled, the ISS might well be a department by itself, prepared to present students to the president for degrees. The ISS then would offer reasonably adequate academic training for the teaching and the direction of departments in colleges and universities; but beyond this there would be a pointing toward social action. This was not so-

cial work, scientific though that might be, but the larger objectives, namely to impress the world with Catholic social principles.

Fundamental Courses

Each student coming from the ISS would then have:

1. A course in American environment, the study of racial, and regional problems, the distribution of wealth, a complete study of American social scene.
2. A course in Catholic social principles and philosophy, the understanding of the basic philosophy that underlies the Papal Program.

These courses would be fundamental.

Father Rooney asked how many of our priests and scholastics were studying these subjects in other universities. Was another group, which might have started its work elsewhere continuing? As this question did not seem to meet with an adequate answer, Father Brown continued to explain that each Provincial had been expected to supply faculty members. He felt that in time they probably would supply this since the needs of the ISS were pressing. Father Dowling suggested that the students of the ISS be invited to express themselves; but it seemed that the students who were present preferred not to speak out on the work thus far.

Integration Needed

Father Dunne, invited by the Chairman to give an account of his connection with the ISS, admitted that not all was satisfactory with the ISS thus far. Just two men had been added and of these, Father Burke, had left. The student body was thus far inadequate.

Thus far the ISS had not essentially differed from the St. Louis University Graduate School. Both he and Father Burke were to teach Political Science but there had been only one Political Science student at ISS. He had taught one group of eighteen other students but had done this as any regular Political Science teacher might do and could not see how thus far he had differed from any other member of the University staff.

Hence he felt the ISS had no purpose unless it formulated a quite definite program of its own, made its objectives very clear and offered something distinctive. The ISS should formulate an integrated program of departments. Students should be encouraged to come not merely to take courses in Political Science, Economics or Sociology, but in all three fields and major in one or the other.

The whole problem of department organization must be worked out with definite commitments from the University.

It was essential that a Political Science Department which at the present time does not exist be established at the University. This department should have its own head and its own adequate staff. The Department of Sociology needs bolstering as does the Department of Economics.

Apparently steps have been taken for the accomplishment of these objectives; but he felt that the ISS would not be adequate until it covered at least five fields.

A Catholic Brookings Institute

Father Burke was invited to speak out of his experience and he agreed with Father Dunne in his general statements.

But he went on to say that he was not convinced that sending graduate students to one central institute was good. Possibly it was better training to go outside and meet men of opposite viewpoint on their own grounds. There was no intellectual competition among the students as things were now constituted and little intellectual challenge. The students themselves could not be blamed, for intellectual stimulus was missing and competition was not at present to be had. There was a distinct danger in consequence, of inbreeding if all the work continued under one spot.

Catholic ideals must, of course, be stressed. Yet in the process of training, it was a good thing to have competition and to run into rival minds.

Father Burke suggested the possibility of a practical Master's Degree. Many needed to know the practical problems and the principles that underlie them, the more general aspects of Political Science, Economics, and Sociology. Men from the newspapers had for years been going to Harvard to take a course in the practical social problems as a betterment for their newspaper work. There was a field for such courses in the ISS.

All study need not be confined to the high theoretical level but courses must also be offered on the practical level. Indeed, it was possible that the high academic courses might be better elsewhere.

He believed that the ISS would be more adequate if it were transferred to Washington. What we needed was a kind of Catholic Brookings Institute. Only in Washington did we have access to the people and the sources of information that could create such an Institute. Certainly the location of the ISS was a problem for Superiors but this transference to Washington was worth considering.

Administration

Father Brown said that the clarification of administration was necessary. The ISS when it was announced in June was given normae probably originated by the Fathers Provincial themselves. The relationship of St. Louis University to the ISS was in these normae.

But as the Institute advanced the arrangements between it and the University had to be modified and adapted. The authorities of the University had generously agreed to any changes that might be necessary and desirable.

During the first four months of its existence any question of dividing the ISS from the University was impossible. This was chiefly due to the smallness of the faculty. But once the faculty was adequate the new organization will be possible and probable.

In order, however, to establish the ISS as an independent department, both the faculty and students would need to be there.

The practical degree discussed by Father Burke was important. But the academic degree at present was very necessary. This academic degree was desired by Superiors and had to be the first consideration of the ISS.

The ISS was planning on a rotating faculty in the hope of eliminating inbreeding. Where the ISS was located would be entirely a matter of the Provincials' decision.

Father Rooney wanted to know if the ISS or the ISO would be the Catholic Brookings Institute.

Father Brown explained that the Brookings Institute was not merely a matter of research, but actually gave the M.A. and the Ph.D. Degrees, hence a similar Catholic institution could use the services of both ISS and ISO.

Father Sullivan wondered if the ISS in Washington might not conflict with the Catholic University. Father Burke replied that he had consulted secular priests in high authority and that they felt that no conflict would result.

Practical Course

Father Parsons strongly approved of the practical courses. He felt that these approached an entirely different problem. There were some men who were being trained as teachers and heads of departments but there were certainly other men intended directly for the ISO, and for them a general course in social studies would be a better preparation than a specialized training in one field.

Father Brown reminded the group that most of the difficulties that had arisen thus far were not really inherent in the ISS but were problems, such as deficiencies of staff and students that

had been external to it. The ISS itself had an unquestioned value and importance. A faculty member of Catholic University wrote after the announcement of the ISS that this was the most constructive step taken by the Church in our time—a statement that was not, of course, to be quoted. He had visited the ISS and after seeing the difficulties that had evidently accompanied a beginning, he still held his view of its importance.

Father Brown reminded the group there was no concrete program in the Papal Encyclicals but merely a presentation of a general philosophy. The practical aspects must be worked out. This could not be done by isolated men. There was need of a university influence. And the work must be done systematically and developed through a program in which a long series of years would perhaps be mapped out in advance. For this plan the ISS would need a faculty that would get together and from their joint knowledge and their different points of view develop more concretely the application of the general Papal Encyclicals to life.

Committee on Organization

Father Rooney referred to Father Sweeney's statement that a smaller Executive Committee to make plans for the ISO was needed. In the JEA such a small Executive Committee had been found to be essential. It is made up of general prefects of studies. The Provincials are the Board of Governors, and there is a smaller operating committee which does the executive work.

This whole question of organization was discussed at considerable length. Should there be a special group called the Board of Strategy? How many men of vision should be put on it? Should it be merely a sub-committee of the Executive Committee? The general agreement was with Father Lyons' suggestion that "a small group would be important to get the over-all viewpoint that was necessary." This group might be called an Advisory Board.

It was suggested that the three officers of each of the committees make up a sub-committee for their subject or field and that they be responsible for this work.

Father Cahill called attention to the difficulty of operating when no physical meetings were held. When the committees do not meet, things are not done. He believed that the smaller committees were inevitable and he was also convinced of the importance of province organization. Father Schouten felt too the need of traffic officers in each province to carry out the general policy in the local centers.

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A Committee on Organization was appointed which was made up of the following delegates: Fathers Lyons, J. Sweeney, Zema, Rooney, Schouten. Invited consultants: Fathers Odou and O'Beirne and Maline.

SATURDAY EVENING.

THE members of the Executive Committee dined together at the Morrison Hotel. Bishop Bernard Sheil was the guest of honor. He read a paper on the responsibility of priests for the social future of the country and referred especially to the contribution which Jesuits could make to the Catholic social program.

SUNDAY MORNING.

FATHER JOHN P. SULLIVAN of Jamaica presented Father Alexander's report on a mission course which might easily be drawn up for the ISS. This report, which was presented to Father Brown, outlined the type of instruction that would aid a young missionary to prepare himself for adequate work in the mission fields.

Missionary Anthropologists

Referring to the mission courses at the ISS, Father LeBuffe called attention to the recommendation of the Catholic Anthropological Conferences which asked that some Catholic university give a brief course in field work of Anthropology which would enable missionaries to do research work during the course of their missionary labors. Father John Cooper had expressed himself as quite willing to supervise and help such a course. The scientific possibilities would be enormous.

Father John Sullivan approved of this but expressed his belief that more immediate courses were needed, especially courses in economics and their practical application to mission surroundings and the missionary history and in the social conditions that prevail in the mission. He believed that such a course would save the young men months and perhaps years of discouragement.

Father Bannon seconded Father LeBuffe's suggestion about the possible scientific work. Father LeBuffe called attention to the fact that our early Jesuit Fathers had done such magnificent anthropological work that they were still regarded as the great authorities in that field and modern Jesuits were readily accepted at anthropologists' meetings because of the reputation of these Jesuit missionaries.

Practical Contacts

Father McKenna believed that the teachers of sociology, the men in the classroom, needed a much closer contact with the pastors and with the men actually in the practical social fields. If the professors understood the needs of these men, they could supply out of their training and knowledge the information and implements needed for the active social apostolate.

Father Wheeler called attention to the bibliography of retreat material which has been prepared and mimeographed under the direction of the Retreat Committee. This is now at the disposal of those who desire to get a copy from the ISO Central Office.

Representative Michael A. Feighan, Twentieth District, Ohio, sent to the meeting a copy of the *Congressional Record* (Wednesday, January 17), in which appeared the resolution on behalf of the Pattern of Peace presented by Mr. Weiss of Pennsylvania, Mr. LaFollette of Indiana, and Mr. Feighan. The copy was sent at the request of Father Conway who is largely responsible for the Pattern.

Father O'Hara called a special meeting of the Committee on Colleges and Universities which was to meet during the luncheon period.

Bibliographies Needed

Father Bouwhuis announced that although the new Jesuit college in Syracuse had not as yet been begun, he had already managed a large fund to establish the library in this non-existing college. He explained the desire that he had to see the library adequate along lines of social problems. He hoped that he would be helped by the experts who would supply him with the bibliographies that he needed. During the past year his service had sent out two thousand bibliographies to people who sent for them. And he was now preparing a regular bibliography that would appear four times a year. If, however, the members needed any special types of bibliography, they were asked to write to Father Bouwhuis and get what they needed from him.

The ISO Bulletin

The subject of the *ISO Bulletin* was next on the agenda.

Father Parsons wondered if the *ISO Bulletin* could not be more completely planned. He felt that if the men were given a definite subject on which to write, and a deadline, they would be quite willing to supply articles on some subject in their field.

Father Schouten also believed that personal requests and contacts were more likely to bring articles.

Father Parsons suggested that the Provincial Directors called for in the organization plan might act as roving reporters. He suggested interviews with Jesuits.

Father LeBuffe suggested a man in each house to get in contact with what was going on in his house and send the summary of the house activities to the Editor in St. Louis.

Father Garesché felt that key ideas were needed. Certain definite objectives should be stated and restated. The *ISO Bulletin* should take up, for instance, the question of our contact with non-Catholics, and how effectively we should train for membership.

Father Sweeney felt that the magazine should appear with more regularity. Father Lord explained the difficulties connected with printing nowadays especially the problem of the bindery. The question of the type was discussed and whether the type could be larger and the pages apparently less crowded.

Father LaFarge suggested that there could be much more contribution from the committees to the *ISO Bulletin*. He would like to see a complete picture of what all the committees were doing and then interchange between the committees through the pages of the *ISO Bulletin*. In this way the Bulletin would get the information on what was actually done, on what Jesuits are thinking. Reports should be regular and should be in digested form for publication.

Father Parsons advised against listing the reports as such but suggested that they be presented under headline titles that would have an immediate and compelling appeal. He wondered if individual issues could not be assigned to individual committees with the understanding they would have to fill these issues themselves.

Father LaFarge felt that every committee should be expected to produce a report every three months or else admit that it was not active.

Father Cahill felt that the *ISO Bulletin* could work up round-table discussions. Or if the Provincial directors themselves could lead these round-tables and they could send in reports they would serve as a summary of Jesuit opinion.

Father LaFarge warned that controversial subjects discussed in the paper became wearying to those who have more serious and experienced view of

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the questions discussed. They might actually serve to throw people into wrong and careless lines of thinking. Hence it must be remembered that there are two groups of readers, the apathetic and the interested. The appeal should not be to either of the groups but should always be kept as constructive as possible.

Father Holland believed there was still room for a great deal of elementary explanation.

Father Bouwhuis found the book reviews extremely helpful and had been guided to the purchase of books for the library by some of the reviews which he had read.

Father Parsons reminded the delegates that they could get a lot of help from the Library of Congress which has a definite means of presenting confidential reports on books.

When the question of charge for the *ISO Bulletin* was brought up and the suggestion was made that a bill to be sent to the houses, Father Lord asked that this should not be done since it might mean that some of the interested Jesuits would not get the copy that they wished.

Father Lord asked if each of those present would indicate a subject about which he himself personally or one of his committee would be willing to write an article of twelve hundred words.

The possibility of a six-page unbound *ISO Bulletin*, issued twice a month, was considered.

Publications Committee

Father Holland took up the matter of the Publications Committee. When we first met at West Baden, it had had no chairman and few members. At the last West Baden meeting he was appointed the Chairman. There were four delegates present, but this constituted a weak representation of our publishers and publications. He had made a report and sent out a letter to the heads of all our publishing houses throughout the Assistancy inviting membership in the Committee. He had tried to get representatives from the Content Committees. Actually he had received eight representatives from the varied committees and superiors had sent him four other names.

Father Lord had evidently felt that anyone connected with our publication houses or with the publications was by that fact an ex-officio member.

Father Holland strongly recommended that all editors and managing editors join the Publication Committee. He felt

that the Publication Committee could be an agency for securing and handling Jesuit manuscript and that all the publication houses could, as a consequence of accelerated movement, share in the work and in the rewards. He looked forward to a meeting of the Publications Committee which Father Gannon would be very glad to have at Fordham University.

There was a general discussion of Jesuit publications, their importance, their relationship to a general public. The question of Ph.D. theses came up and whether or not these could be integrated in some way so that they would in time cover an entire field under Jesuit direction.

Those experienced, however, felt that these theses offered little that was of popular interest, though they became easily the source material for a great many possible developments.

Father Dowling called attention to the school papers and enormous possibility of using these school papers as a means of release for Jesuit social ideas.

Father Garesché talked about the possibility of a press bureau for Jesuits offering press releases and news as is now being done by the Maryknoll Fathers.

Father LaFarge suggested that we use the NCWC News Service more frequently by supplying them with material which they syndicate.

Father Parsons reminded the men that if newspapers are sent material, it should be presented professionally. There is a regular form for this and when the form is followed, publicity is much more likely to be attained.

Father Gallagher called attention to Benjamin Fine's "Educational Publicity" which was published by Macmillan and is incidentally a Ph.D. thesis. Father Parsons recommended the Public Affairs Pamphlets which are published every two weeks. They are great time savers, are popular in treatment, and though slightly angled, are usually fair.

Father Holland believed that the *Sword of the Spirit* publications could teach us much about social publicity. Copies of this publication can be secured from the British Information Society, Rockefeller Center, New York, N. Y.

Father Sullivan of Miami uses the Public Affairs Pamphlets and finds that they are excellent study club material.

Father Garesché suggested that the small pamphlet might be the thing of the future since it was easier to handle, cheaper to print, and wider in distribution.

Just World Order Committee

Father Graham gave an account of the two-day meeting of the Committee on Just World Order. It was held in New York with twelve men attending and was marked by a fine discussion. It was determined there that a pamphlet on the Dumbarton Oaks should be worked out. This was done and when published this pamphlet will be the first of the new ISO series.

Father Graham believes it is possible for him to keep an eye on social developments, to send out summaries to Jesuits throughout the country, to give an account of the various publications as they appear and to supply the necessary material for keeping Jesuits up to date. While St. Louis is a geographic center, New York is actually a center of most movements along economic and peace lines. Hence it is that while he works in New York, he believes that he can contribute much to the ISO without living in St. Louis.

Jesuit Lecture Bureau

The question of Jesuit Lecture Bureau was discussed at length and Father Lord submitted the returns thus far. The response had been rather slight but the delegates were presented with lists of those who might be interested or might eventually be listed in the roster.

Conferences

The question of the regular conference of the ISO was brought up. The conditions of the war and the limitation of travel were considered and yet it was believed that such a conference would not fall under the ban since it was directly concerned with postwar planning.

So, subject to all the varied conditions, Father LeBuffe moved that we consider the possibility of having the regular conference this year; this was seconded by Father Parsons and Father O'Beirne, and the resolution was unanimously accepted.

The group strongly recommended that in addition to the national conference the Central Office conduct regional conferences which would give a greater number of Jesuits contact with the work of the ISO.

SUNDAY AFTERNOON.

THE Meeting reconvened with Father Lord presiding.

Surveys

Father Uhl wondered if the ISO could not act as an agency for gathering the expert opinions of Jesuit leaders on cur-

rent and important subjects. This effort would not, he explained, regiment Jesuit expression but merely place the best Jesuit thought at the disposal of all. He proposed then that the key men be asked to express themselves on current subjects in sentences that could be quoted and commented upon. It would be more effective if we had these expert opinions rather than the independent thinking of the various individuals.

Following from Bishop Sheil's talk, Father Garesché asked the delegates to consider the end result of Catholic education. Why didn't we make a survey of what actually was accomplished? Is it true as charged, that the colleges for the girls were the graveyards for religious vocations? Were we getting the leaders or the workers that we should be getting out of our Catholic schools?

Leadership

Father Rooney stated that such a survey had been begun for JEA but that there had been a postponement because of the war. He was not defending Catholic colleges, yet he wondered if those general statements could be authenticated. So often it was said that there were no Catholic leaders coming out of Catholic colleges. Yet recently the Knights of Malta, a highly representative Catholic group, had met and all of them were graduates of Catholic colleges, most of them graduates from Jesuit colleges.

The Archbishop of New Orleans had once been quoted as questioning the leadership that came from Catholic colleges. Yet when he gathered together a committee of outstanding Catholic men, nearly all of them came from Jesuit High School and from Loyola University. Certainly he himself would not pretend to be satisfied with the quantity and quality of leadership, yet he felt that the statements were often largely made without any real investigation of the data.

Father Garesché said this was not precisely what he meant. Among Catholics, certainly our Catholic graduates were leaders, but they are not leaders of the general public. We have few outstanding Catholics in public life, in the arts, in medicine, in literature.

Father Rooney, in explanation if not in excuse, said that we must remember that Catholics in general came from the poor classes. The Catholic boy who went to a Catholic college was the exception; the Catholic college graduate had for years been extremely rare. Yet it was difficult to develop Catholic leaders until there had been an opportunity for higher

studies and the advantages of special training. Father Garesché believed we ought to study our whole outlook. Catholics were a closed circle and Jesuits themselves were a closed circle. They were not developing leaders for the entire country. Catholics and Jesuits wrote, taught, organized for other Catholics. One hundred Jesuits might live in a city and yet have no influence outside of their own Catholic circle. We were supposed to be a leaven for all, not merely for Catholics.

Father Rooney felt that the alumni, too often neglected, might be a partial answer. The Free Masons had ways of pushing their men ahead. Laymen in the Church got no such backing.

Father McKenna pointed out that leadership had to come from specialists and experts.

Father Garesché believed that education was not always necessary for leadership; what they needed still more was drive. Father Zema felt that the actual work of our Catholic leaders was little known. He had found, for instance, that of the trade journals published in the United States, ninety per cent of the editors were Catholic.

Father Carroll felt that in our training of youth we had simply neglected the laboratory for Catholic activity which is the Sodality. We have emphasized the classroom and the classroom alone. If we were to get behind the Sodality program, this alone would be enough to create magnificent leaders.

Father Lord asked the men to consider how seriously we really wanted leaders and whether when leaders arose, they were welcomed in Catholic circles.

Father Holland asked for a definition of a leader. Too often a leader turned out to be a person who charged in and created endless trouble.

Father Parsons defined a leader as a man who forms the opinions that underlie public opinion and then gets public opinion to follow and accept his ideas. Father LaFarge reminded the group that were Catholic Action to succeed, lay leadership would be inevitable. As outlined by the Popes, Catholic Action was lay action. Thus Catholic Action would mean that the laymen would be the ones who formed and influenced public opinion.

Father Garesché referred to leadership as the service of eminence by which he meant service to the Church in any field. This is achieved by great and outstanding and influential men who did marked service for the community,—doctors, politicians, or men of literature.

Father LaFarge distinguished between mere influence and the higher responsibility of a leader which was to form and to reform institutions. In order to make this possible, he explained, we had to determine our social program. Right now our uncertainty and indecision about our social program is what is holding us back.

Father Parsons said that the Bishops in 1919 had written a social program, and in 1942 had rewritten it. In the interval since 1919 many of the principles and suggestions of the previous program had actually become law. These were in many cases temporary stopgaps intended to ameliorate the more obvious social injustices. Yet if eleven out of the twelve original suggestions had become the law of the land and if social reform had not as yet been achieved, evidently the reform of the society must go further still. In reply to Father Garesché's statement that there were very few Catholic leaders, Father Parsons pointed the hopeful fact that both in France and in Italy the present Foreign Ministers had come from the strong Catholic parties.

Report from The Committee on Organization

Father Rooney reported on the organization plan and offered the following revision of the organization which was eventually accepted by the entire group.

