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Peace...the Promise of Fatima

THE round of conferences staged by the Big Three and their staffs and advisers has produced a new vocabulary of place names. Casablanca, Teheran, Moscow, Dumbarton Oaks, recently Yalta and now San Francisco, have become household terms with sinister potentialities, all of them. We are skeptical and keep asking, "can anything good come from... Yalta?"

There is one place name that has not sufficiently fired the Catholic imagination and warmed the Catholic heart with confidence and enthusiasm. Fatima, the miracle town of Portugal, ought to be a magic word with us with prior ranking in importance and promise over all the geographical vocabulary this war has produced.

PLEDGE

At Fatima, too, a conference was held, more than a quarter century ago, over which the Queen of the Rosary presided. The assembly was of her choice, just three ignorant children shepherding their flocks, with nothing but their simple faith and innocence to recommend them. There too the peace of the world was discussed, and ways and means pointed out to secure it. Power was displayed that dwarfs our puny man-made engines of destruction: lightning to order from a clear sky, and a real sun dance, witnessed by seventy thousand spectators, such as the world had never seen before. Promises and pledges were made of a most far-reaching character: "My Immaculate Heart shall triumph and a period of peace shall be granted to the world." Apparently there were also a few secret commitments, of a spiritual nature, but otherwise the negotiations were carried on in broad daylight, and the words spoken are on record. They are tremendous words not yet seriously appreciated by the Catholic public: "If my requests are heeded... my Immacu-

late Heart will triumph... Russia will be converted, and an era of peace will be granted to humanity."

CONSECRATION

The Holy Father has taken this conference, or series of conferences, seriously. In 1942, in response to Mary's definite request, he consecrated the whole world to her Immaculate Heart—not merely his Catholic children, members of the Mystical Body, but the entire world as well. Again, at the close of the Encyclical *Mystici Corporis*, he refers pointedly to his trusting consecration of all men to the Immaculate Heart, and prays "that now at last the Church and all mankind may enjoy more peaceful days." Evidently the Pope does not consider his memorable act to have been a mere gesture. He regards it as a hopeful transaction towards securing a lasting peace. But this universal consecration vicariously made by the Supreme Pontiff is threatened with sterility unless it reaches the masses of the faithful. Through whom shall it reach them effectively if not through us priests? We cannot afford to remain indifferent.

TRIUMPH

At Fatima our Blessed Mother has gone out of her way, so to speak, to vouchsafe information on the present situation of priceless value. Her program there divulged provides us with a secret weapon of incalculable efficiency. This has been a war of secret weapons, and we have ours that has lain unused for all too long. What that weapon is we all know; the Fatima plan has been written up splendidly within the past few months. In it the Queen of Heaven requests intensification of two ancient devotions, that to her Immaculate Heart, and to the Rosary, emphasizing in the latter the element of contemplation of the fifteen mysteries. This simple medi-

tation is after all the most obvious introduction into the sanctuary of her Heart, and hence we need not be surprised that the two devotions are woven into a common scheme. Besides, the Rosary has through the ages been a weapon of attack that has never failed. Mary's Heart is not only the seat of love and compassion, but it is the valiant Heart of the new Judith who has been victorious in many a battle against violence, injustice and error. The Church still hails her as the slayer of all heresies. Why should her intervention prove unequal to the present crisis?

A DEVOTION FOR ISO

Another militant practice was outlined at Fatima, that of the five first Saturdays, a devotion of reparation to Mary for all the outrages and insults offered to her and her divine Son. No one will question the timeliness of such reparation in the present moral and physical turmoil. The munificent promise of assistance at the hour of death attached to the five Saturdays is an echo of the Grand Promise of the nine First Fridays. Who should be more alert to the inseparable union of the two Hearts than the members of the ISO? Which may lead to a suggestion. At both conventions at West Baden, in 1943 and 1944, the solemn act of consecration to the Sacred Heart of Jesus provided an enthusiastic close for the meetings of the ISO. At any subsequent gathering would it not be an unpardonable oversight not to bring to a focus in our group the vicarious consecration to the Immaculate Heart of Mary already made for us by the Holy Father? The ISO, in its individual members, might well, it appears, more vigorously implement the plan of Fatima to secure its rich promises. Our Lady has said, "If my requests are heeded..." We wish to heed them and to act upon them.

A. C. Kemper, S.J.

THE SOCIAL SECURITY ACT

By A. H. Scheller, S.J., Chairman,
ISO Committee on the Family

THE Social Security Act has become an important factor in American social and economic life. It is likely to increase in importance as amendments are made to the Act and a greater number of people benefit by its provisions. At present many groups are urging Congress to extend the insurance programs to include agricultural and domestic workers, and the self-employed. Others are urging Congress to add a program of health and hospital insurance. This would obviously mean a great expansion of the existing insurance programs.

It might interest readers of the *ISO Bulletin* to know what the present Social Security Act provides and how it is likely to expand.

ECONOMIC FREEDOM

The Social Security Act became law in August, 1935. That was several years after the great depression when a variety of emergency measures were tried to meet the problems of a collapsed economy. It soon became evident that emergency measures were not sufficient; that the solution of social and economic problems demanded permanent plans and programs. Each succeeding depression was more severe, more of a threat to the well-being of our national life. Studies made it clear that beneath the veneer of wealth were poverty and suffering quite unbecoming to a democratic nation.

Furthermore, people had become more socially conscious by 1935. The hungry and the underprivileged were growing more unwilling to be kept in a position of virtual subservience to despotic economic power. The Social Security Act was passed because the American people wanted it. They wanted it from sheer necessity. It is good social legislation, subject to much criticism, but generally recognized as of great value.