The Committee met last night and discussed at length the various suggestions and problems that were brought up at yesterday's meeting. The Committee feels that the solution of most of the organizational problems of the ISO is to be found in a small functioning Executive Committee. Accordingly the Committee makes the following recommendations:

1. That the Provincials of the American Assistancy constitute the Board of Governors of the ISO.

2. That an Executive Committee be appointed at once consisting of the Executive Director of the ISO, Father Lord, three members chosen from among the Chairmen of the Content Committees, and three members chosen from among the Chairmen of the Channelling Committees, and three members chosen from among the Province Directors of the ISO.

Note: The suggestion was made that due to the fact that as yet Province Directors of the ISO have not been appointed, the Executive Committee consist of Father Lord

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and six "experts." For the present these six members should be chosen from among the Chairmen of the Content and Channelling Committees.

Another suggestion was that due to shortage of manpower, it might be easier to have Regional Directors of the ISO appointed, i. e. representing the East, Middlewest and South and the West.

3. That an Executive Council be constituted consisting of the Chairmen of the Content and Channelling Committees and the Province Directors of the ISO.

4. That the Executive Director should be ex-officio Chairman of the Executive Committee and the Executive Council.

5. That the Executive Director should have authority to call meetings of the Executive Committee or of smaller groups from among the members of the Executive Committee to act as an Advisory Board in emergencies.

6. That one of the general functions of the Executive Committee should be to establish and execute with the approval of the Board of Governors, the general policies of the ISO.

7. That the Executive Director call a meeting of the Executive Committee at the earliest possible date.

8. That at this meeting of the Executive Committee the following organizational problems be considered:

a. The immediate need of a written constitution for the ISO (*Instructio*).

b. The relationships of the ISO to other existing Jesuit organizations.

c. Relationship of the ISO to ISS.

d. The functions of existing Content and Channelling Committees.

e. Definition and outline of functions of Province Director of ISO.

f. Functions and staffing of the Central Office of the ISO.

g. Method of providing rotation of membership on the Executive Committee.

h. Method of providing for term of membership on Executive Committee.

9. That names be given to Father Lord of possible candidates for the office of Province Director of ISO and for membership on the Execu-

tive Committee to assist him in having such Province Directors and members of Executive Committee appointed as expeditiously as possible.

Respectfully submitted,
The Committee.

An Interracial Problem

The question of the group going on record as being perfectly willing to accept Negroes into the Society was discussed.

Father McKenna believed that this should have been done fifteen years ago. Father Parsons noted that some of the Bishops had called attention to the fact that we excluded Negroes from our schools, hence he believed we certainly must take the definite stand that they must not be discriminated against in our high schools and colleges.

Father LaFarge believed that we should not take any stand which would embarrass the New Orleans Province.

Father Wheeler said that by no means was he opposed to Negroes and that he sincerely loved them, but he believed that the Maryland Province which included Virginia, North Carolina and West Virginia, would be practically unable to accept this entrance of Negroes into the Society. Beyond this he felt that the parents of boys in the Society might deeply resent the stand. He felt it a difficulty of a practical character.

Father Parsons said that the difference between Maryland and New Orleans was the fact that in New Orleans there were laws forbidding Negroes in the schools.

Father Sweeney called attention to the fact that the New England Province had a number of colored Jesuits, all of them from Jamaica; among these were three priests, seven scholastics and a lay brother.

Father Friedl felt that an official statement on the part of the Executive Committee might be embarrassing as it would call attention to the fact that though not deliberately discriminating, Jesuits had pussyfooted in their policy on the Negro during the past years.

Father Holland said that actual cases of Negro application to the Society were coming up and were being considered. Father Garesché noted that the Society of the Divine Word had been accepting Negroes, in some cases, Negroes whom we did not accept.

Father McKenna said that the S.V.D.'s sent these colored boys to their novitiate in Techny where they were with the

other novices. Father O'Beirne explained that the reason for hesitance was not any lack of welcome by Jesuits, but the difficulty of using Negroes in the Society later on. There was no field of work for them in New York.

Yet Father LeBuffe called attention to the fact that a Negro Benedictine had taught at Manhattanville College.

Father Lord felt that since the Negroes were teaching in all the public schools of New York there should be no difficulty about their teaching in our own schools.

Father LeBuffe believed that we would find no difficulty at all living in a community with Negroes. Perhaps the time had come to let Superiors know that we felt this way. When he was a very young novice the presence of Negroes might have been a test of his vocation. He knew it no longer would be. This Executive Committee would be perfectly willing to accept Negroes as Jesuits. There might be other reasons of expediency but there would certainly be no objection from the community themselves. Our statement in this case might help Superiors.

Vocations in the Philippines

Father Sweeney said that as a scholastic he had been in the Philippines. There had been no vocations among the Filipino Catholics simply because the Spanish Jesuits had raised against Filipino vocations every difficulty that he had ever heard urged by Jesuits against the Negro vocation. When the American Jesuits came to the Philippines, they welcomed the Filipino vocations and there has been a generous response of fine young Filipinos entering the Society.

Father Dempsey called attention to the fact that many of St. Louis clergy were watching with interest for the time when the first Negro would apply to enter the Jesuit novitiate at Florissant. Father Schouten said that there was a Negro professor at Fordham and no slightest difficulty involved. Father McEleney agreed entirely that there had never been any difficulty about Filipinos or the Jamaicans in the Society. The Jesuits had accepted Negroes in their Filipino school with no difficulty there. In the United States, however, the question seemed to grow more difficult as we go further South. Apparently the principles must be applied differently in different places. We in the North can certainly act with complete freedom; in the South they are faced with perhaps a different problem. Hence it might be wise for the Executive Committee not to risk a general recommendation. Father

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Walsh agreed that it was a matter of geographic locality and hence the problem had to be left to each Province to work out. It is wiser and more prudent not to take a general stand but to leave each Province to work the problem out as seemed most successful for its particular locality.

Social Justice for Negroes

Father LaFarge said the question of Negroes being admitted to the Society was not a fundamental question. What was needed was that the Society continue to urge strongly more basic rights and justices for the colored. He suggested we go on record first as advocating a campaign against all forms of racial prejudices and for better thinking among Jesuits themselves and among our Jesuit students. We should lay down the general principles and correct practices of social justice which can be accepted throughout the Society.

Secondly following from this, the individual Provinces will be bound to take the correct stand.

Jesuit Cooperation

Father Garesché brought up the question of how we can enlist fuller cooperation of Jesuits in various Jesuit projects. Jesuits seem to lack interest in the interests and projects of others.

Father Carroll noted the Sodality as an outstanding case of indifference.

Father Parsons said that it was impossible to gain the cooperation of every Jesuit on every question. Father Garesché felt that none the less individual Jesuits should show an interest in things that are beyond their own particular job.

Father Henry felt that Jesuits could not possibly be interested in everything. He himself had once had charge of the Sodality in Kansas City and had given it

his best efforts. Later he had been assigned an entirely different job and, as a consequence, had lost his active interest in the Sodality at that time. Jesuits very frequently felt that they should do the job assigned and do it well. If the ISO is presented to the Jesuits, it will serve to interest them in their own and in the work of others. Yet even now the ISO remains obscure in the minds of many.

Rural Life

Father Adams felt that the question of rural life was typical of this general problem. He felt that it was necessary to acquaint the seminarians with the pressing problem of rural life and its solution. Would it be possible to have one active member in each house who could bring the ISO to the attention of all and to let them know about the individual questions and problems?

Peace-time Conscription

The question of peace-time conscription was introduced by Father Graham. Apparently the strategy of the Protestant groups, the educational groups and the labor people was to ask for a postponement of the whole matter until after the war. They felt that after the war people would have lost interest in conscription. It must be clear that the objection to peace-time conscription was by no means restricted to a religious or pacifist groups. There was a great deal of indecision on the part of labor, education and religious groups on exactly what to do. Yet in the main they seem to be anxious to see the whole matter delayed for a calmer and less war-preserved decision.

Labor, for instance, is not sure where it stands; rather selfishly it sees that conscription will take out of the labor market part of the surplus supply.

Not all educators feel that conscrip-

tion is bad for education. Indeed, many school administrators seem to feel that it might do good.

But in general the policy has been not to make a definite decision since the question will appear very different in peacetime.

Father Zema called attention to the article in *Colliers* on the potential power of the veterans following the war. Catholics should have their program well in hand and their rehabilitation centers ready in every big city. Our colleges and high schools should be ready to take care of the returning veteran and work with him.

Father Rooney said that all the larger Jesuit colleges had such a committee and that their program was well under way. The veterans would be taken care of when they returned. The JEA through its various members was actually working with the regional offices of the Veterans' Administration. Father Rooney advised everyone to become acquainted with the GI Bill and Public Law Sixteen. Under this Bill it might be possible for seminaries and novitiates to be put on the approved list of schools. If they were, those entering who had been in the service could receive their education free and with an allowance of fifty dollars a month.

Father O'Beirne expressed his deep interest in a Committee on the Apostleship of Prayer. He hoped that one would be formed at once.

The Committee was formed and Father O'Beirne was appointed Chairman.

Father Garesché mentioned that work for belated vocations especially among servicemen was being organized at Gonzaga in Washington and the hope was expressed that many of the Jesuit places would collaborate with what they were doing.

Registration

A. J. Adams
Campion
Prairie du Chien, Wis.

John Francis Bannon
St. Louis University
St. Louis 3, Mo.

Andrew L. Bouwhuis
Canisius College Library
2001 Main St.
Buffalo 8, N. Y.

Leo C. Brown
St. Louis University
221 N. Grand Blvd.
St. Louis 3, Mo.
James L. Burke
Boston College
140 Commonwealth Ave.
Chestnut Hill 67, Mass.
Raymond F. X. Cahill
College of Holy Cross
Worcester 3, Mass.

Martin Carrabine
64 E. Lake, Room 1134
Chicago 1, Ill.

Clifford Carroll
Oregon Province

L. Chiuminatto
White House Retreat
R. R. 9 — Box 484
Lemay 23, Mo.

Registration (Continued)

Thomas E. Davitt
St. Louis University
221 N. Grand Blvd.
St. Louis 3, Mo.

B. W. Dempsey
St. Louis University
3674 Lindell Blvd.
St. Louis 8, Mo.

Stewart E. Dollard
West Baden College
West Baden Springs, Ind.

Edward Dowling
3742 West Pine Blvd.
The Queen's Work
St. Louis 8, Mo.

George H. Dunne
St. Louis University
St. Louis, Mo.

Gerald Ellard
St. Mary's College
St. Mary's Kansas

Jos. H. Fichter
Holy Name Church
6363 St. Charles
New Orleans 15, La.

Cornelius P. Ford
Jesuit Mission Band
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Oak Park, Ill.

John C. Freidl
Rockhurst College
5225 Troost St.
Kansas City 4, Mo.

Eugene Gallagher
Georgetown University
Washington 7, D. C.

Ralph A. Gallagher
Loyola University
6525 Sheridan Rd.
Chicago 26, Ill.

J. Eugene Gallery
University of Scranton
Scranton 3, Pa.

Edward F. Garesché
8 and 10 West 17th St.
New York 11, N. Y.

Robert A. Graham
America
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New York 25, N. Y.

E. F. Healy
West Baden College
West Baden Springs, Ind.

J. F. Henry
Holy Family Parish
1080 W. Roosevelt Rd.
Chicago 8, Ill.

Robert E. Holland
Fordham University Press
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New York 58, N. Y.

A. C. Kemper
West Baden College
West Baden, Ind.

Paul V. Kennedy
West Baden College
West Baden, Ind.

John LaFarge
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New York 25, N. Y.

W. G. Lauer
St. Ignatius High School
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Cleveland, Ohio

Francis P. LeBuffe
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New York 28, N. Y.

Daniel A. Lord
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George Edward Lucy
University of San Francisco
San Francisco, Calif.

J. Rogers Lyons
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Zacheus J. Maher
St. Andrew-on-Hudson
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Julian L. Maline
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J. J. McEleney
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Horace B. McKenna
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Joseph P. McMahon
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M. A. Meagher
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Wilfrid Parsons
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man
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John Peter Sullivan
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Leo D. Sullivan
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Oak Park, Ill.

John F. Sweeney
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Richard E. Twohy
St. Louis University
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John Uhl
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Cincinnati 2, Ohio

J. M. Walsh
St. Joseph Church
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Louis A. Wheeler
St. Ignatius Church
724 N. Calvert St.
Baltimore 2, Md.

Gabriel A. Zema
Regis High School
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New York 8, N. Y.

Joseph P. Zuercher
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St. Louis 8, Mo.

THE PASTORS CONFERENCE

Sponsored by the ISO Parish Committee Under the Chairmanship of
Father Florence Sullivan, Chicago, January 23, 24, 25, 1945

BEFORE turning the chair over to Father Florence Sullivan who had initiated the meeting and was to be its Chairman, Father Lord mentioned the Province Catalogue listings of the 107 Jesuit parishes in the United States. Of these eleven are in New York, fourteen in Maryland, three in New England, fifteen in Chicago, seventeen in Missouri, twenty-three in New Orleans, ten in California, and fourteen in Oregon. Father Lord explained that the meeting was to be entirely in the hands of the pastors who had come as delegates. He asked that they use the opportunity to express freely what they wanted from the ISO Central Office and what services should be given to them by the Content Committees.

Father Florence Sullivan then took the chair and presided throughout the Conference. He said that at the West Baden Meeting the Parish Committee had not been in any sense representative of the Jesuit parishes of the country. As a consequence its program had been inadequate. Hence the desire of the members of this Committee to see the parish priests meet to discuss their own problems, and to suggest to the Central Office and to the Content Committees the assistance that is needed by the parishes.

He called attention to a booklet entitled *Problems of Today*, in which almost all the vital modern problems were reduced to some twenty pages, thus condensing the Catholic answers to a space within the time limitations of a pastor.

Though the Jesuit pastors were already taking excellent care of their parishioners,—and methods for further improvement would come up for discussion, Father Sullivan expressed his belief that it was time now to discuss how Christian principles could be carried more effectively to the non-Catholic community. What was really the concern of this Conference was the development of contact. Pastors must explain to the Content Committees what they need and be ready to carry the programs offered to the people.

For instance, what help would this group expect from the Social Worship Committee? Were the delegates acquainted with the work of the Committee

on Cooperatives and Credit Unions? Did they know about the Pattern for Peace and the literature that had resulted from it? The pastors in their parishes must serve as the channels through which Catholic thought will flow to the people. The vocation of the pastor demanded that he develop key men if Catholic Action is to bring results.

Roll Call . . . Individual interests . . . needs

Father Sullivan called for a checkup by names, place, and individual interests. He asked delegates to keep in mind the definition of a goal for their work. What people were they trying to reach? Certainly they wanted to reach all those Catholics who had fallen away; their apostolic vocation urged them to reach those who did not know the Church. As pastors, their first job was to their own people for whom, because of the ISO, they would probably work more effectively in the future—but what about the others?

Father Moore of Detroit said that he was much interested in pamphlets for men, pamphlets that would explain modern economic and social problems, capital and labor. His parish was a mixed group of those who were quite wealthy and others whose very moderate means was acquired through their own small businesses.

Father Odou represented the Sodality and the ISO. In addition to the Sodality he was interested in establishing a Marriage Counseling Institute in St. Louis.

Father Herlihy of Boston expressed his special interest in work for children.

Father Garesché of the American Catholic Medical Missions told about his work for medical missions, for his relatively new community of missionary nurses and for the spread of leaflets among non-Catholics.

Father Gargan of Washington, D. C., came from a parish where there was a strong influx of Negroes. The labor problems did not exist in Washington where government workers predominate. Senators and representatives who can be influenced by the right sermons come to the church. He was also much interested in youth.

Father Barton of Chicago told how his parish had seen a strong infiltration of Italians. He was interested in the younger people whom he was reaching through the school. The colored were taking over a large section of the parish and now had their own special chapel. He was interested in labor problems.

Father Schiltz of Denver expressed an interest in the Spanish and Spanish-speaking people. Their problem was unique and pressing since they were largely itinerant with no real homes. He had 612 children in his school of whom fifty-five were colored.

Father Whalen of Boston came from a parish with twelve families, approximately thirty-six people, and thirteen priests. The parish caters hosts of transients; confessional work is heavy; many devotions, novenas, etc., are made available to people from all over the country. He was much interested in family retreats.

Father O'Hara from Pendleton, Oregon, said his city numbered eleven thousand people, that during the war it had changed notably with the result that the labor questions, the CIO-PAC, the Catholic children in the public high schools, the children whose problems resulted from the fact that both parents who were working, all came within his interests.

Father Timmons of Detroit came from a downtown parish made up almost entirely of transients. As a result, few who came had parish rights. There is the racial problem in the parish school. There are five national churches within the parish boundaries. Devotion to the Sacred Heart and how it could be adopted to the needs of the times was one of his chief interests.

Father Lilly of Cleveland was much interested in convert work. It seemed to him that right now his convert work was "up a blind alley" and he wished to discuss the problems of convert-making during the meeting.

Father Walsh of El Paso was concerned about the Mexican problem. There were two Mexican parishes and two English-speaking parishes in the city. He hoped to hear the question of

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just world order discussed and how this could be brought to the people.

Father Driscoll of Toledo hoped that the meeting would bring up the workings of the Communists and their techniques. Recently he had learned of a girl, apparently a fine Catholic, a weekly communicant, who had actually spent six months in communistic training school and was using her Catholic connections as a boring from within position. He advised a practical rather than a too theoretical approach to social problems. He was interested in the labor unions and wondered if the group knew anything about the Association to Prevent Strikes. Was it communistic in organization? He was especially glad that pastors were finally recognized as an integral part of the Society.

Father Brucker of Toledo told how the Bishop had engaged Catholic men to deal with the economic and social problems and what effective work they were doing. He emphasized the need for educating the labor groups to Catholic principles. His own parish was made up largely of wage-earners, laboring men and women; consequently the priests of the parish were interested in all problems of labor, wages, unions, etc.

Father Moylan of Omaha expressed his interest in the colored. What was the proper attitude on the part of both white and colored on interracial questions, for instance, on admitting colored students into Catholic highschools? He hoped to bring the colored social and economic help. His Credit Union thus far had worked extremely well.

Father McMahon of St. Louis explained that their church was really no longer a parish. Like many Jesuit parishes, it had really become a kind of propaganda center. Confessions were a tremendous assignment. The parish bulletin reached out to the whole city, hence the need for content material in as many social subjects as possible. He was doing convert work almost six hours a day throughout the year. He looked forward to a much closer connection between the Content and the Channelling Committees. He called attention to the young secular priests of St. Louis who meet with Father Dempsey for regular discussions of the Catholic solution to economic problems.

In answer to a question, Father Lord said that the ISS was considering the possibility of four-to-six-weeks refresher courses for priests, Jesuits among them, on fundamental economics and social problems.

Father McAtee of Tampa said that their parish was unique, the only Catholic church in a city of five thousand Catholics, a church that embraced the downtown section and the residential districts in a city of two hundred thousand. Their parish was expected to do all the work. One of their biggest jobs was bringing back fallen away Catholics. One family out of every three does not go to church. There is the lack of priests which is characteristic of the entire South. In the East often five to eight assistants are assigned to a parish; in the South, the priest shortage is acute. Could priests be lent from the more fortunately staffed districts?

Father McHugh of El Paso expressed a desire for more pamphlets on peace and postwar economic problems for use in youth forums.

Father Fallon of Florissant expressed an interest in family retreats and in labor problems.

Father Garrity of Cincinnati urged pastors to realize that one of their big jobs was a closer contact with the people. In a survey of the parish with 220 families and 1440 souls, they had found ninety-three invalid marriages, and among six hundred single people mostly old, 170 who did not go to church. There were also four hundred out of the 1400 who had lost contact with religion and needed the priests to bring them back. In the school of 160 children only ninety came from their own parish. Father Deter's Labor School had been working with both the CIO and the AFL. One interesting development had been a group of about thirty priests, ministers, rabbis, who had been meeting with union men. A rabbi at one of these meetings gave a particularly fine talk on what religion could and should do for labor to the labor leaders present who apparently knew nothing about what religion could do for them.

Father Gerst of Kansas City said his immediate task was building a new church. He had taken over a parish that was well organized, with parishioners fairly well off financially, mostly men and women of the white collar class. The Bishop had laid down a uniform work for the entire diocese; for example, all parishes must have Confraternities of Christian Doctrine, discussion clubs, CYC's. He was finding great difficulty in getting people to come to devotions and to come on time for the Sunday Masses.

Father Rudtke of Buffalo was much interested in child care, and in the need to bring back real religious fervor. Their parish had experienced a strong influx

of Poles, and had begun to know the colored problem. There were colored children in the parochial school and in parish societies and reaction had been excellent.

Father Druhan's parish in Shreveport numbers four thousand people. Two parishes had been cut out of the Jesuit parish since 1938. They had good parish societies especially the Sodality which was small and highly efficient. The Holy Name was successful. They had a society called "The Queen's Workers" which had been in existence for a good many years and was concerned chiefly with the welfare of the parish and contact with the parishioners. He hoped that the ISO was going to supply the pastor with sermon material on social subjects. He felt that a definite peace program to be presented to the people was essential.

Father Lord took the opportunity to announce that a set of "Sermons on the Social Order" by Father John P. Delaney would be ready very soon. There was also another set of sermons on the Sacraments ready for the priests who wished them.

Father Prange of Spokane came from a well established parish, but as three-fifths of all the country's potential electric power was in the Northwest, there had recently been an influx of workers many of them apparently riff-raff Catholics from the East. Two years ago there had been thirty-five bad marriages called to the attention of the pastors; last year there were 120. There was a youth problem since the Bishop did not believe in Catholic recreational life. Sixteen functioning societies existed in the parish but facilities for young people's recreation were weak.

Father Garvey of Chicago expressed his interest in the whole colored question. He referred to the account in the *ISO Bulletin* of the visit of President Johnson of Howard University to West Baden. The pastors must realize that as President Johnson pointed out the Negroes simply ignore the Catholic Church. An optimistic count would give us only three hundred thousand Catholics out of thirteen million. Yet the whole colored population of the country is now one-tenth of our total population and offered our most difficult domestic problem. Colored housing was very bad with consequent delinquency and disease. Catholics as a rule were the most ignorant group regarding the colored people. They began late to take any interest in them at all and have done little for them since. Years ago in talking to a Provincial he had brought up the colored ques-

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tion and had been told that this was not our work. If we had early undertaken this work we might today count it one of our finest achievements. It would have given us a standing among Catholics and non-Catholics. But we lost our chance. Fundamental literature does exist and there is a long list of books by colored and about colored. Some of the colored writers are among the finest in the country today. It might embarrass us if we compared the colored educational journals with our own Catholic educational journal. He believed that we Jesuits are the only body that can give the colored the leaders what they need since we have the only educational system that can compete with the secular, state and denominational institutions now training the colored. Father George Dunne of the ISS had written a letter in *America* which they would do well to read. Jesuits have not given enough men even to the parishes which they are supposed to be running. One colored parish of fifteen thousand people is in charge of two men, and that means work with Catholics who have no Catholic background and no Catholic training. Yet where the other orders have put a number of their men into the work they have achieved real results. Booker T. Washington is reported to have said that the Catholic Church was the only Church for the Negro. Can we give the Negro that Church?

Father Fitzgibbons of Cincinnati said he represented a small parish and one in which the essential spiritual needs could easily be handled. But the social and economic problems existed. He found there were many radicals in his own parish. He wanted to get his people to take an intelligent attitude toward social problems especially toward intelligent voting.

Father Fichter of New Orleans represented the New Orleans pastors. In New Orleans, he said, there were two Jesuit churches, each with about five priests. The college parish was made up of the educated and social group who needed to be introduced to the fact that there were social problems and the common man. The downtown parish was made up entirely of transients, people living in hotels, and real "bums" and hop-heads. Father Mulry was doing a great social work among all these people. The soldiers and sailors groups were using the church extensively. The big problem of the pastors, he maintained, was how to get to the public and what to say when the public had been reached.

Father Gaudin of Macon, Georgia, came from a parish that had existed for

one hundred years and for sixty years had been in charge of Jesuits. There were one thousand parishioners and no particular parish problems. He found them a "sweetly saintly laity." The influx of the Northern servicemen had been excellent. A great many of them came from New England, eighty per cent were Catholics, and the impression they created was so excellent that conversions had resulted. There were seventy-eight converts in the course of the year and many of the fallen-aways had returned. He was running a correspondence course in religion and using Father Fallon's Course conducted from Kenrick Seminary, Webster Groves, Mo. Now he found that men were asking for correspondence courses in social subjects.

Father Lannon of Chicago said that due to the Jews who were coming into the neighborhood it was a problem to keep the parish Christian. Father Dinneen on his death had left a wonderful parish plant for a spiritually-minded flock. During 1944 there had been 210,000 Holy Communions. There was no financial problem. The Holy Name men were excellent and were being introduced to the social problems and their solutions in a lecture course which had been well attended. The course had included the following subjects: "Our Social Heritage and Obligation," "The Government and Problems of Latin America," "Labor Relations," "The Government of Russia," "Plans for Peace," "Labor Management," "The Future of the Family," "The Need for More Than Tolerance," "Crime Problems."

Father Lynch of New York said that theirs was a parish made up of the very rich and the very poor with a need to establish some common bond between them. They found it easy to deal with the boys up to sixteen years old. The big problem now was what to do for the girls who, because of the war, were at loose ends. The ISO would have to develop an attitude on what problems were relatively more important. He wanted to discuss how the Holy Name and Sodality for men could work together. He also wanted to discuss the servicemen, their return and rehabilitation, and right now the possible danger arising from the uniform.

Father Graham of Baltimore came from a small parish though 2,200 attended Sunday Masses and there were two hundred children in the school. He was much interested in the problem of membership in parish organizations.

Father McCarthy of Mobile came from a parish of 850 whites and fifteen colored. The parish was rapidly shrink-

ing. He had come to learn and to be guided.

Father Murray of Pueblo came from a Mexican-Italian parish of around eleven hundred families. Pueblo had become a steel town and depended financially on the steel mills. The Mexican people presented so important and unique a problem that recently the Bishops of four Southwestern dioceses had met at Oklahoma City to discuss it. We are losing the Mexicans in great numbers due to the problems of language, financial difficulty, social exclusion. His big job was to keep Mexicans Catholic and to "convert the Catholics." He too wished to know how the Holy Name and the Sodality could work together. He had established a parish Credit Union with 299 members which made loans amounting to approximately \$25,000 annually.

Father Morgan of Denver represented a new parish where there really were two churches: one frequented by the white-collar group, who were less well off than many of the laborers these days; one by the Mexicans. He too had been having the problem of getting people interested in societies and in devotions. Everyone is working, both fathers and mothers with the consequent responsibility on the parish to take care of the children. This problem had been partly solved by the establishment in the parish of the Boy Scouts. Many Catholics were coming to Denver from the East; fifty new families from the East had arrived in the course of a year. He found that their influence upon the local Catholics was good.

Father Knoepfel of New York came from a parish that had formerly numbered fifteen thousand parishioners, now only about one thousand adults; once bon ton, now sweat-shirt. There was a need for parish consciousness. The people went to Mass and to the Sacraments but few attended the devotions or joined the societies. In the main they were very poor. The men worked on the docks and the women in war industries, so that the youngsters ran the streets, playing cards under the street lights. Vital organizations were needed within the parish itself. They were a crossroads for transients, so marriage problems were numerous.

Father O'Beirne of *The Messenger of the Sacred Heart* in New York had come to represent the League of the Sacred Heart and to be of any service the pastors might wish.

Father Hewitt of Boston said that theirs was not a parish but a collegiate

church. Its influence was through societies, Sodalities and guilds. It served a great many transients, but since the people did not belong to the parish, too much could not be asked of them without interference with other parishes. The former Cardinal wished all labor problems and things of the type to be strictly diocesan. The new Archbishop was a great organizer and the Jesuits had hope that work would be assigned to them.

Father Cetnar of Chicago said that the whole Holy Name Society had been grabbed up by the Army. The Sodalities recently were organized. The Knights of Saint Peter Claver too had been organized.

Father Dowling of the ISO and the Sodality in St. Louis expressed his interest in the Cana Conferences, in local politics and in the Alcoholics Anonymous.

Father Nolan of Buffalo represented a small parish in the downtown section of the city. Ninety per cent of those who attended the church were transients. They had sixteen organizations made up chiefly of people outside the parish. The laymen worked to get children into the parochial schools with the result that they had 175 students enrolled in the parochial school and only thirty-six Catholics going to public schools. There was no intellectual life in the parish and no contact with social problems. Half the parishioners were Italians so if a lecture course were offered, not ten would come. The parish had about ten thousand confessions a year and mid-day Masses were crowded with transients. There was much interest in the parish in the Greek Uniate Church as one of the parish assistants had been appointed a Greek deacon and went to Greek churches in the vicinity to help out.

Father Cahill of Milwaukee expressed a deep interest in vocations. The parish had been getting out a great deal of printed material, in the form of pamphlets and leaflets, on liturgical, social and doctrinal subjects which had been taken up with great interest by the people.

The Catholic Medical Mission Board

Father Garesché was asked to give a more detailed explanation of the importance of the Medical Missions and how widely they depended upon the parishes for support. He also explained his new community, a nursing community under the patronage of Mary, Help of the Sick. The Catholic Medical Missions Board was the only organization of its kind in the world. More and more appeals were coming in to it from all the missions. After the war a deluge of requests would exhaust all their current supplies. So he asked for cooperation from the Jesuits. Thus far the Medical Missions Board was supported entirely by voluntary contributions mostly by mail. They had benefactors but they needed more for expansion.

The Blue Cross Circles had been organized to do relief work for the missions similar to that done by the Red Cross. One hundred asylums throughout the world were constantly writing for vast quantities of supplies. New demands were being made, for example, they were being called on more and more for help with the treatment of tropical diseases.

The Blue Cross Circles were organized in parishes and schools and elsewhere, operated very informally, met when and where they wished, received the material sent by the Central Board which they made up according to directions. A purchasing department had been established to buy goods in quantity for the mission. A big order had come from the Dutch East Indies Government and another from the Polish Relief. The reopening of the Philippines would make great demands upon them. Often the missions were even more grateful for the buying that was done for them at cheaper rates than for the things that were sent free. The Blue Cross Circles were constantly growing but Father Garesché asked for cooperation from the priests in establishing new units.

His new community was now ten years old. There had been no community to cooperate with the Catholic Medical Mission Board or to work in the missions along medical lines.

Theirs was not the same society nor did it have the same objectives as that of Dr. Dengel. Her work was to go at once to foreign missions. The Holy Cross Fathers had been very helpful to her.

His Society was established: 1. To enlist sisters for the Medical Mission Board and its work; 2. To supply actual medical help to the missions. This was to be

done chiefly by winning to the missions skilled workers who then could train laywomen to work for the homes, the children, and the women of the mission fields.

Hence the future of the group lay in this establishment of centers in which they could train the native women to take care of their own people.

The nuns wear a blue habit and took their title from the Litany of Loretto. They have a new motherhouse now called Vista Maria with their own farm dairy, property, and buildings, 385 acres, 2,100 feet above sea level. This is a novitiate and training school and is meant to be a rehabilitation center to which nuns can return from the missions.

Not a single persevering vocation has been received from Jesuit direction. Father Garesché asked the Jesuits to get behind the work since at present they have only seven sisters in the community, four at Vista Maria and three working at the Catholic Medical Mission Board.

Cana Conferences

Father Dowling at the request of the group presented the subject of the Cana Conferences. The name of course was chosen to honor the Marriage Feast of Cana. These Conferences are not retreats. Since there is much conversation between the husbands and wives, they are not strictly days of recollection.

Father Delaney was the founder of the movement in the United States. Father Carrabine had sponsored a number of the Conferences in Chicago.

Father Dowling in his plan sends the group first to Mass in their own parishes. Then they meet from one o'clock on Sunday until five-thirty. There are three to four talks with discussions by the members on the problems of joint living, which ranges through all the normal marital difficulties.

But the spiritual aspects of their life are the ones most strictly emphasized.

It has been found that the young couples do not make the best groups. The middle age and older group have come to realize that the natural is not enough to make a success of their marriage and hence they respond to the help and zeal of the supernatural and the spiritual.

The development in St. Louis resulted from two or three couples who kept nagging at Father Dowling to make a start. These proved the nucleus. One couple

interested another couple; then the new couples each signed up other couples. The white couples decided to admit a colored couple. Now non-Catholics were invited and accepted. Plans had been worked up for taking care of the children while the parents attend their conferences.

The talks which are spiritual and inspirational are not given in the chapel except when there is no other place to give them. They are followed by a great deal of round table discussion. The couples themselves are encouraged to report their problems and to talk them out. At the end of the day the couples renew their marriage vows in a formal ceremony which is followed by Benediction.

The marriage vows follow the regular form of the marriage ceremony. They speak together in answer to the question, "Man, do you. . . Woman, do you. . ." But each responds by name.

The evolution of the Cana Conferences had been toward the parish, especially the secular parish, as the logical center. Father Dowling's groups are now aiming at two-day sessions.

Father Knoepfel told of Father Delaney's marriage retreats and days of recollection at Xavier. Usually there were about fifteen couples that went to Mass in the student chapel, attended the conferences, and then the couples went off and talked together, basing their discussions on the conference which had been completed. College girls prepared their meals, the marriage vows were renewed and late in the evening there was frequently a party to which all the children were invited.

Father Brucker felt that it would be very valuable if a syllabus were gotten out on the subjects treated, the problems discussed and the routine followed. In Toledo they had a Committee on Family Life which would be delighted to hear of this work.

AFTERNOON MEETING

FATHER SULLIVAN told the group that the next day he was bringing in a number of labor union leaders who were going to talk to the pastors.

He pointed out that the CIO was greatly extending its educational program since its officers are convinced that the future would belong to the trained leader. The AFL was not doing much for the training of its membership. Father Sullivan urged the pastors to study the whole labor field and overcome their fear of ignorance of labor

problems which interferes with their meeting labor people.

Father McNulty believed that there was need for emphasizing the importance of the Jesuit parish. The frequent stress on the Jesuit school sometimes overshadowed the importance of the parish.

Father Smith pointed out how much work for the organization of youth was done in our parishes.

Father McCarthy talked about the possibility of the ISO giving training for practical parish work. Would it be possible to develop something like a school for pastors?

Jesuit Dependents

Father Driscoll asked the ISO to clarify precisely what we meant by our people. Whom did we intend to reach?

Father Lord explained that in talking of those whom the ISO would help, he believed that our first objective was to reach those we call "our Jesuit dependents." This was a loose term which included the students in our schools, the parishioners in our parish, the members of our societies, the readers of our books and magazines, those who make our retreats, those to whom our missionaries are sent and anyone who comes within the range of our influence.

Work for Non-Catholics

Father Sullivan said that for the pastor certainly his own parishioners were his primary objective, but they were by no means the end of his endeavor. The non-Catholics should be reached and work should be done among them.

Father Fichter pointed out that our objective should be to reach as many as we could both inside and outside the Church, both Catholics and non-Catholics. We must always start with our own people, but we must go out to others. Father Sullivan warned against restricting ourselves to our own people as he felt was often the case. Father O'Beirne thought that we should reach our own Catholics directly and possibly the non-Catholics indirectly through our Catholics.

Father Garesché said that from his wide experience he was convinced of the need of going beyond our own circle. We must get our own Jesuit members and those who come to us for influence to realize our obligation to those outside the Church. Jesuits often have a closed circle. Catholics live to themselves. We are interested in our schools, our parishes, our societies, all of us get to our

own people. We are a powerful minority, but a minority; for there are one hundred million people whom we never touch or influence. The ISO must strive to reach these people. The Communists all try to reach them. The Jehovah Witnesses conduct an intensive campaign for members. Catholic leadership, no matter how humble, will get others to follow. But at present we are saving the saved and preaching to those who already have the faith and making holier the holy. Saint Peter Canisius apparently was no extraordinary writer or talker but when he arrived in town, it heaved and surged. One hundred Jesuits can now live in a town and have little influence outside the Catholic circle.

Father Andrews felt that we must first educate our own Jesuit to the social problems, then reach our Catholics, and then go out to those who have never been influenced or touched by us. If we had a priest in each parish to participate with the other groups, civic, social, recreational, economic, he could attend meetings and without much formality could present Catholic ideas. Father Andrews said that he himself had accepted a large number of invitations to talk on different subjects to mixed and non-Catholic groups. In each case he had an opportunity to present points of our social program. He felt this took him out of the Jesuit circle and the Catholic circle.

It might be surprising to know that the different organizations were pleased and flattered by the presence of a Catholic priest. Often he was the only priest present and yet he was given the post of honor just because people do look up to the Catholic Church and have a respect for the priesthood.

Yet rarely do Catholics or Jesuits show this interest in the outside groups. Jesuits should make themselves available. It is too easy to say that we are overburdened, that "we must preside at this society or that," and use this as an excuse to avoid meetings which we would find unattractive. Certainly a man cannot curtail his work among those who really depend upon him. But much more can be done if Jesuits would make themselves available.

Father McMahon began by saying that pastors are very busy men, their day filled with routine, societies, and a schedule that is often ten to twelve hours. Yet, he insisted, we would be wise to emphasize the apostolic character of our pastoral work.

Father Fitzgibbons stressed the importance of making our own people

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aware of social problems and their solution. We need to develop enthusiasm and zeal for the social cause. We should have the zeal of Saint Peter Canisius; with this we would be impelled to go out and do the work that is to be done.

Father Sullivan suggested that the ISO develop a few more Saints like St. Peter Canisius.

Father Fichter called attention to the fact that pastors would do a great thing for the Church if they became members of the Lions Club, the Kiwanis, the Christian-Jewish groups. The men who belong to these clubs are busy, yet they meet at luncheon and we could meet with them. How many pastors are members of these organizations?

Father O'Hara said that he had been invited to join the Kiwanis, but the Bishop had refused him permission.

Father Moylan pointed out that he and Father Andrews since they were working for the Negroes were more likely to associate with non-Catholics. But he believed that the pastors should get themselves invited, hear what the outside groups are saying, feel the influence of the men who belong to these groups. Then the pastors could come back and talk more convincingly to their own people. It is very wise to join the interracial groups. He himself found it was a great help to go to committee meetings and find out who was doing the work of the city and what they were doing. Frequently in a group of forty to fifty people, he was the only priest present.

Lay Apostolate

Father Garvey cautioned the group against the tendency of priests to attempt to keep too much of the work in their own hands. Among Protestant groups the minister is often the front man, the voice of the trustee, the representative of the people. As Catholics we remain a powerful minority but not as powerful as we should be, because we do not use our laymen. Priests do it all or laymen do it all. But if we would train our laymen and laywomen to carry out our plans, we could move the whole cause much farther along.

Father Driscoll referred to the need of awareness among ourselves. We need positive information about what's going on. If we had this information we would be more aware of the social problems involved.

Father Timmons mentioned the fact that pastors often thought themselves unqualified to talk on these specialized

subjects to the outside groups. Had the pastors thought about inviting priests who were specialists to talk at the last Mass, for instance, and to train the people through the pulpit?

Father Sullivan insisted that our effort should be to reach our Catholics in such a way that they would be the ones to carry our Catholic truth and principles to others.

Father O'Beirne regretted that the bad example of Catholics was our biggest obstacle. We were doing a great social work when we got Catholics to lead the full Catholic life. This should be our first objective.

Father Sullivan believed that in the Society it was necessary for Jesuits to ask the permission of the Provincials and the Bishops before joining these clubs. In his own town they had been literally dragged into the Kiwanis who really control Miami. It happened this way: A Protestant tried to persuade one of the youngsters in the Jesuit School to go to his school assuring him that the Kiwanis would take care of all his expenses. The youngster replied that he had a soul and went to a school where he could save it. This comment was reported back to the Kiwanis who were so impressed by it that they invited Father Sullivan to come and talk at one of their meetings. He had found it very worthwhile experience to meet with these leading Protestants and knew that now there was not a bigot among them.

He was also with the Christian-Jewish group for a year and was invited by them to go on a special tour to Africa. Feeling that the Bishop might want to send his own delegate he suggested to the Bishop that he appoint someone. The Bishop appointed him.

Father Lannon said it depended on what diocese you were in whether or not you could join these clubs. In Riverton, Wyoming, the Lions Club was really the Chamber of Commerce, made up of all the professional men and the important men in the town. Of sixty members only three were Catholics. He was frequently invited to their meetings. A former classmate asked him to join the Lions; he did. When trouble arose on the reservation, he told them about this at the Lions Club; one of the lawyers immediately thanked him and all the trouble was averted.

Father Druhan believed that this discussion was important, but that they were still not getting at the heart of the question. The objectives of the ISO were really clear in that they were the social objectives of the Society. But

were we expected to work with the unions? He believed the answer was yes. So the final question was: how precisely was that to be done?

Father Garesché said that the objective of the ISO was to inform and interest Jesuits so that they could interest, inspire, and inform their dependents and thus reach out to the circle outside the Church. Our laity are often edifying but not often progressive, not full of the spirit of sacrifice, not apostles. The contrast with the Communists was notable. Even when Catholics were very holy, they did nothing for others. Hence we have to look outside the Society and outside of the Church to the people and to the world. In ten years' time the Communists will steal the world and so solidify it that there will be no ISO. Jesuits may be too comfortable and Catholics too satisfied.

Father Sullivan said the question seems to be to formulate the method, the know-how. What is the special need right now?

Father Herlihy asked what the difference was between the collegiate church and the parish. Which did they think had more freedom of movement?

Father Hewitt thought that the collegiate pastor had only power over those who voluntarily came to him. The chancery wants him to get permission for all other activities.

Father Herlihy suggested the adoption of a definite policy and the need of urging other pastors to adopt it, too. There would be strength in a unified program which had the cooperation of all Jesuit pastors.

Father Lord explained that the ISO hoped in the course of time to expand its services not merely for Jesuits but for those other priests who might also want to use it.

Parish Census

Father McAtee came back to the question of a good census being taken in all our parishes. We should know our own people well and get to them directly. Only after we know our own can we reach these other sixty million non-Catholics.