BISHOPS' ENDORSEMENT

In 1939 the American Bishops stated that "the social insurance provided in the Social Security Act is by no means perfect; to say nothing of other defects it fails to provide for worker's insurance against sickness." The National Conference of Catholic Charities, the Bishops' organization for social charity, endorses the Social Security Act, particularly those measures that provide benefits based on right, the insurance programs. In an address given in St. Louis in June 1944, Father William A. O'Connor, President of the National Conference of Catholic Charities, said, "The Catholic Charities endorses and

supports the extension of benefits based on rights. We believe this is in accordance with the American way of life; that a wage-earner protect himself and his dependents against the hazards of life by contributing to a governmental insurance system. His contributions and the contributions of the employer represent savings to provide a continuance of income in periods of non-production. The benefits he receives as his right involve no governmental interference in his personal or family life. They should save him from ever becoming dependent upon his government. They are in harmony with his personal dignity and his personal liberty."

THREEFOLD PROGRAM

The Social Security Act includes programs of three kinds. There are programs of assistance, of insurance, and of service. A program of assistance is one in which direct financial help is given to an individual on the basis of need. Three Titles of the Social Security Act make provision for such benefits.

First of all, Title I, Old-Age Assistance, grants any person, sixty-five years of age or over, benefits up to \$40 per month on the basis of need.

Title IV, the program of Aid to Dependent Children, makes available financial help of \$18 for the first child in a family and \$12 for each succeeding child in need. The dependent child must be living with one of its parents or with a near relative. The program of Aid to Dependent Children is a carryover of an earlier program of Mothers' Pensions. It aims to keep the child in its own home with its parent or parents or some near relative.

The third program of assistance, Title X, is Aid to the Blind. These benefits are also given on the basis of need. They may be as much as \$40 per month for each needy blind person regardless of age. One could not, however, receive aid to the blind and old-age assistance benefits at one and the same time.

STATE AND FEDERAL COOPERATION

The programs of assistance in the Social Security Act are administered by the individual states. In the State of Missouri, for example, the State Social Security Commission has responsibility for the administration assistance to old-age clients, and to dependent children. Missouri, unlike most states, has no program of aid to the blind under the Social Security Act. The Federal government has a share in the state programs of assistance. To begin with, it provides one-half of the total costs. Of the \$40 given to a needy aged person, \$20 comes from the Federal government; of the \$18 given to the needy child, \$9 comes from the Federal government. The Federal agency, known as the Social

Security Board, supervises and directs the establishment of state plans of assistance under the Social Security Act. It continues to advise and urge individual states to improve their plans, to enlarge the benefits granted to individuals in need.

BENEFICIARIES

At the present time there are more than 2,000,000 needy aged persons in the United States receiving financial help under provisions of the Social Security Act. More than 636,000 children are benefiting by the program of Aid to Dependent Children. About 72,000 blind persons in need are receiving benefits. It is important to note that only three categories of financial assistance are granted by the Social Security Act. There are no provisions for general relief. The poor and elderly person, for example, who is sixty years of age would not be eligible to receive benefits from the program of Old-Age Assistance. State provisions of general relief must take care of those classes of the poor not included in the Social Security Act. There are efforts at the present time to bring general relief into the Social Security Act. This would enable the various States to make larger grants to the needy of every group, since part of the costs in that event would be shared by the Federal government. Some of the very poor states, as Mississippi, Arkansas and Alabama, find it very difficult to make even minimum appropriations for the care of those in need.

SOCIAL INSURANCE

Old-Age Assistance, Aid to Dependent Children and Aid to the Blind are granted to individuals on the basis of need. There are two programs in the Social Security Act with benefits based on rights. They are programs of social insurance. The first of these, and by far the most extensive program of the Social Security Act, is the program of Old-Age and Survivors' Insurance. This is Title II. Monthly benefits are payable to an individual who has reached the age of sixty-five years and who has contributed together with his employer toward the social insurance plan. Both the employer and the employee contribute one per cent of the employee's salary. If the employee is earning \$100 per month, \$1 is deducted as income tax for the program of Old Age and Survivors' Insurance. The employer pays an excise tax of one dollar for his employee. When the employee becomes sixty-five, he is entitled to benefits based on rights. He has insured himself. Furthermore, in the event of death before sixty-five, his dependents, his wife, his widow, his children, even his parents may receive benefits based on his insurance.

Not all employees are included in the program of Old-Age and Survivors' Insurance. Domestic workers, the self-employed, and agricultural workers are the three large groups whose inclusion in the social insurance program seems desirable. These groups are asking in many instances to be permitted to enter into this plan of social insurance. The principal reason for their exclusion at the present time is the difficulty of administration. It is hard to estimate the earnings of a farmer, to keep adequate wage records of the self-employed and domestic workers. Yet often these are persons who lack economic security in their old age.

UNEMPLOYMENT COMPENSATION

The second program of insurance in the Social Security Act is that of Unemployment Compensation. It was apparent that some attempt would be made when the Social Security Act was proposed to meet the problems of the unemployed. Unemployment is one of the major hazards for a large mass of people who are totally dependent on day-to-day earnings for their livelihood. Not only the worker but often a wife and a family of children are seriously affected by unemployment. Title III, Unemployment Compensation, is a program of social insurance as is Title II. In this instance, however, the insurance is built up by payments made by the employer alone. He pays an excise tax up to three per cent of his employee's wages. This money is put into a trust fund so that benefits can be paid to the employee in time of unemployment. Unemployment Compensation plans differ from state to state in many details. Some states are more generous in the benefits granted to the unemployed and continue to pay benefits over a longer period of unemployment. The average benefit is approximately \$15 per week for a maximum of sixteen weeks a year. During times of unemployment the individual is informed of employment opportunities and he is expected to accept suitable employment when it is available.