Father Sullivan was convinced this was not enough. The Pope had called attention to our neglect of the social aspects of our faith. The social structure was necessary for the safety and sanctity of our people. Without correct living and decent living conditions, religion is imperiled, perhaps destroyed. The principles of correct social back-

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ground are in Papal Encyclicals; it is our job to know the principles the Popes have given us; it is the Jesuits' job to put the social order into effect among their own people and others. Once more we have to ask what are the objectives here and now?

Father McAtee suggested that the immediate problem might be the establishment of the family and its correct Christian relationships.

Father Garesché asked if we could not remind our people that in these days they could best save their souls with an aggressive apostolate. There were too many good Catholics who had no apostolic spirit.

Father Lord denied that a person without an apostolic spirit was a good Catholic.

Father Fichter advised the pastors to plan a campaign that would go first to their own immediate dependants, that is their parishioners; then to widen out to those Catholics who could be affected by the right social spirit; then to advance to the neighborhood made up of both Catholic and non-Catholic, and finally to the city which as Jesuits they can profoundly affect.

Father Walsh thought that in going to the people outside of our own parish and in taking on ourselves the task of the social order, we certainly would need the approbation of the Bishops.

Father Sullivan reminded the group that non-Catholics do not come under the Bishops.

Father Walsh still believed that we should not go outside the Bishops' Plan in our work.

Father Lord explained how the ISO at its very first meeting had adopted the Bishops' Plan and meant to do nothing that would conflict with the NCWC in its activities.

Father Walsh insisted that as priests within a diocese, our work was under the Bishop. So we must always proceed in the most orderly way. Our first task was to have the best possible parishes. Then we could move to those outside insofar as we had time and the approval of the Bishops.

Father McMahon reminded the group that our work was always the salvation of souls. This general assignment was merely modified now by the emphasis which was being placed on the social aspects of the apostolate. The pastors must continue to emphasize the Catholicity of our social spirit. However, we must be careful not to stop at the level

of some Catholics before Leo XIII. Their spirituality must now have that social aspect which the Popes demanded. Whatever change there was in the activities of the pastors was really a change of emphasis. Our objective is still spiritual good; our method is now more social.

Hence the general objectives of the ISO should be: 1. To supply Jesuits with inspiration and information that will make possible our participation in the reconstruction of the social order. 2. To help Jesuits care for their own dependants first, and then to give them the inspiration and impulse that will lead these dependants to work for others.

Father Nolan insisted that our people must come first. Sometimes pastors feel that they have done the work of the parish when they actually have not. The parish must be taken care of. Father Knoepfel reminded them that the first objective of the pastors was "*cura animarum*." These souls must be cared for. When this is done there should still be time to go into the wider field. As pastors they always have that first obligation of caring for souls.

Father Garrity questioned how in the pastor's laborious day he could do all that seemed to be expected of him. Certainly he had to know his people well. That census must be taken. Correcting his statistics of the morning he said that of the 270 families discovered in the census, ninety-three had bad marriages. Of 177 validly married, fifty did not go to the Sacraments. Of 570 individuals 107 did not go to the Sacraments. Hence it was a tremendous job merely to take care of souls within a parish. He had found that among the rich families and among the poor families their spiritual situation was pretty much the same.

Father Sullivan did not believe that there was any question of neglecting our parishes for social work. He felt that the social work might have an effect upon the leakage.

Social Aspects of the Family

Father Lord asked if the men did not feel that the social aspects of the family, their economic condition, the type of recreation that they had, actual help they could look for from the parish, their education or lack of it, are all aspects profoundly affecting the spiritual life and the proper objective of the parish priest.

Father Lilly found that a lot of people who had fallen away never would come back and did not want to come back.

Father McMahon while saying that our scope was parochial also believed that the ISO had a most important place in the parish.

Father Morgan wondered if perhaps too much was being asked of the pastors. They certainly could not do all the work. His Saint Vincent DePaul Society was expected to carry much of the burden. His Legion of Mary consisted of four women who were very active. They had been searching out bad marriages and children in the public schools. The Saint Vincent DePaul Society had been caring for the sick and visiting the hospitals. As a part of the parish achievements, their parish was publishing the results of these two groups. Within the last few years they had taken care of every bad marriage within the parish that it was possible to validate.

Father Barton believed that much more education of Jesuits was necessary, since there was a great deal of ignorance on the whole question of the social reign of Christ. The professional social worker often complains that when he desires to cooperate in parish problems, he is told by the parish priest to mind his own business. Yet many of the parish problems could be solved with the help of a social worker.

Jesuit pastors would do extremely well if they acquainted themselves with the social work being done by the city, the government and the state. Much of this service would be available to the pastor if he wanted to use it. Parishioners should be shown what their opportunities really are. Yet how many Jesuit pastors really know the Papal Encyclicals? What do they know about the Social Security Program? What do they know about the agencies that are ready to help the people? When Jesuits attend meetings of these groups, they will find that the priest's opinion is wanted and is followed.

Parishes and the ISO

Father Garesché presented a resolution which was seconded and passed:

Resolved: That the objective of the ISO in regard to parish priests is to supply them with material and motives by which they can bring the Christian social order to their dependants in such a way as to train and inspire them, and in turn give them motives and material so that they can bring the Christian social order into the lives of both Catholics and non-Catholics.

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Labor

Father Gaudin presented this resolution:

Resolved: That the pastors lose no opportunity of bringing the social principles of Christ before the laboring man.

Father Fichter seconded the motion.

Father Morgan believed that this project should be made subject to the desires of the Bishops and to the principles which the Bishop had already drawn up.

Father Andrews found a simple way of spreading the doctrine of the Encyclicals was to join mixed conferences concerned with Negro welfare.

The resolution was unanimously passed.

The query whether or not Jesuit pastors should find their way into the unions themselves so that a Catholic influence could be felt in all their deliberations was brought up.

Father Druhan presented the idea, in the form of an affirmative motion, that the resolution should be understood in the sense that the pastors would do everything to win the favor of these men.

Father Hewitt asked if our approach was to be direct through laymen.

Father Brucker said that when the Bishops want priests to sit in at labor meetings the wise policy is to contact the labor union leaders themselves. In Toledo the Bishop handled much of this work through competent laymen especially lawyers.

Father Herlihy asked that this whole resolution be postponed until after the meeting of the labor union leaders.

Father Sullivan said this would be too late, and that the pastors should take a clear stand and make up their minds before these leaders came. Perhaps they might not want Jesuit help but we should be ready to offer it. He had met these leaders on the arrival in Chicago. The labor men of Miami had notified the Chicago leaders that he was coming. They had called him at once and welcomed him cordially. A very representative group would probably appear and the minds of the committee members should be clear before their arrival.

Father Timmons called attention to one of the Jesuit Fathers in his university that was doing this type of work with the labor unions and was most welcome at their meetings.

The query was presented: What strategic plan can be adopted for our par-

ishes whereby the Jesuits will have their hand on the pulse of the labor movement in each one's community with such personal and public influence as to be able to assert pressure when the labor problem is seething and before any public riot occurs?

Father Garrity called attention to the committee which with the permission of the Bishop was made up of priests, ministers, rabbis, and labor union leaders both AFL and CIO. Father Deters had called this conference and a great deal of good had come from the discussions. The fact that these divergent groups met together was to mutual benefit. There had been a chance to put the religious program, especially the Encyclicals, before the men. Maybe what was done could be done elsewhere.

Father Sullivan said that he had been invited to the AFL's educational program.

Father Fitzgibbons told how Father Deters originally had just dropped in at the union meetings as anyone could do. The men saw his Roman collar and asked him to come up to the stage and then to talk.

Father Sullivan said it was easy to get to the meetings. All he did was suggest to the labor unions that he would like to be invited and he was invited to come and talk. Seven hundred came to hear him at the first meeting. Now he attended their meetings regularly. Father Courtney was helping him and was helping the unions even to writing their circular letters.

Father Walsh felt that once we began the ramifications were vast. Perhaps we were wasting time and running into difficulties if we started with the individuals. Might it not be better to aim at the leaders at the top and work down through them with less time and effort?

Father Sullivan said that in every city there is a central union group and that there was a state organization. If one could get in contact with these groups, influence was simple.

Father Walsh warned that spasmodic influence took a great deal of time and effort. If we were to try to approach the individual councils in every city, it might take years to get anywhere. It was much better if we could start at the top with the national leaders and through them work down through the ranks.

Father Moylan called attention to the fact that the Encyclicals urge that wherever the Catholics join the union, the Church would set up a parallel group

which would gather the Catholic men and strengthen and indoctrinate them with Catholic principles and practice. Was this being done to any extent? He doubted it. He wondered if this group of Catholics being by themselves might not have an advantage over the constant meeting of Catholics with non-Catholics.

Father Sullivan felt that the presence of non-Catholics was good. Where the Encyclicals could be explained to both groups, both learned. He used a pamphlet on the various Catholic principles as the basis of a study club, and both Catholics and non-Catholics attended.

Father McMahon again called attention to the young clergy of St. Louis who had been working on the Encyclicals and were now in a position to speak with authority when they dealt with Catholic labor men. He noted that when we deal with union men, embarrassing questions may arise. What kind of living wage is paid to Jesuit workmen? Do priests use only union-made goods? This group of St. Louis priests had seen this difficulty and had made sure that a decent wage scale was paid in their own parishes and that only union-made goods were used.

WEDNESDAY MORNING

THE Conference reassembled at ten o'clock on the morning of Wednesday, January 24. The question of a strategic plan for approaching labor left unfinished the afternoon before was brought up. The following resolution was presented by Father Fichter:

Resolved: That the best strategic plan for approaching labor is the personal approach of those Jesuits who are working in the parish: (1) Learning to know the labor leaders in their town; (2) Attending meetings of local and central unions; (3) Taking opportunities to speak to them; (4) Helping them to solve their problems.

Without further discussion, this resolution was seconded and passed. The next query was put in this form:

What form of text or pamphlet or textbooks must be provided immediately as armour and ammunition for the busy pastor in the field? At present the whole doctrinal matter is so scattered that it is hard for anyone to find a quick answer to a practical problem. Father Sullivan pointed out that the Content Committees had been instructed along these lines and were now working to supply the pastors' needs.

The NCWC had a booklet called *Labor*

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Tactics, which put the Catholic doctrine in an attractive form. Father Cronin of the Catholic University had assembled his lecture notes in temporary book form and that covered the whole field.

Father Lynch called attention to *Rebuilding the Social Order* by Fathers English and Wade. It was published by Loyola University Press and sold for sixty cents a copy. Its use in study clubs was highly recommended.

Father Sullivan was convinced that we need much more material by Jesuits. Father Gerald Treacy's book on the five Encyclicals was excellent.

Father Fichter recommended *The Popes' Social Order* by Philip Hughes (Burns, Oates, Washburne). This grouped together the sections from the Encyclicals under single headings and in the logical order.

Father McAtee asked if the ISO Central Office could draw up such lists. Father Lord answered that for the present, experts of this kind were missing in the Central Office.

Father Smith called attention to Father Eller's excellent bibliography.

Father Fichter believed that there was need for a digest of the better articles and books which could be placed at the disposal of the pastors.

The ISO Bulletin

The pastors then took up the question of the *ISO Bulletin*.

Father Sullivan reminded the delegates that if the pastors will send in reports, they can have a regular place in the Bulletin.

Father Lord asked them all to send in their parish bulletins or calendars. He explained that a quarterly questionnaire had now been designed which could be filled out simply and supply all the information that was needed for news accounts in the Bulletin.

It was then asked whether or not the experts of the Content Committees could not present the pastors with mimeographed outlines of the more baffling questions and the more pressing problems. It was generally agreed that this was desired and should be an objective of the Central Office.

AFL and CIO

Father Walsh pointed out that many pastors desired more complete and adequate knowledge of the AFL and the CIO.

Father Sullivan referred to Father Fichter as the expert present who could give much guidance along this line.

Father Walsh continued by explaining that Jesuits were often confused about what the objective of labor organizations, where they differed, and where they conflicted.

Father Fichter replied that in general the AFL believed in no political action and did not wish to be allied with either political party. The PAC of the CIO grew out of a direct political interest. It was like the National Economic Committee of Ireland which is deeply interested in politics, studies the political candidates and makes strong recommendations. But the PAC had long outgrown its advisory capacity and had gone straight into politics. There seemed to be a marked Communist element that had got out of control.

Among Jesuits there was a disagreement since Father Masse did not believe Communists the threat to labor that Father Smith finds them. Some members of CIO fear Communists quite as much as does the AFL. Father Masse had been accused incorrectly even of being a fellow traveller. Perhaps Father Smith was somewhat conservative.

The basic principle of both had been the right of labor to organize.

It must be noted that justice to a Communist does not mean what it means to us, hence any communistic control is likely to be dangerous.

Father Fichter advised the pastors to drop into union meetings and see what they could find out. In a democratic labor union all members should have a vote and all should have a choice of union officials; the finances should be open to the inspection of all. Beyond this cooperation with management was for the better interest of all. The pastors ought to convince labor men that they must clean house, get rid of communistic influence, and that labor is only part of the industrial sin of which management is the other part.

Father Fichter believed that the unions had achieved much efficiency in their method of doing things. But beyond mere efficiency there was a morally right way of doing things. This second element was the job of the pastors, to see that the unions and their operators were not merely efficient, but right and just.

Beyond this, the priest should work to convince management that in the long run the just and right method of dealing with their employees was the best method for all concerned.

We should keep friendly with both sides in order to prevent either of them from abusing their power.

Communists recognized only efficiency; they get things done no matter how.

The Catholic's place in the program would mean consistent effort to see that things were done right. The Communists train their men to efficiency; we must train our men both to efficiency and moral standards.

Father Fichter reminded the pastors that the Knights of Labor had had the CIO's basic organization. The AFL had gone in for craft unions, a policy which eventually had to be supplemented by something else.

Father McMahon warned that the danger of Communism became stronger when dealing with unskilled laborers. He said that only forty per cent of the labor in the United States was organized.

Father Fichter insisted that today it was the duty of a laborer to join the union, and the duty of priests to tell him that he must join.

Father Sullivan said that the AFL had taken a definite stand against Communism, a stand which the CIO will not take. Father Smith had challenged them to do this and they had not acted on his challenge. Hence it is necessary to watch even Catholics in the CIO who may have a Leftist tendency.

Father Lord asked if the essential difference might not be that the CIO had worked to organize all labor while the AFL had been interested only in the skilled laborer. Had this not tended to pit democracy against aristocracy?

Father Sullivan answered that the AFL was restricted and did not help those who were outside its ranks. The CIO went out to unionize as many as possible. Throughout the South the CIO had surveyed the labor field, found out what groups were unorganized and had organized them.

Father McMahon distinguished between the union, that is the major part of the CIO, and the leaders themselves. Many priests do not regard Hillman as a communist. Father Sullivan said that Father Graham had been studying Hillman and his Leftist leanings. You can be sure that there is no communist leaning in the AFL. It is wise to watch for this possibility in the CIO.

Father Walsh felt that it was most important that Communism be eliminated from the CIO as well as from the AFL. Without Communism, ninety per cent of its objectives were probably correct.

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Father Sullivan called attention to the Philadelphia Charter of Labor and said that it sounded as if it came out of the Encyclicals.

Father Dowling explained that busy men tend to go to one man, that is the leader, and not to the group made up of the people themselves. In dealing with this one man, it might be a mistake to feel that we were dealing with labor. For the leaders are very frequently out of touch with their own groups, and often are actually opposed to their groups. He had recently talked to a cab driver who said that in his union anyone who opposed the candidates proposed by the leaders was beaten up.

Father Sullivan said that if he knew of a condition like that, he could at once bring it to the Miami Labor Union leaders and they would stop it.

Labor Leaders Welcomed

At the invitation of Father Sullivan the following group of labor union leaders, all of Chicago, then took over the meeting:

Miss Mary Dempsey
School Lunchroom Attendants No. 129
130 N. Wells St.
Chicago, Ill.

Miss Elizabeth A. Grady
Cook County Employees No. 60
130 N. Wells St.
Chicago, Ill.

Miss Agnes J. O'Connor
Boot & Shoe Workers No. 93
2511 N. Campbell Ave.
Chicago 47, Ill.

Miss Mary McEnerney
Bindery Women No. 30
431 S. Dearborn St.
Chicago, Ill.

Mr. Harry E. Scheck
Commissioner of Conciliation
222 West Adams St.
Chicago, Ill.

Mr. Victor A. Olander
Secy.-Treas., Illinois State AFL
1336 N. Mason
Chicago, Ill.

Mr. Martin J. Dwyer
Elevator Operators
127 N. Dearborn St.
Chicago, Ill.

Mr. Thomas J. Burke
Office, Theatre, etc., Janitors' No. 25
509 S. Wabash Ave.
Chicago, Ill.

Mr. Hugh Mulligan
Asbestos Workers
205 W. Wacker Drive
Chicago, Ill.

Mr. Martin F. Daley
Boiler Makers No. 1
910 Monroe St.
Chicago, Ill.

Mr. Edw. A. Marciniak
3 East Chicago Ave.
Chicago 11, Ill.

Mr. Chas. G. Meyers
Printing Pressmen No. 3
618 S. Dearborn
Chicago, Ill.

Mr. Byron W. Dalton
Plasterers No. 5
330 S. Marshfield Ave.
Chicago, Ill.

Mr. Geo. T. Moore
War Finance Committee
U. S. Treasury Dept.
105 W. Adams St.
Chicago, Ill.

Mr. Peter J. Bockstahler
Labor League for Human Rights
130 N. Wells St.
Chicago, Ill.

Mr. James W. Close
Sheet Metal Workers No. 73
630 S. Ashland Blvd.
Chicago, Ill.

Mr. Thos. J. Haggerty
Milk Wagon Drivers No. 753
220 S. Ashland Blvd.
Chicago, Ill.

Mr. Stephen M. Bailey
Plumbers No. 130
1340 W. Washington Blvd.
Chicago, Ill.

Mr. R. E. Shepherd
Tile Layers No. 67
906 W. Monroe St.
Chicago, Ill.

Mr. Edwin C. O'Toole
Plumbers No. 130
1340 W. Washington Blvd.
Chicago, Ill.

Mr. James T. Tracy
Sheet Metal Workers No. 73
630 S. Ashland Blvd.
Chicago 7, Ill.

Mr. Earl J. McMahon
Chicago Building Trades Council
130 N. Wells St.
Chicago 6, Ill.

Mr. Wm. A. Lewis
Chicago Allied Printing Trades Council
608 S. Dearborn St.
Chicago, Ill.

Mr. N. M. DiPietro
Chicago Printing Trades Unions
608 S. Dearborn St., Suite 546
Chicago, Ill.

Mr. George Nolan
Boiler Makers No. 1
910 W. Monroe St.
Chicago, Ill.

Mr. Jos. C. Moenich
Painters District Council No. 14
1446 W. Adams St.
Chicago, Ill.

Mr. James F. Doyle
Franklin Union No. 4
608 S. Dearborn St., Suite 220
Chicago 5, Ill.

Mr. John J. Heelan
Paper Handlers' Union No. 2
608 S. Dearborn St., Suite 464
Chicago, Ill.

Mr. Thos. E. McLaughlin
Washburne Trade School
1225 Sedgwick St.
Chicago, Ill.

Mr. Larry Gruber
Photo Engravers No. 5
608 S. Dearborn St.
Chicago, Ill.

Mr. M. J. Sexton
Carpenters District Council
12 East Erie St.
Chicago, Ill.

Father Sullivan introduced the various speakers. He paid tribute to the fairness of Mr. Green and the AFL and their desire to collaborate with the Catholic Church in the labor program.

Father Sullivan believed that the labor union men knew that we had twenty-four million Catholics in America pledged to a program of decent living, proper home conditions, fair wages, and other elements of the papal program. Catholics have no choice but to take the right stand on the question of labor. The Pope has spoken and the rest of us must obey.

As a result, he believed that wise labor union leaders knew they needed all the help that religion could give them. He himself was going to the labor union meetings regularly and was talking to Catholics about labor problems whenever he had the opportunity.

In talking to the Methodist labor men in Miami he had accused them of not knowing their own ministers, or going to their own church. The men had explained that this was because they had been convinced that their church had no interest in the laboring man.

Father Sullivan at the request of the union had invited the ministers to the labor union meetings too. A number of the ministers came. Others frankly confessed that they were dependent upon

their trustees and as a consequence could not take a strong labor stand. Father Sullivan advised priests to meet these labor union men as a prelude to going to the meetings in their vicinity. Then he asked the labor union men to welcome the priests when they came and to let them know that they were wanted at the meetings.

Mr. Olander

Mr. Olander was the first speaker. He had received word from Florida that Father Sullivan was to be in town and at once got in touch with the Morrison Hotel. For three days he had had no luck but had finally located him and had brought him to a large meeting of the labor people of Chicago. He still hoped that he would have an opportunity of entertaining Father Sullivan but so far Father Sullivan had eluded all entertainment.

He himself had come to the meeting doubting what its character might be. He stood before the priests in frank fear and trembling. He never found it difficult to speak to a large group or to handle a formal session. But he hesitated to be belligerent in a group like this and yet he felt he was expected to speak frankly.

He himself had a deep religious conviction in which there was room for all denominations. He was not a church member but he believed in the Church as the safeguard and assurance of life. If during the course of his talk, he might seem at any time to be harsh, it was because he was feeling deeply the subject he was discussing.

There was an easy introduction that he could make since before him on the table he had found a copy of the famous Philadelphia Charter. This Charter began with a statement that "Labor is not a commodity." Labor is not merely interested in a decent living and bread and shelter; it is more interested in that elusive element called freedom, the right to find your heart's desire, the right to struggle for the important things of life. This was the explanation that he always gave to people of labor's right to organize.

The best opportunities on earth were to be had right here in the United States. We Americans had our Constitution. Yet the average man was ignorant of what was in the Constitution. The priests and the ministers ought to know what it guarantees. Yet they are strangely silent themselves.

He himself had been a sailor, and sailors were the last trade to throw off

the threat of prison if they failed to obey the agreements or carry out a contract. The sailor had led a hard life. People had used the expression, "He spends money like a drunken sailor," when the truth was the sailor had no money to spend. They accused him of having "a wife in every port," when as a matter of fact he didn't earn enough for one wife and family.

The Seaman's Act was an effort to give sailors their most simple rights, the right to leave the service of another man when there was just reason for so doing. And this right to leave a job marks the difference between a free man and a slave.

When peace came after the first World War, he and his associates were interested in the International Labor Law that would be written. Mr. Gompers fought to have the principle: "Labor is not a commodity," accepted as the law of all the nations. Instead in a compromise the nations agreed at Versailles that "Labor was not merely a commodity." Nobody at Versailles seemed to have seen what a mistake they were making with that adverb, "merely." But United States labor saw. Mr. Gompers and his associates were convinced that the word "merely" completely destroyed what they were striving to establish as their simple right. They went to Mr. Wilson but Mr. Wilson did not see why the United States labor groups, though right, should be allowed to upset the whole program for the sake of their principles. The statement stood as written, but it was changed in the Philadelphia Charter and the original and correct statement is now made: Labor is not a commodity. It is not subject to barter and trade, not something to be sold over a counter. The services of an individual can be delivered only by himself. When one gives the thought and energy necessary for a job, he must do this freely. If he is under compulsion, he is a slave and men want to be free.

A man can hire himself out to another man and he can sign a contract. But he is free only if after he has signed, he still has the right to stop to eat, to pray, or to quit his job if conditions become intolerable.

That is the law of the United States. Right now the law is being ignored. Our people are not being told that it is. Just last Friday an American Legion meeting dealt with compulsory conscription in time of peace and seemed to want this compulsory conscription. First it must be settled what the difference is in the power of Congress in time of peace and

in time of war. This he had demanded to know, but the Legion found the question irritating. No one wanted to discuss it and no one seemed to care.

Why talk conscription to the group that was present there? Your Christian predecessors were responsible for the fact that into the Constitution we wrote the theory that all men are created equal by a Creator who gave them inalienable rights. That theory must never be abandoned. It came from the Church, the Church must not allow it to disappear.

Sometimes it would seem that the secular aspect of conditions is known least by the Church. Back of the Yards, what is the condition of the worker? What rights has he been told that he has? How has he been told to get his rights? Who talks to him? Who explains to him the meaning of that thing called freedom which consists in his right to choose his own job? Has it been the Church?

It should be and we sincerely hope it will be.

Father Sullivan asked whether labor was interested in outside help such as a priest might be able to give.

Mr. DiPietro

Mr. DiPietro, the next speaker, answered that labor certainly does need the help of the priests.

He himself had not gone to a Catholic school, but his own children were in DePaul University and St. Scholastica's Academy. He had not gone to a Catholic school because his family could not afford to send him; if he could afford this advantage for his children, he owed this to the unions. In New York several years ago an attempt was being made to organize the printers. There were some four thousand to be organized. And yet no one would rent them a hall for their meetings. These tax-paying citizens were denied the right to meet and hold their conference. The solution came through a priest, Father Donohue of Saint Therese's Parish, who gave his hall—but not until after the wife of a neighboring Governor and the Lieutenant Governor of another state had asked for a hall when the men had been refused. The leaders of that union today are the leaders in their community. The union might never have been organized except for the justice and the charity of the priest.

Certainly labor needs the help of priests. He spoke enthusiastically about Bishop Shiel and Monsignor Hildebrand and other clerical leaders of Chicago.

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But the question to answer is: how can the priests most effectively support the labor union?

Mr. DiPietro said he would explain the answer by taking a definite case.

A campaign was being waged to organize the Donnelly and Sons Printing Company of Chicago. Monsignor Hildebrand had often said that as he passed that enormous plant he prayed that after the forty years of failure, there would still be a chance to organize these workers. The Donnelly Company had fought labor with yellow-dog contracts and with racial and religious discrimination. There was only one Catholic in the company who had risen above a craftsman, and there were few craftsmen. Into the contract of the employees was written a clause by which they were forbidden even to speak to a labor union organizer or official. If they did, they could be dismissed.

The company had violated the Wagner Act.

Certainly in a case like this, we need the understanding and support of the priests. Only a powerful campaign could fight successfully against this powerful company. Thus far eleven thousand pages of testimony have been collected. The Donnelly Company still defies the law and fights the War Labor Board.

What the unions are trying to do is to liberate the employees from intolerable conditions. Jews are excluded from the plant to such an extent that of the 5,400 employees, not more than fourteen Jews are found. Catholics are excluded the same way. And as a Catholic and as a craftsman, Mr. DiPietro said that he believed his children should have equal rights and equal opportunities with anyone in the United States.

Recently he said he was shocked at the viewpoint of his youngest daughter regarding the rights of working people and he wondered if she got these viewpoints from a parochial school.

The priests must help to establish once and for all the rights and the dignities of the men who are laborers and who lead labor. What they are trying to do must be understood and explained even to the youngsters. We must create a respect for the labor union leaders so that an ever higher caliber of men and women will enter the ranks of labor.

Father Sullivan called attention to the fact that the principle, "Labor is not a commodity," rests on the idea that man has a soul and is the property of no man, but belongs only of God. And all this is in the Encyclicals.

Mr. Lewis

Mr. Lewis had hoped that he would listen to the priests rather than talk to them. Labor has its problems and has always had to fight them and solve them by itself, usually alone until quite recently.

Terrible publicity was constantly given to labor. Favorable publicity was hard to get and yet would greatly strengthen the labor position.

The printing trades in Chicago have a strong organization and fine leaders. During the depression they assessed themselves so heavily that they were able to give to their unemployed members thirty-five dollars a week. This fact was never mentioned in the papers. Other Chicago unions have done almost as well without notice.

His union was running sanitariums for men who were sick, one especially worthy of mention is for tubercular patients. Men who were ill could go to these hospitals and the percentage of cures was greater than in the best private institutions. This was never mentioned in the publicity.

The unions provided sick benefits for their members. This was ignored.

Yet if a corporation were to do this kind of thing for its employees, the publicity would be nationwide.

What was done by the printing unions was true of other unions. They were endeavoring to protect the individual, to improve family conditions and to make things better for the children. In order to do this they had organized and were willing to strike if necessary.

Could the priests tell their people about the good things the labor unions have done? There are too many who talk about the bad things. Every commentator who takes the air today seems to feel that an easy publicity can be won by the process of condemning labor leaders and blaming the organizations for the few who have misled them.

Yet we have only to go back a short time in history to know how certain employers in cooperation with crooked politicians had fought the unions. The jails of Chicago were emptied of their crooks during the course of the famous newspaper strike and the criminals were lent to the newspapers to beat the men whom the newspapers had locked out of their plants. No unfavorable publicity came to the corporations because of that when it happened thirty years ago. In those days the corporations hired thugs and criminals and later on they managed to place many of them in the ranks

of organized labor and then blamed organized labor for the presence there of the very men whom they had hired and to whom they had given regular jobs. Can the unions be held responsible for all their members and for the acts of all their members? In the printers' trade unions careful supervision is exercised. Men go in as apprentices and then go on to be journeymen. Many of the men were employed directly by the firm so that the union took them in after the firm had accepted them. Yet the unions are blamed as if they had selected these men themselves.

What about the priests helping the unions to get the truth to the public in a way that would counteract all the bad publicity that has been given them?

Father Sullivan reminded his audience that it was seldom realized how the unions had worked out in detail the corporal works of mercy. He referred to such things as the homes for old workmen and the hospitals Mr. Lewis had mentioned. He suggested that during the Vocation Week Program in the parish schools it would be a fine thing to invite labor union men and women to present to our school children the opportunities that the unions offered.

Father Sullivan appreciated the value of publicity but asked if there were not many more things that priests could do for the unions. Priests could offer a spiritual and intellectual viewpoint that would greatly improve both the objectives of the union and the methods by which they obtained them.

Mr. McMahan

Mr. McMahan answering the question, "Do we need the priests?" answered that like all human beings we need them constantly, when we were born and baptized, at our First Communion, in the confessional, when we were married, when our children were born, and he prayed God, when we came to die.

He belonged to the construction trades union. In it they too had tried to get publicity not merely for the good things that they had done, but also against the things that they had been accused of doing and had not done. They had tried to find a way of getting a better taste into the mouths of people where labor unions were concerned. They wanted the public to know the high type of membership in the union and what they do to get this membership and what they do to keep it.

For instance, the construction trade unions have been accused of being solely responsible for the high cost of building.

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They cannot counteract this in the public mind since a union cannot get newspaper publicity except by shooting somebody.

The unions had put an accountant on three small buildings which were being erected from the start to their completion. The accountant had worked out a complete statement of costs. Construction and labor costs totaled twenty-eight per cent of the entire cost.

The charge was also being made that the labor unions were the only ones opposing the pre-fabricated houses. Yes, they were opposing them for pre-fabricated houses were undoubtedly the slums of the future. The pre-fabricated house cannot pretend to give value for the dollar invested that is given by a house constructed in another way. The house-owner buying a pre-fabricated house, who still has to buy his lot and install all the elements of public service, in the long run pays more for the pre-fabricated house than he does for the other type. The unions have a pamphlet on this subject in which the standard home and the pre-fabricated home are placed side by side with comparative costs and durability.

The construction industry unions of the city had financed and installed the biggest and costliest war exhibit of its kind to call attention to war bonds. This was the flight of planes in the Union Station in Chicago. One hundred and seventeen business agents had bought \$106,000 war bonds at a single meeting. Both facts were ignored by the newspapers. When *Life* magazine printed an account of the airplane exhibit in the Union Station, they paid no tribute at all to labor unions who had put it up. Recently these same unions had contributed one hundred thousand dollars out of their members' pockets toward the cost of a bomber plane. Again newspaper silence. The building trade unions had erected Chicago's Christmas Crib which received the plaque awarded by Our Lady of Sorrows Novena for the finest Christmas Crib. This was presented to the people of Chicago and each year the building trades redonated their services to install it. The building trades had constantly to be on the watch to prevent the shyster from putting up buildings that violated the building laws and the Labor Code and imperiled the safety of the future dwellers.

Father Sullivan said that the priest, beyond his interest in the Seven Sacraments mentioned by Mr. McMahan, was interested in their total welfare—social, economic and spiritual.

Mr. Scheck

Mr. Scheck opened his talk with the charge that often obstinate employers were backed by influential men. Priests could be very helpful if they could get at these powerful individuals who were often otherwise out of reach.

Labor union men were often asked if they could accept Christ as their leader. There had been a hesitation on the part of some, for some Protestants do not go to church because they feel that the Church takes sides against the men who have to make a living. Some thought that the total obligation of the Church was life after death and hence it had no place in the labor problems. Certainly life after death is not the total interest of Christ.

The average worker in the United States whether a Christian or not, should be given to understand that the Church is interested in him as a human being.

He said that he himself was not a church member, but that he went to church each Sunday. He belonged to a Protestant Church on the West Side of Chicago and had joined a brotherhood. This group sponsored a number of discussions, usually on current subjects, by various speakers.

At the time he himself belonged to the printers' trade and he made an arrangement to have the advertising for these lectures done by his union brothers without charge. Leaders in the church whispered that the emblem of organized labor was on the printing which made it unacceptable since the labor emblem did not belong in church.

On the other hand he had heard of a Catholic Church in the vicinity that declined to accept the contribution from a non-union printer. The priest had said that the union labor represented fair dealing between the employer and the employed and that he could not accept printing without it.

The speaker said that never again would he affiliate with the church though he constantly goes. He had been asked to speak on Labor Sunday in a Protestant Church and had done so. He had invited the President of the Illinois Federation of Labor to speak in their church and on five successive Labor Sundays the pastor had invited labor leaders.

But the trustees objected to the labor union men in the church and so none of them have been invited for the past several years.

Father Sullivan asked the men to accept the fundamental ideas of justice and they would find that by accepting these they had accepted the principles of Christ.

Miss McEnerney

Miss McEnerney asked the priests to make an effort to make women realize that they too must belong to the union. Many women who did not intend to work long declined to join. This was harmful to the unions since they accepted the benefits without helping the unions. It was distinctly unfair that these women should profit by all the benefits which labor had won for them while they themselves contributed nothing to the cause of labor. The priests would do a great service if they would induce women, reluctant to join the unions, to go into them and take an active part.

Often enough, Miss McEnerney explained, it is this reluctance on the part of employees rather than the opposition of employers that keeps women out of the unions. There again the priests can help out by insisting on the importance of membership. She told of a young woman organizer who years ago went to organize the button-makers of Iowa. She went to confession and when the priest asked her what she did and she told him she was a labor organizer, he told her that he could not give her absolution. She went to another priest who gave her what the first one had denied. It seemed that the owner of the button company was a parishioner of the first priest and had indoctrinated him with anti-union ideas.

Yet the button industry had been so bad that at the public hearing, one of the managers, a deacon in a Protestant church, admitted that he would be unwilling to do the weighing. Only the perfect buttons were accepted and paid for by the manufacturers, while the less perfect buttons were sold more cheaply without any return whatsoever to the people who had made them.

Priests should tell their women parishioners who are working that they are really not good Catholics unless they go into their unions. Priests should get these reluctant women especially if they are temporary workers to join.

Mr. Sexton

Mr. Sexton said that he had little enough chance to talk to priests except in the confessional and as he was reluctant there, he felt reluctant here.

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Mr. Dalton

Mr. Dalton talked of the labor retreats which had been going on in Chicago. The Catholic Church, he felt, had principles which they could offer to the working man different from any other organizations in the world. Before Christianity, men and women were slaves. Since the obligation of the labor union leaders was to realize that their actions were most influential, it was important that they should know the Catholic position and be themselves fine men.

Father Sullivan expressed the hope that the retreat house would become an inevitable factor in the whole labor movement. This would aid the spiritual element so necessary for successful labor operations.

WEDNESDAY AFTERNOON.

THE question of liturgical work in the parish was introduced.

Liturgy

Father Andrews said that starting liturgical work had meant a quite heavy printing bill. Could the parishes collaborate in this, for example, could the fine liturgical material prepared by the Gesu of Milwaukee be made available to all.

Father Ellard's letter was read and put into the minutes.

My dear Father Sullivan:

P. C. On my return a few days ago from a long absence I found as having been sent here from West Baden about fifty copies of the enclosed five-point request addressed to the Social Worship Committee. I am herewith answering you directly, and sending a copy of my answer to the Central Office with the request that they furnish you the materials on hand.

Your five points, then, in order:

1. Sermon outlines.

The only sermons published under ISO auspices thus far are those in Chaplain's Service for February, 1944, a series of sixteen short sermons on the Mass. If other sermons are printed they will be furnished your committee.

2. Condensed presentation of the basic principles to be publicized through the parish.

I would set down these ten points as most basic:

- A. The worship of God is man's highest duty on earth.
- B. Catholic public worship is the worship of God by the entire Mystical Body of Christ, by Christ-and-all-Christians.

C. Holy Mass, corporately celebrated, is the only Act all Catholics do together.

D. Ritual sacrifice is religion's highest expression, because the perfect act of love.

E. In the Sacrifice of the Mass all present offer in their degree and manner the one saving Victim to God: cf. M. B. Encyclical, *America* edition, paragraph 97.

F. Sacrifice, to be integrally complete, requires participation in Communion.

G. Active lay participation in low Mass is greatly aided by Dialogue Mass, introduced by the local Ordinary's permission.

H. The Church wants singing congregations at High Mass, for God's sake, because song is the noblest expression of group prayer, and for our social sake, because song is psychology's best unifying instrumentality.

I. Corporate praying, aside from Mass-worship, embodies and discloses social relationships.

J. The Sacraments form a system of social sanctification, all have social aspects.

3. Father Ellard's program for the celebration of the Feast of Christ the King. A copy of this Queen's Work publication is herewith attached.

4. Material for publication and for study clubs.

Nothing is now available, except as noted below.

5. Bibliography.

A copy of this is attached herewith.

I trust that my long delay will be condoned: I lost no time after the request reached me.

Yours very sincerely in Christ,
(Signed) Gerald Ellard, S.J.

There was a discussion of the sources of liturgical material with special reference to *Orate Fratres* and the various other publishing houses.

Father Sullivan called attention to the Perpetual Novena to the Sacred Heart which had been very successful in Miami. He had also found the Novena of the Miraculous Medal would draw four hundred people a night.

The Congregation of the Missions in Perryville, Missouri, had material for the Novena on the Miraculous Medal.

Father Smith said that the Messenger

of the Sacred Heart had a fine book of novenas.

Father Fichter found some people objected to the Dialogue Mass on the principle that it took too much time. Yet a number were beginning to use it without inconvenience and with the children on week days it was easy.

Father Fitzgibbons said that they were using it for the children's Mass with no inconvenience whatsoever.

Father Gaudin amplified what he had already sent into the *ISO Bulletin*, April, 1944. In his parish they were using the Sunday missal and the Dialogue Mass at least once a week and sometimes oftener. They had used both Father Ellard's Dialogue Mass and Father Stedman's missal.

They had been preaching sermons on the liturgy and using the liturgical suggestions sent out from Leaflet Missal publishers in Saint Paul.

Within the parish, discussion groups had talked about the Mass. They had developed a Vesper Compline book and many of the people had begun to use this for their night prayers even to the extent of young couples reading together antiphonally.

He had found the Leaflet Missal was the ideal way to begin a liturgical program.

Father McMahon said that since most parish bulletins recorded the names of their saints in their calendar, it might be easy to add enough to turn this into a liturgical calendar. It was especially important in Jesuit churches to indicate the Jesuit supplement or at least the Common that would supply when a Jesuit saint was the saint of the day.

Father Druhan said that the Holy Name men had decided for their Mass and Communion Sunday to adopt the Dialogue Mass and to say the responses in Latin. Then he had begun to use his old servers as the altar boys. People liked this and they especially liked using the Latin.

Father Sullivan said that he hated the silence which followed the Elevation. It was too bad that the beautiful prayers could not be said aloud.

On one occasion he had invited the Kiwanis to the Gesu. He had given each one of them a leaflet with the prayers of the Mass and they had followed the Mass most intelligently. Next year they asked if they could bring their wives and children. One of them brought his minister along and the minister thought it the most beautiful drama.

Father Lord called attention to the

devotion to Our Lady of Fatima which had become almost official in these days of war.

Father Weiser said the difficulty of the liturgical Mass had been the fact that the older parishioners failed to catch on. So they had started with the children and in no time at all the people were all following along. Beyond this every boy in the school had through the Dialogue Mass learned how to serve Mass.

Father Gaudin explained how easy it had been to interest the people in singing the entire High Mass. He started with the grade school, then had the teen age, then his women's organization, finally his men, and now the whole congregation. So the nine o'clock Mass once a month was sung by the whole congregation.

Father Lynch called attention to the fact that the requiem Mass was published by the International Catholic Truth Society in pamphlet form. This made funerals more intelligible to both Catholics and non-Catholics.

Father Sullivan had found the wedding Mass in a similar pamphlet and a baptismal pamphlet which he gave to all who attended a baptism.

Father Moore asked what talks they gave for the Perpetual Novena to the Sacred Heart. He had used the invocations of the Litany of the Sacred Heart but now he asked for fresh suggestions.

Father Sullivan said that a life of Our Lord seemed to make an excellent subject. He found the people grew tired of merely the response to the Litany, hence he had adopted the custom of having both the priest and the people say the invocation and the response together.

Father Gerst wanted to know whether the talks at a novena service were essential. In his Eucharistic Hour there were no talks and the people seemed to prefer it this way.

Father Sullivan said that most of the people seemed to find a Holy Hour too long without a talk.

Father Gerst explained that they had a different and new Holy Hour every month. The people prayed, sang, stood, knelt and sat but no talk was given.

Father Sullivan asked if the banner must be placed before the Blessed Sacrament when the talks were being given.

Father McCarthy said that they combine prayers with talks. Everyone said the prayers, recited a decade of the Rosary, sang a hymn, then listened to a short talk. If the talk was instructional

and informational, they put the banner before the Blessed Sacrament, if devotional they did not.

Father Smith said that correctly they should not sit before the Blessed Sacrament exposed. If during the course of the talk that congregation was seated the banner must be used. By this he did not mean individuals standing or sitting, but the group sitting as part of the exercise.

How Priests Can Cooperate With the Unions

Mr. Ed Marciniak, a graduate of Loyola University, now a member of the Loyola faculty, editor of *Work*, a labor publication, and deeply interested in the activities of the CIO, was invited to present a somewhat different aspect from that of the AFL leaders of the morning.