Unemployment Compensation has proven its worth in the short time of its existence. Administrative problems are among the more serious ones for this program. This was to be expected since the states are permitted to set up their own plans though the Federal government sanctions and approves the individual plans. Some of the state plans are far better than others. Many believe that a Federal system of unemployment compensation would be more effective.

The program of Old-Age and Survivors' Insurance, Title II, is entirely

a Federal program. No one questions the efficiency with which it is administered. But there are more complexities about unemployment than about old age. Hence it may be beneficial that the various states try a number of different plans for Unemployment Compensation. From this experience one good and acceptable plan may be developed in time.

We stated above that the program of Old-Age and Survivors' Insurance is the most extensive of the programs of the Social Security Act: More than 72,000,000 American people have Social Security cards or account numbers. About 40,000,000 wage-earners are included in the program of Unemployment Compensation. Fewer wage-earners are covered by Title III, Unemployment Compensation, than by Title II, Old-Age and Survivors' Insurance, since the Federal Social Security Act does not require state plans to include the employees of businesses or industries where less than eight employees are working. But even one employee must be included in Old-Age and Survivors' Insurance. One cannot doubt the influence of so extensive a coverage on the social and economic life of the country.

HEALTH SERVICES

Lastly, in addition to the three assistance and two insurance programs of the Social Security Act, there are several programs of service. They do not involve payments of cash benefits to the individual either on the basis of right or of need. But they provide facilities for care in certain circumstances. One of the best and most effective of these is the program of Maternal and Child Health. Provisions are made in Title V, Part I, of the Social Security Act to enable the various states to set up or to improve health services for mothers and children, especially in the rural areas. This program has been remarkably successful. It is well known that the birth-rate is higher in rural than in urban areas. But here where hospital and medical care are most needed, they are least available. The program of Maternal and Child Health has been in operation for less than ten years; yet it has helped to reduce maternal deaths from 58 per 10,000 mothers in 1935 to 25 per 10,000 mothers in 1942. The infant mortality rate has been reduced from 56 of every 1,000 children born in 1935 to approximately 40 per 1,000 in 1942.

An excellent program of service for the location of and medical care for crippled children is included in the Social Security Act. Part II of Title V, makes such provisions. A child from rural

Missouri, for example, can be brought to certain designated hospitals (Firmin Desloge Hospital in St. Louis is one of them) and there receive expert care and hospitalization at no cost to the individual family. This program as the program of Maternal and Child Health extends its services especially to rural areas of the country. When an existing agency is used as the Firmin Desloge Hospital compensation is made by the State Department of Service for Crippled Children. The Federal Agency administering this program is the Children's Bureau.

WORTH ITS COST

There are other programs of service in the Social Security Act after the pattern of the two described above. Among these are Child Welfare Services, Vocational Rehabilitation and Public Health Services. The individual states are assisted by grants from the Federal government for the establishment of or for the improvement of existing facilities for special services. The purpose is obviously to stimulate as well as to assist states to develop resources especially in the field of medical and health care. These are costly services both for the individual and for the state. But no one doubts their value and necessity.

EXPANDING PROGRAM

There are many proposals for the expansion of the Social Security Act. Most of them would amend the social insurance plans. We have already mentioned the efforts to include a larger group of workers in the program of Old-Age and Survivors' Insurance. Furthermore, it seems likely that health and disability insurance will be added. These are the most extensive proposals. There is also the proposal to add general relief to the assistance programs of the Social Security Act. Some even propose to remove the plan of categorical relief and have one single program of assistance for every and all persons in need. This would certainly obviate many administrative problems. But lobbyists are more effective in persuading the law-makers when they plead for assistance in such categories as the dependent child, the needy old man and woman, the poor blind man. It is safe to say that the Social Security Act will expand slowly but surely. The American people have found its value and want the protection and the help that social legislation of this kind provides. Since it is important that proper direction be given to its expansion it should likewise be of concern to know what it provides and how it operates.

Essays on the Common Good

I. The Bishops' Program

By Wilfrid Parsons, S.J., Chairman, ISO Committee on Political Science

IN FEBRUARY, 1919 the National Catholic War Council (as it then was) issued a program of postwar social reconstruction, which quickly became known as the "Bishops' Program." Twenty years later, in April, 1939, a new edition of this program was printed, with a foreword by Archbishop Mooney, Chairman of the Administrative Board of the National Catholic Welfare Conference. In this foreword Archbishop Mooney listed the eleven chief proposals which the Bishops' Program had contained, and pointed out that ten of them had since been enacted wholly or partially into legislation.

Hence this social program of twenty-six years ago has more than an historical interest. It has, in fact, a two-fold importance: it represents at least the semi-official social policy of the Church in this country, though superseded in this respect and developed by *The Church and Social Order*, issued by the Bishops of the N.C.W.C. in February, 1940; and it is a useful yardstick with which to consider current welfare legislation. It was also a remarkable forerunner of *Quadragesimo Anno* and *Divini Redemptoris*, which came out years later.

Here are, briefly, the eleven proposals made by the Bishops:

1. **Minimum wage legislation** (enacted in the Fair Labor Standards Act, and administered by the Wage and Hour Division of the Department of Labor).
2. **Insurance against unemployment, sickness, disability and old age** (all of these are in the Social Security Act, except health insurance).
3. **A minimum age for child labor** (the Fair Labor Standards Act controls this for inter-state industries).
4. **Legal enforcement of the right of labor to organize** (the National Labor Relations Act—the "Wagner Act"—put this into effect).
5. **Continuation of the then War Labor Board** (the National Labor Relations Board, and our present War Labor Board).
6. **A national employment service** (the U. S. Employment Service).
7. **Public housing for workers** (Federal Housing Administration, U. S. Housing Authority, both now merged in National Housing Agency).
8. **Long-term policy of high wages for workers** (put into practice but now

temporarily halted by the Little Steel Formula).

9. **Regulation of public utilities, progressive taxes on inheritance and income, excess-profit taxes** (all realized by amendments to existing laws).

10. **Participation of labor in management and ownership** (not realized in 1939, but now partially in the labor-management committees in the war industries).

11. **Control of monopolies**, even by government competition (Amendments to Federal Trade Commission Act; TVA an example of the latter).

Two other measures which the Bishops would undoubtedly have proposed were the withdrawal of monetary gold from private control, and regulation of stock exchanges and of the issuance of securities, but the great evils in those fields were not so apparent then as after the crash of 1929. Archbishop Mooney points out also that the Bishops in 1919 presented no such fundamental scheme for the reorganization of industrial society as Pius XI did in 1931, because, as they said, "no important group or section of the American people is ready to consider a program of this magnitude." Nowadays, of course, practically everybody is ready with some program or other that would give us a new society.

It is also interesting to see the fundamental political principle on which the Bishops in 1919 based their proposals, because not only in their practical proposals but here also they were forerunners of Pius XI. This is the principle that government has the duty of regulating the activities of industry, commerce, business for the common good. Pius XI told us that Leo XIII had already seen the bankruptcy of economic liberalism "which had long prevented effective intervention by government." (Q.A. n. 27) He reminded us on his own that "the public authority, can determine, for the requirements of the common good, what is permitted and what is not permitted to owners in the use of their property," (Q.A. n. 49) and property in the context means mainly productive property. He went further than Leo. He reminded us that the latter had already taught that "government must not be thought to be a mere guardian of law and good order" (Q.A. n. 25), and he listed as fields in which government has intervened to good effect by social legislation "the pro-

tection of life, health, strength, family, homes, workshops, wages and labor hazards, and everything that pertains to the condition of wage workers, with special concern for women and children." (Q.A. n. 28)

At the time the Bishops issued their program, Pius XI had not yet elaborated the grandiose scheme of transforming our individualistic, capitalistic society into an organic, corporative one, as he called it in *Divini Redemptoris* (nn. 53, 54), a large part of which is an essential commentary on *Quadragesimo Anno*. In this new society, when it comes into being, the role of government would be greatly lessened, for then many aspects of the common good could be provided for by the subsidiary groupings. But even then, of course, government could not abdicate the end for which it exists, to provide actively for the common good, or, as Pius XI said, "to control, aid and direct the private and individual activities of national life so that they converge harmoniously towards the common good" (D.R. n. 59); or, more particularly, "to bring private ownership into harmony with the needs of the common good." (Q.A. n. 49)

It is this fundamental concept of the common good as the primary aim which the state and its government must pursue, for which alone they exist, in fact, that underlies the program which the Bishops gave us in 1919, and also the succeeding great Encyclicals of Pius XI. Since the time of Aristotle, and running through St. Augustine and all the medieval writers to St. Thomas, and later to Bellarmine and Suarez, the idea that the end of the state and the function of its government is to look after the common good is fundamental.

Most of these writers pointed out that legislation for some particular underprivileged class is necessary for the common good, as a restoration of the social and economic balance. It remained for Leo XIII, however, to point to our modern world that this underprivileged class in an economic society is always the poor, or, to use the Marxist jargon, the proletariat. Leo XIII explicitly said that the principal object of welfare legislation is the relief and protection of workers in our society, for only when all classes have their proportionate share of the goods of the earth can the common good be said to be achieved. It was this idea, adopted from Leo, that the

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M-DAY IN MISSOURI PROVINCE HIGH SCHOOLS

Campion, Regis, Creighton and Rockhurst Act on ISO Suggestion

A suggestion made in connection with the ISO meet at West Baden last June has since borne fruit in several of the high schools of the Missouri Province. It was urged by Father Lord that our own schools be given the opportunity to hold a Day of Motivation on the Mass, such as Father Gerald Ellard has frequently conducted for other institutions. Just coincident with this the Principals of the Missouri Province requested that a Day of Recollection, in addition to the student-retreat, be tried in the schools. Father Mallon saw the two suggestions as mutually answering each other, and himself asked why the Day of Recollection the principals wanted could not be the Day of Motivation on the Mass. Rev. Father Provincial endorsed the plan, as subject to local approbation, feasibility, etc. January to April was the period agreed for the attempt.

Campion (Prairie du Chien), Regis (Denver), Creighton (Omaha), and Rockhurst (Kansas City) were able to schedule what had been felicitously designated as M-Day by Father Faherty. St. Louis, which spreads its senior retreat over several week-ends, could not adjust an M-Day into its second semester.