He began by saying that he thought Father Sullivan had been much too optimistic in his hope of labor cooperation with priests. Unions do not wish factional fights. They are made up of too many groups, too many religions and too many with no religion at all. Hence they were afraid of religion in the labor movement. Labor leaders often felt as Dan Tobin did when he said that labor was his problem and that he did not feel that religion should mix in it.

Beyond this priests if logical were likely to object to the racial discriminations in the unions. They were likely to try to make the unions more democratic. Here again there would be trouble.

Priests actually have worked against racial discriminations in the unions and for democracy and factional splits have resulted. Union leaders were afraid of these factions which resulted from too close association with any one religious group.

Conferences in which Christians and Jews together worked with the labor union would be acceptable. In particular cases they were glad to have the help of priests. The Christian American Association was now pushing anti-labor legislation hence the unions would welcome priests who would take up the defense of labor.

Here in Chicago the AFL had its own labor school. They would hesitate to send members to a Catholic school since their own school would feel this had done them harm.

Then in the next five or ten years the problem of the unions would be very different. A large campaign was going on for more and more members. This had resulted in the fact that among the

big industries seventy-five per cent had been unionized. Yet sixty per cent of the American workers were still unorganized. This meant the white collar men, the semi-professional men. In this unorganized field perhaps the priest can be of great help.

He asked the priests whether or not they thought the rectory door was really open to labor. Few such doors were open in Chicago. When the CIO started, did the priests offer leadership or did they leave it to the Communists? If a different spirit had been shown by Catholics, since the membership in the CIO is largely Catholic, its character might be different today. But as a matter of fact, the CIO did not get clerical help. It could not get priests interested.

The representatives of the AFL who came here this morning were highly respectable. The CIO is still more respectable in many ways. Would the priests have invited the CIO as well as the AFL? Very simply, the priests should ask themselves what they could do to make the clergy feel differently about the CIO. Mr. Marciniak said that his own experience was limited to seven or eight years working with the unions. He found the attitude of priests too often centered in the fight against Communism. If this is all Catholics are interested in, they may as well quit. We could only do good to the unions in so far as we are interested in helping the laboring man to help himself.

Union leaders want advice only from those whom they regard as their friends, and priests have not gone down and worked, fought, slaved and shared the approbrium and sacrifice that marked the beginnings of the labor movement. Priests may not be welcome because they have not done this.

Some Catholic priests at great sacrifice to themselves have helped. They are listened to. But a general invitation to priests to come to labor union meetings is not likely. Priests will have to suffer and work with the unions before they are accepted. It takes a lot of patient effort to win a place in their confidence.

Priests in general do not know anything at all about the labor program and the labor movement, and the labor leaders do not know anything about the Catholic program. As a matter of fact, there has not as yet been a clear formulation of the Catholic program for labor.

The AFL speaks constantly of Functional Groups. What Catholics should know is the similarity between this and the groups mentioned in the Papal En-

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encyclicals. The CIO talks of Industrial Councils; which also are very like the suggestions in the Papal Encyclicals.

We have to have these common denominators, terms that we understand together. Otherwise we are not even able to talk to labor groups.

A lot of the labor people have had unfavorable experiences with priests and with bishops. They do not forget these.

We Catholics know where we want to go in our labor programs. We know a living wage comes before profit. If we do get into the labor groups, we shall find that they frequently do not know what they want.

At present they just want better wages; they want no anti-labor legislation. But they have no over-all program.

We need to show people generally what we regard as Catholic principles, that the living wage comes before profit, for example. He had been constantly surprised to find that a simple principle like this was unknown in Catholic colleges. In fact, when he mentioned it in a Catholic college, the students fought the idea for days. There is the Catholic principle that workers have to share the profit.

Pegler's attitude is characteristic of the attitude toward labor. Catholics read that there are two divorces out of every seven marriages, but they do not because of this condemn families. They read Pegler's attitude of condemning the labor racketeers and they at once jump to the conclusion that they should condemn the unions. This betrays a generally unfriendly attitude toward labor and its leaders which is regarded frequently as characteristic of Catholics.

The test of the attitude toward organized labor is if one believes that, supposing that there were the best working conditions, high wages, good bosses, there would still be need for labor organizations. Labor organizations are necessary and have to be accepted even in a paradise of a plant. Pius X has ordered an auxiliary organization existing alongside of the unions to supply what the unions do not give—the spiritual and the moral. This has not been organized and there is certainly an immediate need for it.

Serving the Laboring Man

Father Donohue, a Viatorian Father prominent in the labor affairs of Chicago, was invited in to talk to the pastors. He is an A.B. from Loyola and took his Master's Degree at Loyola

Before his entrance into religious and priestly life, he was for two years an

apprentice in the lathers' union and for nine years a journeyman. During part of that time he held office. As a consequence, he got to know the Construction and Building Trades Council and when he returned as a priest, he went back to the men that he had known. They immediately accepted him.

He said he did not pretend to know all the teachings of the Church, but he did know the matter of his own thesis which was "Justice and Charity." He has attempted to serve the laboring man and yet he has not been obliged to cater to the labor leaders. Instead he has tried to serve both the leaders and the members. Often the leaders are not Catholic where the ordinary member is likely to be.

Working among these men he has found many a bad marriage which he could fix up and he has been able to bring many a man back to the Church. He has been at the bedside of labor union men who have been shot by other labor men. He is often sent for by the sick or by the friends of the sick. He has found many who were Catholics and were not known to be Catholics.

Often labor men are not educated but they are smart and they know the political angles. So at their meetings and their banquet he has always talked to them of Catholic principles.

The legislation group within the unions is usually very small in number, not too capable and hence obliged to resort to political maneuvers. They are in consequence afraid of the highly skilled lawyers on the side of management and they are glad enough of expert advice. Father Maguire, the well-known Viatorian, during his lifetime did much work for them. The men appealed to him to come and talk on their side and to work for them. This many of them were not equipped to do for themselves.

He knew Mr. Tobin well. Tobin's attitude toward the clergy is realistic. He is a fighter, of the Irish fighting type. He knows how to gain points for himself and for his teamsters. He has been pushed around sufficiently in his life and yet Mr. Tobin is quite willing to talk with someone whom he regards as a friend. So he has called upon him and has talked with him. Tobin's people follow him, respect him; he has gotten much for them, and as a consequence we can hardly expect him to make a change in his general attitude. The wise thing is to accept him and work along with him, helping him as best we can.

Organized labor sometimes feels that the clergy has imposed upon labor. Many leaders think that priests have an idea that labor union leaders have a lot of money and sometimes priests ask for this money. They may get it, but it is a bad thing for them to do.

Labor Publications

The question of Mr. Marciniak's paper, *Work*, came up and Father Gaudin thought it would be a fine idea if the ISO could send it to all Jesuit houses. Father Lord called attention to *The American Story of Industrial and Labor Relations*. It was published by the state government in Albany, New York, and seemed to present in graphic form many of the things that Jesuits wanted to know.

Father Garvey noted how rare was the reference to Negroes in labor publications.

Parish Organization and Societies The League of the Sacred Heart

Father Sullivan now changed the discussion to the subject of parish organizations. He called attention to the fact that the League of the Sacred Heart had not kept going as it once had. Are the pastors finding it satisfactory? When he got to Miami first he met his promoters and found that they were relatively few though they were supposed to serve the twelve thousand people coming every Sunday to that church. One promoter had forty in her band and did not want to give up any of them. He had checked in the confessional and found out how many did not make the Morning Offering.

Father Timmons referred to the special meeting that had been held the day preceding by a number of the pastors with Father O'Beirne. Father O'Beirne was most anxious to serve the pastors in any way they wished. He had expressed a desire to see live leaders and live promoters in the League of the Sacred Heart and he very much hoped to see men promoters.

Father Sullivan said that he had made a map of Miami and had blocked off the city by districts. Then he had appointed promoters according to the geographical basis, but many of them had simply declined to work. He then told about the Circle of Saint Martha's Daughters who had worked with him in New Orleans. When a new priest was put in charge of the Catholic Charities he had for a time gone highbrow and had rejected the services of these women who up to that time had done excellent work. Instead

he had engaged a young woman with a degree but no experience to work in his office. Father Sullivan said that he had sent all his cases in routine fashion to Catholic Charities but in the interval he had sent out one of the women from the Circle.

She took care of the case immediately, handled what was necessary, and set the house in order. It was usually three weeks later that the representative of the Catholic Charities arrived—after the case had been completely handled.

Father Prange said that the big parochial difficulty came back to a lack of sufficient contact with the parishioner. Last April he had put his parish on the block system as it had been arranged for air raids and divided these blocks into five major sections. He then got his group of men and women, each of them responsible for one block as the air wardens had done. These lieutenants distributed leaflets and so on and built up a fine contact with the people. They were really promoters and actually had worked up an excellent crowd for the Perpetual Novena to the Sacred Heart. This same plan works out extremely well in bolstering weak committees.

Sacred Heart Hour

Father Sullivan called attention to the work of Father Eugene Murphy and the Sacred Heart Hour. He strongly recommended that the pastors get in touch with their local radio station in case it was not carrying the Sacred Heart Program. Full information could be gotten from WEW in St. Louis.

Father Weiser said that many had come to consider the League of the Sacred Heart just another parish organization. He had gotten a small group within the League to pledge themselves to a ten-minute meditation each day. When this was made, the Sacred Heart saw to it that they were excellent promoters.

Father Sullivan called attention to the work of Father LeBuffe for mental prayer.

Father Moylan said that the promoters regarded as their main work merely the distribution of leaflets. On the contrary, it was their job to promote all the good works of the parish according to the intentions of the Sacred Heart as listed on the leaflet.

Father O'Hara said that Father O'Beirne had advised the importance of getting the promoters and members of the League of the Sacred Heart to turn in their intentions. The Adoration Hour of Exposition and Reparation assigned to special groups and to individuals had

met with great success. He was getting the League down even into the grammar schools and working with the students in the high schools. If the youngsters were promoters as children, they readily continued their work later on.

Father Sullivan on the other hand felt that the parochial school children seemed to tire of the League of the Sacred Heart and did not continue.

Father Smith said that he found his head promoter had been fifty years a promoter and was surrounded by a group approximating her age, so he had given the old ladies medals, changed the time of meeting and had begun to induct youngsters from the high school who met, not in the church, but in a hall. He had offered them an attractive prize for service and easily won the high school students' interest in the work. The Apostleship of Prayer was an apostolate hence the importance of getting the good works tabulated and interesting them in the matter of intentions. He strongly advised that the bands be limited to ten and that the check be made carefully.

It was pointed out that there was some danger in saying the Morning Offering in the classrooms unless the students were reminded that this was a repetition of what they had offered earlier in the morning.

Father McAtee felt that where organizations were concerned the pastors did not take off their coats and get down to work. If priests wanted to put anything over, they could do so. But in general they were overburdened with details and hence did not give the organizations the devoted care that they need.

Father Sullivan agreed that routine kills the possibility of success.

Father McAtee continued to discuss our failure to reach the people who really need our help. What does the parish census really tell the pastor about his families? He believed that the census was most important but a careful study of the census was even more important, since out of it would grow a knowledge of what the people need. The League of the Sacred Heart and the Sodality could then be employed to reach the fallen-aways.

Father Sullivan felt that the ideal of the Church was the pastor with time sufficient to visit frequently everyone in his parish. His Bishop wanted all priests to spend about six hours a day in actual visiting. This would be fine if it were not for the regular routine which takes so much of the priest's day.

Social Organization in the Parish

Father Garesché reminded the priests that he was the first one to write a book on the social organization of the parish. He had recommended then the need for paid Sodality and parish secretaries to do what the priests should not be expected to do. In Europe he had come across a large school for parish secretaries. Since priests cannot do all the work they need that lay auxiliary.

It was equally true for adequate youth organizations. The YMCA had immediately started out to get lay organization and trained lay help. This was the principle of much Protestant lay effort.

Hence the YMCA began with a college to train its secretaries.

The priests do a great deal of work which could easily be handled by secretaries. Our system of depending entirely for our social system on priests and sisters was unwise.

It had been said not so long ago that if all the children in the Catholic schools were in the public schools and all the children in the public schools were in the Catholic schools, it would be a great benefit to the Church. For the ones in the public schools are the ones who need what the Catholic Church can give them.

Parish Census

Father McNulty called attention to the Trinitarian Sisters who do social work in parishes. They conduct day nurseries, libraries, and take the census in parishes. Each sister is paid sixty dollars a month where the teachers in the Brooklyn diocese receive forty dollars. Twenty Trinitarian Sisters live together and each is attached to a parish where she does this visiting work. They take up a very careful census week by week and the entire record is kept in the parish house for use.

There are seven hundred of these sisters working throughout the country. They were started in Alabama. The Parish Visitors is another order that does similar work. They will send to a parish two nuns who, if supplied with an automobile, will cover the territory and do a job of parish visiting that is most successful.

The Trinitarian Sisters had covered his entire parish of twenty-five hundred souls visiting them every morning and afternoon. They also ran the kindergarten and a playground in the summer.

Father Sullivan said that sometimes the people object to what they think is the inquisitiveness of the nuns.

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Father McNulty had not found that objection among the people; he had found sometimes priests who objected to nuns doing the work.

Father Smith told how Bishop Lamb had used the Sisters as visitors with results far beyond anything he had hoped for. They had dug out facts that he did not know existed. They were so successful that in Philadelphia they were very hard to get and had to be signed up in advance. He also called attention to the Sisters known as the Mission Helpers of the Sacred Heart.

Father Gerst said that if a priest had good assistants he could take up the census himself. He and two assistants had covered an entire parish of six hundred families in a short time.

THURSDAY MORNING.

FATHER SULLIVAN asked the men if they cared to present their problems, make their suggestions and register their needs so that these could be sent to the Central Office. He called attention to the fact that the *ISO Bulletin* for October, 1944, had referred to services that the pastors wanted.

Bona Mors

A discussion of the Bona Mors was introduced. Father General had listed the Bona Mors among the societies in which Jesuits should be interested. Father Whalen said that they had sent a booklet on the subject to fifteen hundred people. They held meetings on Friday and Sunday evenings. Then they had developed what they called their First Friday luncheons for 150 men, all worthwhile and many quite important, who received Holy Communion on the First Fridays. When the luncheons developed, one of the men remarked that the "forgotten men" were at last being remembered.

This First Friday Luncheon Club invited a speaker who talked after luncheon was served. The Club had created much interest among the men. At the meeting politics was ruled out and a strict limit of time was set for the speeches.

Father McCarthy had seen the Bona Mors booklets and he asked that a set of the Bona Mors material and the First Friday Club literature be sent to him.

Father Lilly recalled the great work of Father Hackert for Bona Mors. He had held three meetings a month; and always a big meeting on the fourth and the fifth Sundays. The prayers of the Bona Mors were said and there were

two services attended by about six to seven hundred.

Father Hackert had established the Bona Mors office with its secretary to keep the records of every member. Each member in good standing was entitled to ten Low Masses at his death. He personally had found that if people were devoted to the Bona Mors the success was largely due to the fact that the records were so carefully kept. Father Hackert had had the Bona Mors books printed in English, German and Slovakian.

Father Whalen said he knew the regular Bona Mors' manual but found it better to adapt this to local use. Father Sullivan thought that due to the paper shortage it might be a good idea to pool their experiences on the Bona Mors into one type of booklet.

Father McMahon had used Father Hackert's booklet. He found that the people liked to say the prayers out of the book that they knew. He was running one meeting a month with between three and four hundred people. These people were much interested in the Masses offered for them. When they were absent from meetings three times without excuse their membership was dropped and they lost the benefits of the society.

Father Lilly had officers at each meeting to take down the new members and renew the memberships. The dues were a dollar a year.

Father Grace said that Father Cahill at the Gesu in Milwaukee was in charge of a flourishing monthly meeting which ran eight hundred to a thousand at a Holy Hour. Each received a mimeographed sheet with the order of the ceremonies and the prayers. There was a formal reception of new members every month. The new members were introduced by the old. The ceremony was quite solemn and the new members were brought up to the altar rail and received there. Father Cahill had worked up the Bona Mors for priests and nuns, for active members who could not attend the Gesu, and for those outside of the city who were enrolled by the active members. In this Bona Mors the members could register others, even Catholics who were delinquent. These were prayed for by the ones who were active.

Father Sullivan hoped that at the next meeting the pastors would all bring samples of what they were getting out in their parishes for the guidance of others.

Father Lilly strongly advised the use of an up-to-date directory of members in the Bona Mors. Father Grace prom-

ised to send the Directory from the Gesu.

Father Smith reminded the pastors that the Central Office of the Bona Mors is located at the National Headquarters of the Apostleship of Prayer. This office publishes the manual, the regulations and the guide to directors.

Resolutions Committee Appointed

A Resolutions Committee was appointed consisting of Father Gargan of Maryland, Father Hewitt of Boston, Father Gaudin of New Orleans, Father Brucker of Chicago, Father O'Hara of Oregon, Father Rudtke of New York, and Father Moylan of Missouri, to draft recommendations to the Central Office and to draw up resolutions.

Father Barton expressed the hope that the delegates would talk more extensively about those devotions peculiar to the Society. How did the pastors fit these in with diocesan regulations? The Sodality, the League of the Sacred Heart, the use of Saint Ignatius Water, should be stressed in all our parishes since they are distinctive of the Society. He questioned whether or not we were doing all we could to foster these Jesuit devotions and suggested that this group go on record as favoring their spread.

Father Weiser mentioned that the late Father General had distinguished in the case of our devotions: there were those of the first rank—the retreats, the Sodality and the League of the Sacred Heart; then there were those in the second rank, the Bona Mors, Saint Ignatius Water and the devotions of less importance. We must not forget that our obligations to these typical Jesuit interests had been re-expressed by Father General.

Sodality

In 1923, Father Weiser continued, a youth meeting had been held at Innsbruck. When the Jesuits present expressed their approval of an entirely new youth organization, a Capuchin rose and said that he was ashamed and aghast that Jesuits who had the greatest youth organization in the world in the Sodality were pushing it aside in favor of something entirely new.

"You will never have the blessing of God upon your work," he said, "if you abandon your own enterprises which have been entrusted to you by God."

In Chicago, Father Barton reminded the delegates the Archbishop demands a Holy Name in every parish. Yet his predecessor had insisted upon keeping the Sodality too and it has continued to

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flourish. The Sodality attends all the Holy Name meetings in a body and is one of the very best of the societies collaborating with the Holy Name groups. It does all that the Holy Name requires, but it does far more than the program of the Holy Name calls for.

Father Sullivan explained the position of the Jesuit pastor who must arrange his parish program in such a way that it will meet the demands of the diocese and still keep up the works distinctive of the Society. In his parish they had to establish the Holy Name, yet they pledged members to all the principles and practices of the Sodality and thus keep the two.

Father Lord pointed out the interest that the secular priests had taken in the Sodality. Father Nell, probably the best parish organizer in the country, was constantly amazed that Jesuits used so little the Sodality which he regarded as the most efficient parish organization. Father Mullally, when he was pastor of St. Mary Magdalen's Parish in St. Louis, established the Holy Name for all the men in the parish, but he took 125 leaders and formed them into a highly efficient parish Sodality for men.

Holy Name Society

Father Sullivan noted that since Bishops had backed the Holy Name it had become synonymous with the organization for men.

Father Barton said that in Chicago you must have the Holy Name. The archdiocese has a definite program and requires a monthly report. Hence it is difficult to have a separate organization except for the few.

Father Druhan doubted the feasibility of following the Sodality-Holy Name Plan. He had found the Holy Name in existence in his parish, but he had rewritten the constitution and had committees added as he needed them, so what he was really doing was developing rapidly a complete Sodality life.

Father Knoepfel said that in New York all activity for men was tied to the Holy Name. It would be a duplication of effort in New York to establish the Sodality as the Holy Name had ten different committees and full backing of Archbishop Spellman.

Father Sullivan agreed that where the Bishops insisted on the Holy Name, the Holy Name certainly must be kept. Yet the parish could add the Sodality devotions and spirit without duplication. The same group of men and women seem to do all the work within the parish anyhow. Even the Saint Vincent DePaul

Society was made up of Sodalists. They liked to feel that they were doing Sodality work and getting the Sodality blessings and indulgences even when they work with other societies.

Father Morgan reminded the men that their Sodalities have a secondary patron and this patron's name can sometimes serve to identify the Sodality character of an organization bearing another name.

Sodalities for Married Couples

Father Lord said that he believed there was a great development ahead in Sodalities for married couples. Perhaps the organizations in the Church had developed a Quaker tendency which led to keeping the men and women apart. Young married couples do not like to be separated. Even the big non-Catholic fraternal organizations were doing more to bring their married people together.

Out of the Cana Conferences was growing a desire on the part of men and women to lead their spiritual and apostolic life together. Might the pastor not be wise to aim at meetings in which the men and women worked together much more extensively than they had ever done before?

Father Lannon told how his University Club at Loyola had brought together the young people between the ages of eighteen and twenty-six years. They had wanted an organization and had felt neglected. So out of those who had finished high school or were in college or just out of college, he had formed his mixed society. Now most of the men were in the service. But they want to start the Club over again after the war and next time membership will include married couples.