M-Day consists of five school-wide conferences, given if possible in the auditorium, three in the forenoon, two after lunch-hour, on the general plan:

1. The Mass is the Blockbuster.
2. How to Load It, How to Explode It.
3. How Mass Ties In With Other Tasks.
4. Communicating With Fellow-Christians in Communion.
5. How to Get a-Plus for Mass Always.

Between the last two conferences time is taken for a short practice in unison recitation and responding.

M-Day reaches its climax in a model Dialog Mass the following morning, at which Father Ellard acts as the leader in conducting the congregational participation.

The immediate response to M-Day was extremely gratifying. Students felt that while little was said that they had not in some way known before, it had never been drawn out and presented in such concentrated fashion. They were loud in voicing endorsements as has been made clear by principals, student counsellors, teachers, prefects. The Day of Motivation gave Mass-worship a decided advance. Two requests have come from other Provinces for copies of the M-Day talks. These are not now in written form, but could perhaps be mimeographed to meet demand.

MISSION INSTITUTE

A FIVE weeks Institute on social work in the missions will be held at St. Louis University under the auspices of the ISS this summer from July 2nd to August 3rd. Father Leo Brown, director of the ISS, will be in charge. The students will be composed of missionaries who are to depart this year for the American Jesuit missions and also those interested in social work in the missions.

Both Father Brown and Father Bernard Dempsey will handle the economic side of the course. Father John P. Sullivan of Jamaica and Miss Mary Dooling of *The Queen's Work* staff, who just returned from British Honduras and Jamaica, will give courses in Credit Unions and Cooperatives.

"One of the greatest services you can render us in India is to promote the social training of young men destined for the missions," declared Very Rev. J. Moyersoen, superior of the thirteen hundred Jesuits in India, in a letter to the editor of *Jesuit Missions*.

This statement may be taken as characteristic of the importance social work is assuming in all of our missions. The Institute in social work in the missions is attempting to give our departing missionaries some of this training and to lay the foundations for a permanent course in social work in the missions which will lead to a Masters and Doctorate degrees. Father Wildermuth, new superior of the Patna missions, is sending home for further studies in Sociology, Father John Barrett. Father Barrett will make a tour of all the missions in India to determine their social needs and will return to the States in August to begin studies at the ISS.

Ever since the formation of the ISO the Mission Committee has been endeavoring to supply the missions with trained men in Sociology. This summer's Institute will be a beginning. The principal subject in the summer curriculum will be Cooperatives, since this work is showing great progress in some of our missions. There will, however, be lectures in the place that social work should occupy in our over-all mission program. These will be given by Father Edward Murphy, famous American Jesuit Missiologist. In addition to these lectures, there will also be several in British colonial policy. The chief result expected of the Institute will be to equip our out-going missionaries with a sufficient practical knowledge of the subjects treated to enable them to assist in the promotion of already existing social work in the missions or to institute social work in areas where it has not yet been established.

THE BISHOPS' PROGRAM—from Page 4

Bishops applied in the eleven proposals for welfare legislation which they made.

Other proposals made by the Bishops, not necessarily to be provided for by legislation, were group medicine, vocational training, and especially the development of the cooperatives. The principle they laid down for this latter was that "the majority must somehow become owners, at least in part, of the instruments of production." This, too, foreshadowed Pius XI's idea that our industrial policy should be partnership between owner and worker in management, profits, and ultimately in ownership. (Q.A. n. 65). The Bishops said: "It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage

system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the state," and in fact they looked on the cooperative system as the greatest bulwark in modern times against state-ism.

As Archbishop Mooney pointed out, there are many deficiencies in existing measures that must be corrected before the full program proposed by the Bishops is effected, since the concept of what constitutes the common good, as entertained by our legislators, falls short of our own, and so, many things still remain to be done. In the Bishops' program, we have one outline of something to which we can all aspire. In succeeding essays, I hope to present some others.

An Interview with Dr. Mordecai Johnson

President of Howard University

Questions Asked by Neil T. Carr, S.J., of Woodstock . . . Answered by Dr. Johnson

1. What did you mean when you said at West Baden that the Church has not succeeded with the Negro because it has operated too much on a motive of pity and benevolence?

Your Church appeals to (that is, contacts) people of two different levels, a high and a low. When you deal with the Negro, it is only on the low. You have been kind, given and done much for the colored, but you have not tried to build us up to the full stature of man. You know what a man should be. You have a tape measure which you set up against men to see whether they come up to your definition and ideal. But when you meet the Negro, you leave that measure in your back pocket. You don't bring it out.

The door of your heart swings only one way—out. But you never think of taking the Negro by the arm and leading him back into your heart and up the stairs to where your true soul dwells.

2. What is this higher level you refer to?

For example, the fields of education and responsibility. In Protestant Universities, with the possible exception of Princeton, Negroes are welcome and fully accepted. We find them in football, debating, journalism, and glee club. But when we look at Catholic Universities, the one most known to us because of its football team, we don't find Negroes. Can you blame us, then, for claiming it is no mere accident, but a policy?

And in the field of responsibility—where is your Negro priesthood? When last I investigated you had only nine priests! (Actual number—eighteen.)

3. What are those needs of the Negro's soul which you said we do not meet?

We live in an atmosphere of discussion about an idea—democracy. Naturally we aspire to it, but we know it is beyond our grasp. Consequently we feel dejected, outcast, lonely. We need someone to lead us away from our liness.