Here in Chicago, Father Lannon continued, Archbishop Stritch is strongly in favor of the Holy Name. No man will be recognized in any parish society unless he is first a Holy Name man. As chaplain of the Knights of Columbus he had found that the really big and attractive meetings were those at which the men brought their wives. He felt that we could not unite the Holy Name and the Sodality, but that this mixed Sodality was certainly a solution. If we could get a Sodality of married couples, we would really be getting somewhere in parish organization.

Father Moylan said that such a society had developed in Omaha and seemed clearly the work of the Holy Ghost. He had met individuals who impressed him with their outstanding work and character. These people had begun to build

their organization around the leadership of a fine young doctor in Omaha. They met in his office and discussed their interests and developed their apostolic life. They had built their spiritual life around Our Lady of Fatima and the Rosary. Now between forty and forty-five members were meeting at the doctor's office and were working splendidly together. Their meetings when larger had been transferred over to the parish hall. There they discussed their problems, said the Rosary together and worked out their activity programs. He said he had been afraid to organize them into anything like a formal society since this seemed to be the work of the Holy Ghost. Yet he felt they could easily develop into either Cana Conferences or Sodality.

The question of special affiliation for such groups was introduced and it was decided that should these mixed Sodalities be formed, they should apply for separate affiliation.

Father Prange wondered if they would be wise to drop the married women's Sodality entirely.

Father Lord was against the dropping of any organization that worked. However, the young married women in many cases did not like to join the so-called married women's Sodality since it was frequently dominated by the older women who gave the younger women little opportunity.

Father Herlihy said a major difficulty was the fact that married couples found it hard to attend any meetings together since either father or mother had to stay home to take care of their children.

Father Lord told how Sodalists of high school and college age volunteered as baby-sitters for the Cana Conferences.

Father Sullivan said he had many volunteers among his younger people who were quite willing to do this work of taking care of the babies.

It was pointed out that for the Cana Conferences something like a nursery under the care of the Sisters had been provided. Father Druhan said that in his parish they had worked up a program for regular baby care based on the plan worked out by the Office of Civilian Defense for the air wardens. It was necessary for the couple to register and be investigated as well as the girls who intended to work.

Father Gaudin said that in his parish provision was made to take care of the babies. During the nine o'clock Mass four older women with the help of a number of high school girls set up a nursery where the children were taken

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care of. He was already working with discussion groups made up of young married couples who seemed excellent nucleus for these married people's sodalities.

Father McAtee again brought up the question of whether or not we take our parish organizations seriously. All problems like the case of the babies and so on could be easily cared for if the pastor really intended to make the societies go. Jesuit pastors lead priestly lives, were extremely good in the confessional, were faithful on sick calls; but as directors of organizations, the Jesuit pastors as a group were a flop. The pastors do not try to understand Sodality organization. They do not know the families in their parishes. If we are to build up good societies, we have to know what the families are like and what they want and prepare for their needs. We have to bring Catholics back to the Church which they have lost and which has lost them.

Father Lannon pointed out that Father McAtee had been pounding on the necessity of priests knowing their parish. He had 1,300 families in his parish so that it is impossible to know all of them. He lost sleep over them, seriously worried about them, yet he could not contact every member of 1,300 families. Hence he wanted to know how he could better conduct his organizations and through them build up a perfect parish organization. The pastor can only do what his physical limitations make possible. Still with better organization a pastor could do better and he was looking for help.

Father Herlihy had found out that the breakfast after the Holy Name Communion established contact with a good many men who otherwise were not reached. They came because they liked to be together, because they liked the talk that was given by one of the priests from the college and because they enjoyed the breakfast. A caterer serves the breakfast for seventy-five cents.

Father Sullivan had found that a Communion breakfast always drew a crowd.

Father Lannon told about his ushers at Saint Ignatius who breakfasted every Sunday morning at the priests' house and were some of his most effective men.

Father Sullivan found that Girl Scouts could readily be used as baby-sitters. He uses the large hall in the rectory from the nine o'clock Mass to the twelve o'clock Mass. All babies are left with the Girl Scouts who like to do this work.

Father Smith said that he had announced such care for the babies, and

that parents failed to take advantage of it.

Father Sullivan said that in the beginning they had had few too, but they had kept on announcing it and soon people began to use the service.

Father Weiser also had found that it took a few months to make an adequate start.

Father Gerst said that he was planning in his new church to install a baby room, that is, a glass-enclosed room in the church itself, where the mothers could come with their babies and sit seeing the altar without disturbing the rest of the people. This was being done in many of the theaters and in some of the modern churches.

Father O'Hara introduced the subject of mixed marriages.

Father Weiser said that they had a list of all the mixed marriages and they constantly invited the non-Catholic party to attend church affairs. He had found that the non-Catholics frequently attended when invited.

Belated Vocation Club

Father Gargan told how the Saint Patrick's Club for belated vocations had been established in Washington. Father Reardon was in charge. He had sent out a notice to the Catholic papers, a mimeographed letter to parish bulletins, and word to the army chaplains in the camps. He publicized the fact that the Club was interested in any young man who had even the vaguest idea of vocation, and would be happy to contact him and do what they could to stimulate his interest.

A meeting had been called in October, the first of the series, and three men came made up of a lieutenant-commander, an army lieutenant and an enlisted seaman. There was a brief informal meeting, with the Rosary said together, and a chance to talk to each other. They had organized without knowing precisely what they could do but since that first meeting the Club had been in contact with twelve servicemen, had developed a newsletter called *Introibo*.

The reception of the whole idea had been phenomenal. Many priests had sent for copies of the newsletter and it was being sent to many of the camps.

After the war undoubtedly there would be a pressing need for priests and brothers, and they were thinking in terms of diocesan priest and all orders, and not merely of Jesuit vocations. One of their earliest vocations was already moving toward the Xavarian Brothers.

Perhaps the problem of Jesuit lay brother vocations might be solved through this organization.

There was a tremendous scope in this whole question of belated vocations and Father Gargan invited correspondence with himself or with Father Reardon.

In New York the St. Patrick's Club is meeting now every other Sunday and at least four servicemen are attending each session. It was called the "Saint Patrick's Club" in honor of Professor Patrick Flood who had taught boys with belated vocations the Latin necessary for them to enter the seminary. Father Garesché had followed Father Corbett as General Director.

Father Sullivan informed the delegates that the Trenton diocese had published a book on vocations. Father Lynch mentioned that Father Donohue, the Viatorian, had told him that of sixteen vocations received recently by the Viatorians, six had been ex-servicemen.

Recreation

Father Sullivan introduced the subject of recreational life especially among young people.

Father Lilly said that Father McQuiston in Cleveland had engaged a young man who was giving his full time to the recreational program. He has arranged two playrooms for children and a workshop in which they can make wooden toys. He divided these children into three groups: third and fourth grades, fifth and sixth grades, and seventh and eighth grades. A few high school students had begun to attend so that the move was upward in age. The objection had been raised that the youngsters wanted to be in their playrooms all the time, that as a consequence, they were getting in the way and we might even be doing too much for them.

However, the high school students seemed to need this recreational program. The boys came in regularly and the children found the play-rooms most attractive. The job was a strenuous one. Saint Mary's parish paid the salary of the man in charge.

Father Lannon questioned exactly what was meant by "young people." He said the big problem today seemed to be the grade school children who were getting into trouble steadily and at a very early age.

At St. Ignatius they had conducted a recreational program for the grammar school youngsters. A group of women in the parish took care of the girls and a young man as general director with

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the aid of some high school students was in charge of the boys. They had had the use of Loyola's University Gymnasium and playing field. Alternately the girls and the boys used these facilities.

The cost of operation in the summer was about two hundred dollars a week. At the end of the summer the entire group was taken on a big picnic. Something of this kind was badly needed even in the so-called better class neighborhoods. He was resuming the work this year.

Father Sullivan said that undoubtedly both the high school and the grade school groups needed a recreational program. He grouped them together for their social events and then considered the next youth group as those from high school age to marriage.

Father Prange found that the Boy and Girl Scout programs worked extremely well in the grade schools. He used the Sodality for the sixth, seventh and eighth grades. His problem was from the high school age and older.

Father Sullivan said he didn't know how far the particular group assembled had authority to handle a subject like this but he believed we ought to clarify our views. Certainly delinquency had doubled very rapidly since the war started. Miami, which faced this problem, had developed a program. The first 150 delinquent cases had been very carefully studied to find out why these boys and girls had gone wrong. As a result recreational clubs were started by the Civic Club. They were carefully supervised. There was a small membership fee, a juke box, a snack bar, a library and so on. About eight of these clubs were operating thus far.

The Bishop wanted the credit for the enterprise to go to the NCCS. He also wanted all parishes to provide recreational centers for their young people.

Conscription

Father Garvey said that he had thought the purpose of our meeting was to propose some solution of an inevitable problem concerning conscription of young people. Apparently our young people were going to be sent to the camps with all the problems this would entail. How could the priests prepare our young people for the terrible risks of the camps? Both boys and girls might be taken. General Arnold and others are acting on the supposition that this is inevitable. This was an enormous problem and we must face it.

Father Gargan was of the opinion that conscription if it came would be in-

tended only for boys. Yet there was need to face this possibility. A Jesuit high school magazine ran an editorial stressing the advantages of a year of conscription. This had been censored by two of the Fathers of the faculty. The surprise of Father Maher and of Father Glose, Province Director of Studies, was intense. There had apparently been the feeling that the Jesuits were opposed to this conscription. Was anything about the organized campaign planned? What about writing to our Congressmen?

Father Sullivan said that personally he would like to see the physical benefits that would come to young men from a year of military training, but he feared the Army and Navy attitude toward morality and, the psychological hurdles, the nervous result, the inevitable effect upon moral values which would undoubtedly result from a year in camp. When the ROTC was at Spring Hill they had found a superior officer who had no objection to the boys' leading immoral lives if they were good soldiers. He wondered if we should go all-out in opposition to this year of training.

Father Whelan explained that the Bishops had taken the stand not of opposing conscription but of urging its postponement.

Father Garvey advised preparing our youngsters for whatever is to come.

Father McCarthy said that rumor had it that when an American General who had advocated this year of military training met with great objection he had explained that a third world war, the next time with Russia, was inevitable.

Referring once more to the NCCS, Father Sullivan said that undoubtedly it would be continued since it was doing an excellent job.

The YMCA

Father Druhan found that the YMCA was a powerful rival and a real enemy when it came to dealing with young people. It offered so much that young people wanted and it had extended its program to include the Hi-Y's and now the Grade-School-Y's. He felt we needed a competitive program. Where could we get directors for such a program? When the USO had asked for operators and directors, the "Y" had them trained and ready. The Catholics had no one to offer. So naturally the "Y" took over. The Jewish group had men prepared and took a prominent place. The Catholics were largely eliminated from control.

The question was asked but left unanswered whether nowadays Catholics are

permitted to be full members of the YMCA.

Father Lord asked the men to consider among themselves what we actually were doing along recreational lines; then what we were doing to use the physical facilities of our plants which for a large part of the time lay idle; and then how we could use our parish plants, especially our school halls and facilities to the fullest possible effort. He suggested that if we were to use effectively what we actually have there would be little or no need for planning to build the expensive plants necessary for a program like the YMCA.

Father Sullivan said that he had made a very careful survey of their plant and had found it contained all that they needed. It was now in operation all day and far into the night with the result that there was little "Y" competition in Miami. They even put in a roof garden which is constantly used. More than two thousand servicemen use it in the course of a single night. The showers, the kitchen, the club rooms, were constantly being used. The Civic Opera practices from eight to eleven o'clock in the school; the Red Cross uses part of the building, the officers' wives use another part of the school after school hours; and the school and the basement of the church are used all day and far into the night.

Report to the Bulletin

Father Weiser expressed the hope that the ISO could report on what the parishes were doing for youth. He asked the pastors to send in clippings to the *ISO Bulletin*.

Father Lord told the pastors that an article would soon appear by experts on how to use a school building for recreational purposes.

Father Sullivan pointed out that the objections raised by janitors and building managers was often the chief difficulty in the way of this recreational program.

Father McNulty found the difficulty often was the cost involved in heating and lighting.

Father Lynch of St. Ignatius in New York said that there was far better discipline in the parish school as a result of dances for the eighth grade students. These were given on Saturday afternoons. All the boys and girls of the eighth grade (at the end of the year the seventh graders were included) were entertained at a party which lasted from two to five o'clock.

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Then there was a complete athletic program at St. Ignatius which included football, softball and so on for the whole grammar school. The high school group was divided into two groups: those of fourteen to sixteen years, and those of sixteen to eighteen years.

Only girls in the high school Sodality can invite boys to their parties. Friday night is set aside for these parties and a great many come.

The presentation of Victor Herbert's "The Red Mill" which had run for five performances had pulled the young people of the parish together. It had given them a taste for good music and a great deal of wholesome recreation at the same time.

Right now there was the difficulty in the absence of the boys. There was also the problem of bringing servicemen into the parish.

Father Sullivan said that in Miami there had been no problem with the servicemen.

Father Lynch said that in the matter of athletic equipment a great deal of it had been bought by business houses to equip teams which no longer existed. They had managed to get a number of these outfits.

Father Moore asked if there was any difficulty in supervising the young people after the dances.

Father Lynch said that as all parties closed with night prayers, this often solved the problem of what followed the dance.

Father Lord recommended that a definite time be set for the closing of all parish parties. Parents should be notified what this time is and should expect their children home after this hour.

Father Lynch begged the group to use parish facilities. There was, he warned, a strong anti-clerical feeling among young people in those parishes which did nothing for the young people. Right now the YMCA is working hard to take over the recreational future and to some extent the food distribution in the Philippines. They have a half-million-dollar project which they are asking the Government to foster.

Father Smith said that they had excellent facilities for their young people, a swimming pool, an auditorium, the best school gymnasium in the city, a pool room and so on. But the difficulty was to make an adjustment between the parish and the high school. He had seven organizations for young people but it was not always easy to get a director for all of them.

They have been specializing in parish dramatics. He has a professional boxer who gets the boys together.

But the problem still remains how to get the use of the high school equipment without conflict with the high school faculty.

Beyond this many of the parishes have a shortage of priests. In his case he has to run six of the organizations. The Father Minister is helping out. Father Comey has a full job with the Labor School. He felt there was more need for young assistants to work in parish work.

He strongly recommended that the Sodality be put into all parish grammar schools.

Father Gargan suggested that where parish and high school were both concerned in the use of the property it was the rector's job to make the ultimate decision but to do it with both the parish and the school in mind. The parish would have to take the best care of the high school property; but the high school should be generous allowing its use.

Father Barton said that when he had been sent to old Holy Family parish, he had found that situation.

On the North Side, however, the complete division between the school and the parish had eliminated that difficulty. They were at present working out a strong program for the young people. Father Henry had been doing fine work and had made a real start. But he felt that there were a great many young people especially the children who not included but who could be reached eventually.

One difficulty that they had run into was that the youngsters had developed their own independent clubs, had actually hired stores and were running them to suit themselves. This was particularly true among the Italian children.

They had been working on a plan for a division of the parish whereby the pastor took care of the men; Father Henry took the young people; Father Vaughn took the women's groups in high school and especially the young married women and the young girls. They were trying to change the character of the Sodality which had fallen into the hands of a few old ladies.

Father McMahon called attention to the Xavier Boys' Club of St. Louis through which Brother Malone had done such effective work. His Club was now becoming nationally known and it worked a close knit interest between the boys at home and the boys in the serv-

ice. His newsletter was given out to hundreds of these young men.

THURSDAY AFTERNOON,

THE question of parish libraries was discussed. Father Sullivan introduced the subject of libraries and asked the Fathers to tell their own experiences.

Father Weiser called attention to the need for Catholic comics. He found out that not only the grammar school children but the older children seemed to be reading almost nothing else. As a result it takes great effort to get them to read books at all.

Father Sullivan called attention to the Jewish booklet for children called *The Bible in Pictures*. It seemed to be very popular among those who saw it. Father Weiser mentioned the great need for high school books with plenty of illustrations in them.

Father Lord told the assembled group of the collaboration with Mr. Samuel Lowe of New York and the way in which *The Queen's Work* had been bringing out the children's books in the low-price range.

Catholic Book Stores

Father Fichter asked about the Catholic book stores, what they did and where they were located.

Father Sullivan said that they had tried a book store of their own in cooperation with a woman who was interested in handling both the sale of books and subscriptions to Catholic magazines, but as she was able to give only a little time to the project, it was soon dropped. Father Sullivan was convinced that Catholics do not read.

Father Lord said, on the contrary, that Mr. Samuel Lowe before he had invested in Catholic books had made a survey of the country and was convinced that Catholics were the best book buyers in the nation.

Father Prange said that a Catholic woman had started a small book company in his city and had done a seventy-five-thousand-dollar business in books her first year. She could do much better if she could get more books. Quite obviously there were Catholic readers.

They had a mothers' club connected with their school of 480 children and these mothers had gathered two thousand dollars for books in the school library. Beyond this they had determined to exclude from their home all the comics and to supervise their children's radio programs. The mothers had had remarkable success with their work. The

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mothers' club had established a circulating library in the parish but they had switched it to the Catholic book store which operated under the name of the DeSales Library.

Father Lannon said that the library established by Father Dinneen in Chicago at Saint Ignatius Parish had gone well and was still organized. It was conducted by the ladies of the Sodality. Father Dinneen had turned over to this library the purse given him on his Golden Jubilee. The Glenola Club had a book circle which ran a monthly meeting at which books were reviewed. They were purchasing books and donating them to the parish library. In the same way the ladies' Sodality was donating to the library.

A Catholic gentleman had started a Catholic book store under the elevated near the Loyola Station in Chicago and had sold all types of Catholic pamphlets. He had done a lot of advertising of his pamphlets and had branched out then into the book business too. He had done an enormous business.

Father Timmons advised the directors to stop in at the Van Antwerp in Detroit and see how a Catholic circulating library could be run. The Sodalists of Detroit handled all Catholic books and pamphlets and did a tremendous business. Father Lannon called attention to the Thomas Moore Book Shop of Chicago which did the same service for Chicagoans, and Father Smith said that there was a regular Catholic library in Philadelphia.

Father Moore said that the convent of Maria Reparatrix did the same.

Father Sullivan said that his Cooperative had gathered an essential library on everything that had been recommended by The Queen's Work along the line of Cooperative literature. It was now using this as a lending library for those interested in Catholic economics.

Legion of Decency

Father O'Hara introduced the subject of the National Legion of Decency and recommended that the priests all subscribe to their classification of motion pictures. For three dollars a year this can be obtained. This list hung in the vestibule of the church made accessible to everyone the ratings of the motion pictures. Where a town got pictures somewhat late they could get the pamphlet published by the Legion of Decency which gave all the pictures and their ratings for the past five years.

Father Sullivan reminded the priests that this classification work had been begun by Father Dinneen and in New

York by the International Federation of Catholic Alumni.

Sermon Material

Father Sullivan then brought up the question of social topics in their sermons. The ISO Central Office had already prepared some sermon material and was getting more ready.

Father Timmons asked for material along social lines that could be used in the Church bulletins.

Father Herlihy said that material written in sermon form was seldom acceptable to the papers. He had sent such a sermon in to the *Boston Tablet* which had returned it, saying that printed sermons were simply unreadable.

Financial Grants From USO

Father O'Hara told the pastors that a small parish which was doing work for the servicemen could get a grant from the NCCS-USO. He knew of parishes that were getting \$125 a month to finance their services to servicemen.

The grant had few strings attached and the pastors could use the money in any type of service they wished. Some of the pastors were using this for religious and recreational articles sent to the camps and the hospitals. They were supposed, however, to send in a report of their expenditures each month.

In one case a pastor wanted to use some of this money to help equip his hall. That was clearly legitimate as long as it was being used by servicemen. But would he have to return the material and equipment after the war? The decision had been made that since he was charging nothing for the rental of his hall he could keep the equipment by way of exchange. The NCCS even advanced fifteen hundred dollars to cover his equipment expenses.

However, in this case the NCCS and the USO wanted the credit.

Father Lord was informed that the men would like to see the Chaplains' Service and would be glad to get some of the back issues.

Working-man's Saint

Father Gaudin called for more emphasis on the connection of Saint Joseph with the whole Catholic attitude toward labor. He thought it would be a wonderful thing if they could adopt the custom of giving a talk on labor, possibly with emphasis on unions on every Saint Joseph's Day.

Cooperatives and Credit Unions

The question of Cooperatives and Credit Unions was brought up and Father Murray, Father Moylan and Father Smith said that their parishes all had parish Credit Unions. Father Lord strongly recommended the Credit Unions to the parishes. They had a magnificent growth in Canada, and our own Jesuit church in Montreal had a Credit Union with assets of a million and a quarter dollars. Apparently the Credit Union was as valuable in the well-to-do as it was in the poor parishes.

Father Walsh asked what the reaction of the bankers was. Father Murray replied that they welcomed it. Bankers did not want to be bothered with loans of less than five hundred dollars. In fact, they were glad that the Credit Unions handle the smaller loans and banked their own funds with the banks. Businessmen liked it too. It was a great way to get bills paid. The families in his parish frequently lumped all their bills together, borrowed from the parish Credit Union, paid their creditors and could start off fresh.