The Roman Catholic Church is the one great spiritual organization that can help us. With her clear ideas on the nature and the rights of man, his destiny and

the means to obtain it, she alone *knows*—and I emphasize *knows*, has certain knowledge—that the Negro's condition is artificial, unjust, and wrong. When the Negro thinks of the Catholic Church, he thinks of the Catholic countries the world over—as in Central and South America—where discrimination is unheard of and color is only skin deep. He knows that that is the work of the Church. But in the United States you work within a sphere where discrimination segregation, and the entire unjust set-up is taken for granted, and you are not concerned with remedying it. There is no place in the world where the Catholic Church is as compromising as it is in America. You conform to the spirit of the world instead of dominating it.

4. Suppose the Catholic Church were to come out in the morning for full equality for the Negro, what then?

First of all, the Catholic Church *could* come out in the morning for full equality for the Negro. Its principles and doctrine urge that it should. Secondly, the Catholic Church *won't* come out in the morning for full equality for the Negro, because besides being the wisest of churches, you are also the most politic. But thirdly, if the Catholic Church *did* come out in the morning for full equality for the Negro, it would take a moral initiative away from Protestantism which it could not gain back in a thousand years.

5. Is the Negro turning away from religion?

No. What is happening is this: we are moving from the town to the city, and with the city comes all the distractions which turn our thoughts from God. The Negro has a strong, personal affection for Jesus of Nazareth. He needs a holy leadership to keep that affection alive in the midst of the city's distractions.

We love the doctrine of the indwelling of the Holy Spirit. It preaches the unity and brotherhood of man, gives us the feeling of communion and togetherness. We miss that feeling in your liturgy. We like to express ourselves, to participate. I don't know whether your liturgy could make provision for active partici-

pation or not, but until it does, that is a count against you.

We were a slave people and our souls were depressed, shoved down to great depths. But with a simple hymn that carries a significant spiritual thought, we rebound from those depths to equivalent heights of joy. We are the most spontaneous singers in the world.

6. Is what you say applicable even to the Negro with a University training?

Education doesn't matter. We are looking now at a chain of human experience. As a people we have suffered. Every one of us feels that suffering and depression. In spite of any higher training that feeling abides, so basically our reactions are the same.

7. Then the Catholic Church must take a more militant stand in defense of the Negro?

Your situation reminds me somewhat of that of the store-front preacher whom I heard speak not long ago. As he is preaching to his little white flock, he sees the Negroes passing by his little church. "And my heart starts pounding up against the sides of my body until I want to run out, take them by the arm and say, 'Don't pass by, Brother. This is the place you're looking for!'" But when he looks at his people he sees that his hands are tied.

You have more power to help the Negro than any other organization in the country. We need leadership. You must stop compromising your principles, speak out and be heard.

That was the spirit of the early Christians. Do you remember how, when Caesar was passing down the road in his chariot, the Christians among the crowds refused to bend their knees? Caesar looked out over the people and saw these men standing erect here and there above the kneeling throng. They weren't blowing any bugles or putting any ads in the newspapers, but they soon had the attention of Caesar and his whole guard. "Brother," said a guard to one, "do you not know that Caesar is passing?" "Yes, I know," he replied. "And you do not bend the knee to him?" "No, I do not." "Why?" "Because there is a greater King than Caesar and I bend my knee to Him." Am I right?

THE RIGHTS OF THE NEGRO

By Edwin F. Healy, S. J.

I

SAMUEL JONES, a Catholic Negro boy, applies for admission into a Jesuit high school. Father Robert, the Principal, refuses to consider Samuel's application. "This school," he explains, "has never received Negroes. We would lose a large number of our white students, if I let you enter. The parents of the boys would bitterly object to the presence of Negroes in this school."

II

FATHER HENRY, pastor, notes with alarm that Susan Miller, the Negro maid of one of his parishioners, has come to his church for Sunday Mass. Father Henry quietly informs Susan that she

must stay away from this church which is reserved for white people exclusively.

III

MR. HINES, the manager of a high class theater, will allow no Negroes to attend his performances. "It's a matter of good business to bar them," says Mr. Hines.

Questions:

1. What is to be said in general of the rights of Negroes?
2. May Samuel Jones be licitly excluded from this high school?
3. Did Father Henry violate Miss Miller's right?
4. Can Mr. Hines' policy be defended?

N.B. 1. A Latin version of this case is available to Prefects of Cases of Conscience.

2. A solution will be printed in a future number of the Bulletin.

Solution of the Cases of Conscience

COOPERATION IN SOCIAL WELFARE CLINICS

Listed in the *ISO Bulletin*,
February, 1945

1. Damian in virtue of his office as Public Health Commissioner should exercise all possible authority to eliminate the contraceptive measures taken by the doctors in the clinics under his supervision. He may not establish clinics for the sole purpose of contraceptive information, nor may he appoint doctors whose duties will be confined to this sole purpose. He should use his official position to promote the positively beneficial services which are provided in these clinics and endeavor to reduce the associated evils to a minimum.

Since he thoroughly detests the evils mentioned in the case and merely tolerates what he is unable to prevent, he cannot be held as morally responsible for these evils. His official acts are not acts of formal cooperation in the evil results which he foresees will take place; they are acts of merely material cooperation. Furthermore, there are proportionately grave reasons for Damian to continue the beneficial services of his office, while tolerating the evils mentioned, considering not only his own personal prestige and the good that he may accomplish as an individual, but also the common welfare which will be better served by the conscientious administration of a Catholic doctor.

Summarily, Damian promotes the morally good and beneficial services of the clinics and merely tolerates the contraceptive evils. His official acts are acts of merely material cooperation with these evils. Since there are sufficient

reasons to justify this material cooperation, Damian may without blame retain the office of Public Health Commissioner.