Many a family had come to him complaining of their financial woes. He had transferred their problems to the Credit Union and their woes were largely over.

The extent of the bookkeeping depends on exactly how the Credit Union is run. Credit Unions are very strong in Colorado parishes largely because Credit Unions are something that the people of Colorado are accustomed to. Usually the treasurer is the pastor. But he himself has a lay treasurer and he acts as the educator in the Credit Union. The Credit Union in his parish is carried on entirely by the laymen and laywomen. As a consequence he himself has no book work.

Since July he has engaged a secretary who gets a regular salary and works both for the parish and the Credit Union, each of which pays half. The secretary is the bookkeeper of the Credit Union. For sixty dollars a month she works six hours five days a week. She used to get \$120 in her former job but preferred to work for the Church.

The other officers in his Credit Union receive no salary. If it really gets to be a big business, however, executives will be necessary.

His Credit Union now had assets of twenty-two thousand dollars.

Father Walsh asked what the attitude of the businessmen was toward the Cooperatives.

Father Sullivan replied that big business was going to try to crush out the

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Cooperatives by having them taxed as private industry is taxed.

Father Fichter said that there was no trouble at all about producers' cooperatives, but with consumers' cooperatives and buying clubs there might be trouble with the small business. If a man had built up a small business that was doing right by the people, it seemed unfair for the consumers' cooperative to compete with him. So as a general rule the higher executives in the consumers' cooperative advocated that there be no competition with the local stores as long as they are honest in selling at fair prices.

Father Smith said that the Credit Union at Saint Joseph's in Philadelphia was ten years old. All the officers were parishioners. One employee runs all the details and is paid three hundred dollars a month. It had always been called the Eighteenth and Thompson Credit Union in order to avoid a strictly Catholic name.

They had never had a loss and the Credit Union services were widely used by the parishioners.

There was a great movement in Philadelphia among religious institutions along lines of cooperative buying. This had been started after a series of lectures by Father Delaney. It now runs a canning plant which gets its supplies from the surplus of the nearby farmers and sells only to communities. Thus far there has been very little publicity. But an agreement has been made not to undersell any reputable firm which is asking only a fair price.

Father Sullivan said that Father Moulinier had done great service to the hospitals by arranging for cooperative buying.

Father Sullivan went on to explain how most of the consumers' cooperatives actually sold the goods at market price. Non-members could also buy. The advantage to the members consisted in the bonus at the end of the year, which was based on the percentage of buying done by each of the incorporated members.

Father Smith said that the Credit Union in Philadelphia was still putting back all its profits in order to build for the future.

Father Herlihy asked whether the parishioners contributed more generously as a result of belonging to the Credit Union.

Father Moylan said that his parish had been afraid of just that just the opposite would be the result, that the people would use the Credit Union and turn to

it for money, but would not increase their collections in the collection box. Actually since the Credit Union had been established, the church collections had doubled. He had found the Credit Union and the Cooperative a very fine way to keep in touch with his people and to keep the parishioners more devoted to the parish. Another factor had been that the colored tend to distrust one another. Through these financial dealings they had come to know each other, to trust each other and to grow more friendly.

Their treasurer is a splendid man who not only has won the sympathetic friendship of the parishioners but has gained a city-wide reputation.

Sometimes he had used the Credit Union in a direct spiritual way. A member of the Credit Union was going to marry outside the Church. He discovered this and when the man came for a loan, he told him regretfully that they were returning his investment and were allowing him no further borrowing from the union. He promptly had his marriage correctly taken care of.

Father Sullivan said that parents were using the Credit Union as a way of putting their children through parochial schools. In the case where a family had several children they borrowed from the Credit Union, paid at school, had the gratified feeling that their children were there on the same level with the rest and then paid back the Credit Union a little at a time.

Father Murray said that Father McCarthy had been getting the Credit Union to turn over its dividends to the Church. Some pastors in Colorado were getting the people to borrow from the Credit Union in order to pay their pledges on the church debts.

In Colorado everything was done on a strictly business basis with supervision by the state.

Father Sullivan warned the men that it was very important to be careful about the way in which the Credit Union was organized. The classification that they obtained for their Credit Union would make a great difference to its future. If they restricted the type of borrower, this might make a difference. It might be better to see that Catholics and non-Catholics could both use it especially where mixed marriages occurred.

Father Murray said that not a cent had been lost by his Credit Union thus far.

Father Smith said that in the ten years of operation they had had a total of \$300 that was not repaid.

Father Murray said that the Credit Union built up a separate fund to take care of bad debts. The loans were usually made in the fifty-dollar range. But they had made one loan of \$3,000.

The rate of interest was one per cent a month on the unpaid balance.

Parish Charity

The question of the parish's charitable life was discussed.

Father McMahon pointed out that the Saint Vincent DePaul Society was now usually tied in with the community charity funds. Usually these were adequate. Social workers tended to be slow and tardy. The Saint Vincent DePaul felt the need for promptness. There was a great falling off of human interest in charitable work when it was all done through the central agencies. The Saint Vincent DePaul used to make personal family visits and see, as a consequence, the whole situation. Now there was a tendency to be remote and to trust the central agencies too much.

He believed that it was better if the Saint Vincent DePaul kept up its independent life and did the work it was supposed to do.

Father Sullivan said that in Miami the Saint Vincent DePaul Society kept its separate identity. It got money from the Catholic Charities but this was supplemented by three thousand dollars which came through the poor box.

Father Gargan said that their Saint Vincent DePaul avoided the Community Chest funds for the reason that people even in the most difficult financial circumstances have a pride which prevents them from accepting public funds or going to public agencies.

In their church on every Sunday there was always the same announcement calling attention to the poor box. Repetition had meant a great growth in money contributed to the poor, which money was used directly for charity. Father Sullivan gave an instance of a woman who had been very prominent in Gesu parish. While coming from a Red Cross meeting she had fallen and her hospital bill was \$550. She had just enough to live on comfortably and no more. So the Saint Vincent DePaul quietly paid the bill with no embarrassment to the woman.

Father Timmons felt that the Saint Vincent DePaul was dying out through lack of interest. The men used to visit the home and know the people. So he was now restoring the custom of the men visiting the homes in order to con-

secrete the families to the Sacred Heart.

They were using their charity funds for other purposes since there were few poor among them, such things for instance as the establishment of a postwar fund.

Father McMahon reminded the delegates that the Saint Vincent DePaul was supposed to take care of the spiritual health too and the other corporal works of mercy such as visiting hospitals, distributing magazines and so on. The men went on those diplomatic errands where the pastor might not be welcome—fixing up marriages, warding off the threat of divorce.

Father O'Hara insisted that looking after the poor families was the important work of the St. Vincent DePaul Society. Yet in their case it was the poor men who came to the back door that were their greatest drain. They happened to know that the Salvation Army in their city had been given twelve thousand dollars to take care of such transients. Their parish had been doing much charity at the back door, a charity that was duplicated by many of the hospitals. Would pastors in this case be justified in asking the Community Fund for money for this back-door charity?

Since often food given at the back door was a great annoyance to the housekeeper they had an arrangement with Catholic Charities by which they gave meal tickets.

Father Sullivan believed that the Salvation Army should be asked to give the services it was paid by the Community Fund to give. He sent even Catholic beggars to the Salvation Army to be taken care of. Father Timmons felt, however, that the beggars thought better of the priest when he did his own charity directly.

Father Sullivan said that as an alternative he had been sending the beggars and transients to a Catholic restaurant in the neighborhood with a ticket. This ticket was then paid for out of the Saint Vincent DePaul Society funds.

Hospitalization

Father Murray called attention to the hospitalization program. He found that parish membership in such things as the Blue Cross were a great help. The Credit Union easily arranged for hospitalization. Hospitalization nowadays gave twenty-one days in the hospital the first year, twenty-five the second and thirty-one the third.

Father Lord said that the Jesuits of his staff all had hospitalization so that when they went to a strange city or to a hospital they need not accept the char-

ity of the Sisters but could pay their hospital bill through hospitalization.

Father McCarthy said that the Bishop had asked priests to take this out so there would be no drain upon the Sisters' charity.

Father Smith brought up the question of maternity insurance. They had found out that baptisms were falling off because there were no babies. So instead of calling their association a maternity club, they called it "The Debut Club." Fifty dollars outright was given as a gift to couples who had had a baby. This was taken out of parish funds. One-half of the proceeds of the bingo parties were used for this.

The young couples could repay if they wished but they were not pressed.

During these days when funds are easy and free, the club was not operating but was putting its funds away for the hard times which would probably come.

Father Sullivan said that the vigil light money of the Jesuit downtown church was used by Father Mulry for charity. Part of the money was given to the Good Shepherd outright, part of it was given to poor parish priests, beyond this if it was found that any of the poor could not afford to go to the hospital, Father Mulry quietly took care of this. He would drop around to hospitals and find out who the poor people in the hospitals were, pay their bill and then simply say, 'If God is good to you, you can pay this back, or at least you can drop some money when you have it in the box for Saint Anthony's Bread.' They know that the money is being repaid because this collection box is full.

Father Lynch brought up the matter of Father Coomes' prayerbook for mothers.

Father Fichter in the same connection recalled the devotion to the nursing Madonna in the famous shrine in Saint Augustine, Florida.

Missions

Father Sullivan introduced the subject of mission work in the parishes.

Father Prange said that he had spent four and a half years himself on the Indian missions. Financing of the missions these days is a very difficult job. It is impossible for anyone to get anything from the Indian mission fund except through the Bishops. Extension tells the Indian missionaries that they do not fall under their definition of a mission station. The Marquette League only gives chapels. The Catholic institutions, colleges and high schools, through their apostolic committees of the Sodal-

ity and otherwise must send their contributions through the Propagation of the Faith. Consequently help for the Indian missions was a very pressing question. It was impossible for them to approach individual contributors without notifying the Catholic Indian Bureau.

Father Lannon said that he had spent eight years on the Indian missions. Father Killian seemed to be having notable success. He wished to correct Father Prange's comment by reminding them that the Propagation of the Faith simply lists the collections which pass through their office and funds may be distributed as contributors wish.

In 1938 there had been a fire at Saint Stephen's Mission and the Extension Society, the Marquette League, the Propagation of the Faith and the Negro and Indian Missions had all contributed generously.

He himself had gone to several Jesuit parishes and had collected considerable money. His personal appeals to individual people had brought good results.

Then he thought that the pastors themselves on some Sunday could tell the people that they were interested in a particular mission; then they could take up an extra collection and send it to that mission.

Father Prange said that in Seattle they could not take up a collection without the Bishop's permission, which was never given.

Father Herlihy said this is also true of Boston. Only two collections a year could be taken up there and these were automatic.

Father Weiser told of the Little Flower Missionary Club. It was made up of a group of office girls who each contributed five cents a week and got all kinds of people with whom they associated to give the same. They had raised \$112,000 in ten years time in one Jesuit church in Boston. They recalled that Father Wheeler of Holy Cross used to collect \$3,500 a year from his students.

Father Garrity said that in Chicago and in Cincinnati it was only necessary to send the check received to the Propagation of the Faith office which immediately returned it for the use we wish to make of it. As for the Catholic Student Mission Crusade it was anxious to have Jesuit schools belong, but this was not required. He felt that the blessing of God rested upon those parishes which were generous to the missions.

The fathers were reminded that they could get results if they asked the people to be generous, if they made special appeals for the poor boxes and brought in missionaries, including those of other

orders. Father Garrity had recently welcomed a Dominican priest for a talk in his parish.

Father Graham said that the Catholic Student Mission Crusade was extremely well organized in the Baltimore high schools. After school was completed the students joined the Veteran Unit and adopted a mission. He himself runs a study club for a Veteran Unit.

Father Sullivan said that in a single mission collection his parish had contributed twelve hundred dollars to a visiting missionary.

The Parish and Its Men

Father Sullivan recommended that special attention be given to the returning servicemen. He advised Jesuit pastors to study the Bishops' Program for the returning men and make it our own, and suggested their keeping in touch with the key men who can let us know what the Government is planning for the returning servicemen.

He believed that the priests would have to be ready to talk intelligently to the returning boys. The Government was ready to test and study its veterans and to supply them with what they needed; priests would have the authority to send young men whom they knew back to the proper government agencies. But we would have to know what these agencies were in order properly to direct the men.

Father Lynch said that the Holy Name was preparing to take care of returning servicemen. They were being advised to go to their parish priest who was supposed to direct them to the proper department of planned services. If they wanted to go ahead with their education, priests could be of great help in directing them.

A Catholic Lawyers' Guild was being organized in New York to assist in the direction of young men who need help in straightening out their legal difficulties.

Father Lord referred to Father Mulally's talk to the Parish Sodality Union directors which will appear later in the *ISO Bulletin*.

Father Herlihy wanted to know what the pastors were doing for the men now. If they are being taken care of now it will be easy to take care of them later.

Father Knoepfel told of "Service-News," 16,000 copies of which cost fifteen dollars, which were distributed free to the parishioners who sent them to their relatives and friends in the serv-

ice. The names of the men appeared in bold type. It had been difficult to get news from the men, despite the fact that this news was extremely interesting to the men.

Father Moore said that a similar journal was being issued in Detroit with pictures, news, letters from the men. These were placed in the back of the church and distributed by the people.

Father Sullivan said that the CYC had met in his parish and had decided to send every boy from Gesu a fruit cake and a letter for Christmas. The letters of thanks were most gratifying.

Father Knoepfel reminded them of the water-proof confessional card gotten out to facilitate hearing confessions in all languages. This could be secured at our Nativity Church, Second Avenue in New York.

Father Sullivan said that there had been a folder prepared by the Christian group for the soldier to carry. On it were the words that would be most comforting and helpful to a man of either faith before he died.

Father Lannon said that they had been asking the people to give all the news they could about their men in the service. This was published in the parish bulletin which was sent to the boys in the service.

Father O'Hara said that in the Northwest, the interest in the returning soldier was being taken as an excuse for an increased state control of education. He wondered if there was anything the priests were doing about this. Were they interested in getting educational help from the government?

Father Sullivan believed this was something to be handled by the JEA.

Father Gargan presented the resolutions and recommendations of the Resolution Committee which were seconded by Father Smith. They were passed unanimously by the assembled delegates. Father Sullivan hoped that this group would continue to act as the Parish Committee. He was chosen the Chairman of this Committee. The meeting adjourned.

Resolutions and Recommendations

The assembled Fathers express their gratitude to Superiors for the permission to hold and attend this meeting and to the ISO Central Office, Father Lord and Father Sullivan for their fine arrangements and hospitality.

The Fathers feel that the sessions have had definite exploratory value and material benefit; so much so, in fact, that they are in favor of holding a similar meeting next year. Should this meeting be held, it is recommended that the program be so planned that individual subjects of interest to pastors be entrusted to some one man. Let him be prepared to present all the information he can gather, then discuss the topics in round-table fashion. To help in this it is resolved that a questionnaire be sent to each pastor listing the possible topics. Then from the answers a more specific and limited group of topics be prepared.

It is recommended that the Fathers acquaint themselves with and actively support the Bishops' plans for postwar activity.

It is recommended that the Fathers read the *ISO Bulletin*.

The Fathers advocate the full study of already existing parochial recreational facilities and the full use thereof.

Wish to go on record as heartily endorsing the fifteen points of the Parish Committee as resolved at the West Baden Conference with special emphasis on numbers 3, 5, 6, 9, 10, 12.

It is respectfully recommended that some way be considered by our Superiors of giving special training for prospective parish priests, e.g., methods, pastoral, etc.

We express our thanks for the stimulus given by first-hand meetings with labor officials. We wish to be committed definitely to the resolutions already passed with reference to labor problems and we strongly recommend more energetic steps along feasible lines.

Inasmuch as racial tension is very great, the Pastors would like to have this question discussed more thoroughly. This would result in Jesuit uniformity of opinion and principle.

Pastors should give more attention to the liturgical and devotional aspects of parish life traditionally sponsored by the Society.

These resolutions are of their nature more or less generic. We advocate that the more specific details involved be elaborated in the *ISO Bulletin* by way of future articles.

Registration

The Pastors' Conference, January 1945

George T. Andrews
St. Elizabeth of Hungary
Church
2721 Pine St.
St. Louis 3, Mo.

Elmer A. Barton
Holy Family Church
1080 W. Roosevelt Rd.
Chicago 8, Ill.

H. F. Brucker
St. Mary's Church
219 Page St.
Toledo 10, Ohio

Richard A. Cahill
Gesu Church
1131 W. Wisconsin Ave.
Milwaukee 3, Wis.

Wm. B. Cetnar
St. Joseph's Mission
1413 West 13th St.
Chicago 8, Ill.

Edward Dowling
The Queen's Work
3742 W. Pine Blvd.
St. Louis 8, Mo.

Stephen M. Driscoll
Gesu Church
2099 Parkside Blvd.
Toledo 7, Ohio

J. Druhan
St. John Berchmans Church
923 Jordan St.
Shreveport 15, La.

James V. Fallon
St. Ferdinand Church
Florissant, Mo.

Jos. H. Fichter
Holy Name Church
6363 St. Charles Ave.
New Orleans 15, La.

G. A. Fitzgibbons
St. Robert Bellarmine Church
Cincinnati 7, Ohio

Edward F. Garesché
Catholic Medical Mission
Board, Inc.
10 West 17th St.
New York 11, N. Y.

Neil Gargan
St. Aloysius Church
19 Eye St. N. W.
Washington 1, D. C.

J. A. Garrity
St. Francis Xavier Church
7th and Sycamore Sts.
Cincinnati 2, Ohio

A. J. Garvy
Holy Family Church
1413 W. 13th St.
Chicago 8, Ill.

Harold A. Gaudin
St. Joseph Church
814 Poplar St.
Macon, Ga.

J. B. Gerst
St. Francis Xavier Church
5226 Troost Ave.
Kansas City 4, Mo.

W. J. Grace
Gesu Church
1131 W. Wisconsin Ave.
Milwaukee 3, Wis.

Kenneth L. Graham
St. Ignatius Church
Calvert and Madison Aves.
Baltimore 2, Md.

J. F. Henry
Holy Family Church
1080 W. Roosevelt Rd.
Chicago 8, Ill.

Thomas M. Herlihy
St. Ignatius Church
Chestnut Hill 67, Mass.

Robert A. Hewitt
Immaculate Conception Church
761 Harrison
Boston 18, Mass.

Gerard F. Knoepfel
St. Francis Xavier Church
30 West 16th St.
New York, N. Y.

Jos. T. Lannon
St. Ignatius Church
6559 Glenwood Ave.
Chicago 26, Ill.

Warren C. Lilly
St. Mary's Church
3023 Carroll Ave.
Cleveland 13, Ohio

Daniel A. Lord
ISO
3742 W. Pine Blvd.
St. Louis 8, Mo.

Denis F. Lynch
St. Ignatius Loyola Church
980 Park Ave.
New York 28, N. Y.

J. H. McAtee
Sacred Heart Church
Florida and Madison, Box 1524
Tampa 1, Florida

J. J. McCarthy
St. Joseph Church
808 Springhill Ave.
Mobile 16, Ala.

John P. McHugh
3889 Hueco
El Paso, Texas

Joseph P. McMahon
St. Francis Xavier Church
Grand and Lindell Blvds.
St. Louis 8, Mo.

H. J. McNulty
St. Ignatius Church
1150 Carroll St.
Brooklyn 25, N. Y.

T. J. Moore
Gesu Church
17138 Quincy Ave.
Detroit 21, Mich.

Joseph R. Moylan
St. Benedict Church
2423 Grant St.
Omaha 10, Neb.

Edward J. Morgan
St. Ignatius Loyola Church
2309 Gaylord St.
Denver 5, Colo.

Charles J. Murray
Mt. Carmel Church
421 Clark St.
Pueblo, Colo.

Stephen L. J. O'Beirne
Apostle of Prayer
501 E. Fordham Rd.
New York 58, N. Y.

Joseph W. Nolan
St. Michael's Church
651 Washington St.
Buffalo 3, N. Y.

John Odou
The Queen's Work
3742 W. Pine Blvd.
St. Louis 8, Mo.

John J. O'Hara
St. Mary's Church
310 S. E. 8th St.
Pendleton, Oregon

John T. Prange
St. Aloysius Church
613 E. Mission Ave.
Spokane 13, Washington

B. J. Rodman
Gesu Church
2450 Miramar Blvd.
Cleveland 18, Ohio

Alfred M. Rudtke
St. Ann Parish
371 Watson St.
Buffalo 12, N. Y.

Martin A. Schiltz
Sacred Heart Church
2760 Larimer St.
Denver 5, Colo.

John P. Smith
Gesu Church
18th and Thompson St.
Philadelphia 21, Pa.

F. D. Sullivan
Gesu Church
Box 369
Miami 3, Fla.

John Peter Sullivan
Cathedral
Kingston, Jamaica, B. W. I.

Edward A. Timmons
SS. Peter and Paul Church
629 E. Jefferson Ave.
Detroit 26, Mich.

Joseph M. Walsh
St. Joseph's Church
3889 Hueco St.
El Paso, Texas

Francis X. Weiser
Holy Trinity Church
140 Shawmut
Boston 18, Mass.

Edward J. Whalen
St. Mary's Boston
45 Cooper St.
Boston 13, Mass.

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