Consult: Davis, I page 351; *Periodica XXI* (1932) page 54*; and the general references.

2. In addition to her other daily duties Bertha is obliged to take her turn in attending to the patients who visit the Maternity Health Clinic for the purpose of obtaining practical instruction in methods of contraception. It is difficult to understand how Bertha can dissociate her own will from acting conjointly with the will to sin by contraceptive measures which has been expressed by these patients. For Bertha gives to them practical instruction and assistance in putting that sinful will into execution. These duties are so proximately connected with the sins of contraception that they seem to make Bertha a formal cooperator, at least implicitly, in these grave violations of the natural law. Therefore Bertha cannot in conscience continue to perform the duties which are described in the case. Consequently, if the alternative to performing these duties is to relinquish her lucrative position in the Maternity Health Clinic, Bertha is obliged to relinquish it.

Consult the same references as in No. 1.

3. The circumstances indicate that Petronius has put himself into a dangerous occasion of being tempted at least to act against his conscience.

Two reasons are advanced by him in justification of his signing the promise. The first reason is his hope to evade an actual assignment to perform any action contrary to his conscience. This seems like a vain hope, since the hospital authorities demand the promise in writing

precisely to make assignments indiscriminately and without animosity on the part of the doctor assigned. However, if Petronius can make arrangements with the hospital superintendent to the effect that he will not actually be assigned to certain kinds of operations, then he cannot be accused on this score of acting against his conscience. Even if he sees that as a result of his arrangement other doctors will be assigned more frequently to perform these immoral duties, Petronius, in virtue of the special circumstances of his specialty, would have sufficient reason to permit these evil effects.

The second reason advanced by Petronius is his hope, in case of an actual assignment to perform an illicit operation, to find without difficulty among the non-Catholic doctors a substitute to take his place. Such a hope cannot extricate Petronius from his moral danger. For it is sinful to ask or induce another person to perform an action which is sinful in itself, even in the case where the other person would be committing merely a material sin. Therefore Petronius may not rely on this reason to justify his action in signing the aforesaid promise. It is important to distinguish the former reason advanced by Petronius from the latter or second reason. In the latter case Petronius is the direct and inducing cause of the sinful action performed by his substitute, whereas in the former case he is merely permitting another doctor to be assigned by the superintendent to the operation from which he has made arrangements to be excused.

Considering all the circumstances and dangers involved, to say nothing of the question of lying, we conclude that Petronius was not justified in signing the promise.

Consult: Lehmkuhl, I, n. 820 (ed. 12); Vermeersch, II n. 128 (ed. 3); Noldin, II n. 122; and the general references.

Daniel F. Creeden, S. J.

RELIGIOUS FREEDOM?

Non-Catholics have what they regard as a real complaint against us. They say we Catholics are completely inconsistent in the matter of religious freedom. When we are in the minority we are all in favor of it. When we are in the majority, we disregard it or repeal it.

Would it be possible for a number of Jesuits to give the answer that they would write to such a charge?

ISOccasions

THE NEW ENGLAND sectional meeting of the ISO took place at Holy Cross College January 28, 1945. **Father Joseph F. Sullivan** acted as chairman and **Father Joseph R. Maxwell** was the host of the occasion. Twenty-seven priests were present and nine scholastics.

A Steering Committee for the Province was made up of **Fathers John Ford**, chairman, **James L. Burke**, **Paul Facey**, and **William Drummond**.

A proposal for a Province organization of a general ISO Committee was approved. The membership would consist of all Jesuits who were interested in talking social questions and who manifested their interest by replying to a general invitation to join this committee.

The meetings would take place every six weeks from October to May. Each meeting was to center around one topic treated in its various aspects. Certain members would prepare to discuss this one topic and then the discussion would be open to the floor. The Steering Committee would choose the topic for discussion, the leaders of the discussion, the chairman of the meeting, and the place of the meeting.

A secretary would keep the members informed of meetings, subjects, speakers and leaders of the discussion. He was expected to obtain the outlines of the speeches and to keep a record of the meetings. The Steering Committee would appoint a chairman for each meeting. It would be his assignment to introduce the speakers and to handle the actual operation of the meeting.

During the course of the first meeting **Father R. F. X. Cahill** talked on "Mental Baggage of the AFL." **Father W. Lucey's** topic was "Labor and Politics." **Father T. Shortell** discussed "Improving Labor Unions."

Full minutes of the meeting were gotten out in mimeograph form, a document of about eleven single spaced pages. They may be of interest to some of the Jesuits from other Provinces who would like to see how such a conference was conducted.

Rev. Ferdinand A. Moeller is the oldest Jesuit in the United States. He is 92 years of age and has been a Sodalist for 73 years. He lives at Milford Novitiate.

The debating team of **St. Joseph's College Institute of Industrial Relations** won its two debates with the **Crown Heights** team of Brooklyn and the **Xavier** team of New York.

We note that the weekly notices of **Saint Ignatius Church**, New York, are published in a convenient folder that can easily be slipped into an inside pocket. This seems to be a slight variant on the announcement bulletins in our churches which are usually much larger and much less easy to handle.

The fact that *Alter Christus*, the bulletin of the American Section of the League of Sacerdotal Sanctity is published from the address of the Chicago Province Tertianship, the number of contributions by Jesuits, and the deep interest of **Father F. X. McMenemy** shows the Jesuit interest and influence that is expressed in this small but potent quarterly.

Brothers Joseph A. Henle and **George L. Winters** of **Saint Ignatius Church** on Park Avenue, New York, run a monthly newsletter for the sixty former altar boys now in the service. Beyond this, letters, literature, and packages, are sent to these former acolytes by the War Committee of the Confraternity on Christian Doctrine in the parish.

Father Joseph Cantillon of **Regis High School** was Chairman of the World-Mission Symposium put on in New York by eight members of the Society. The **Hunter College Playhouse** was rented for February 19th and 20th to introduce the New York Catholics to an intelligent viewpoint of foreign missions. **Fathers John O'Farrell**, **Edward Madaras**, **Edward Haggerty**, **John Sullivan**, **William Masterson**, **Joseph Cantillon**, **John O'Connor** and **Edward Murphy** made up the panel on "Missions in the Air Age."

The speakers handled such subjects as the indirect apostolate of the dispensaries, social justice forums and so on. They described the work of the Credit Unions and Cooperatives in Jamaica.

Twelve hundred attended, with a notable showing from the Park Avenue parishioners. As many remarked, "This Symposium should be sent on tour throughout the country."

Father Bernard Dempsey of **St. Louis University** was elected President of the Catholic Economic Association at their meeting in Chicago.

When **Archbishop Rummel** of **New Orleans** put over his much more than

successful financial campaign for the youth of his diocese, an extremely active part was taken by Jesuits. We note that the Jesuit downtown church had a quota of \$55,529, and that **Father Louis Mulry** in the name of the Jesuits immediately pledged the full amount. **Father Edward Cassidy** did a great deal of the actual work in the campaign as did other Jesuits. It is interesting to note that from the campaign, **Jesuit High School** is to receive a new Chapel and auditorium.

We noticed that **Father Neil Gargan** uses *St. Aloysius Church Bulletin* as a medium for a monthly personal letter to his parishioners. He writes in informal fashion of the events of the parish, the financial status, the problems of mothers and fathers, and the spiritual life of his people.

Along with the record of debt reduction, we note that the Bulletin presents a spiritual report of the parish — the number of Holy Communions distributed, the sick calls made, the number of baptisms, marriages, and funerals, and the number of boys and girls in the parochial school.

FATHER WILLIAM SMITH'S article on what constitutes a liberal in *Crown Heights Comment* for February 13 will be of very considerable interest to a lot of people who have been asking the same question. **Father Smith** is rightly troubled because apparently: "If I see the need of a greater opportunity for medical services for the underprivileged but refuse to join the CIO campaign for an unmodified passage of the **Wagner-Murray-Dingle Bill**, do I thereby become a champion of reaction? If after study I discover that fifty per cent of the Dies reports on Communist activity can be confirmed through other sources and therefore refuse to be swept along on a wave of persistent smearing, does this put me in the class of a poll-tax reactionary? Must I canonize **Henry Wallace** in order to avoid ex-communication from the sacred portals of the social temple? If I wish to promote sound trade unionism to the best of my limited ability and talents, but refuse to attempt to justify **Mr. Sidney Hillman's** policy of alliance with communists and political action, do I therefore repudiate the social encyclicals and lose somehow the orthodox Catholic viewpoint on labor problems? Or if I do support the AFL position that urges the exclusion of 'trade unions' in an international organization, does that make me a heretic to progressive trade unionism?"

Any Jesuit who is at all interested in current economic events and who hopes to see them expressed in terms that the layman can follow is missing a good bet if he fails to read *ISO Econ News*.

Father John C. Baker has been doing a grand editorial job on the News which is now in its second volume and number five. The mimeograph job is excellent and the material is just what a lot of you have been telling us you want.

Father Neil Boyton has three Boy Scout troops with a total of 150 Scouts at Regis and St. Ignatius in New York. Father Boyton is one of the seven New York representatives on the National Boy Scout Council. The Scout Master, Joseph F. Riordan, won the Silver Beaver, the highest Scout award, for twenty years' service. Troop 613 won the Borough President's award, the first troop so honored in greater New York.

The Xavier Free Publication Society for the blind continues to publish in Braille the best of Catholic literature and textbooks. These Braille transcriptions form a lending library servicing the blind throughout the country. The library was founded by the late Father Stadelmann and is now under the full-time direction of Father William S. F. Dolan. The annual circulation runs four thousand volumes.

Weekly dances for high schoolers are sponsored by the Gratiae Sodality under the guidance of Father Raymond M. O'Pray, at St. Ignatius Parish in New York. The CYO of the parish is represented by three girls' basketball teams and three boys' basketball teams. Every Sunday evening there is a young people's get-together under the direction of Father Denis F. Lynch for boys and girls of high school age.

Every Saturday afternoon the hall is opened for dancing and dramatics for the students of the parochial school.

Father Robert Saboia de Medeiros writes from Sao Paulo, Brazil, that the Jesuits there have just organized an Institute of Brazilian Studies as a new department of their Social Action program. After the war the Institute will offer courses to interested and promising young American students who would like to become acquainted with Brazilian life and culture. When work on the program has been completed the Institute will submit it to several American universities in order to obtain reciprocal credits.

The Miami Citizen has its leading article for February 15 headlined: "AFL Leaders Attend Church Conference in Chicago Recently Called by Rev. Fr. Sullivan."

The editor noted that he got his information directly from the Federation News, the official organ of the Federation of Labor.

Father John Laberty of St. Joseph's Parish in San Jose, California, is chairman of the Adult Probation Board of Santa Clara County and trustee of Agnew State Hospital.

Father James J. Shanahan, Chaplain, at LaJunta Air Field, finds the men in the service and their families deeply interested in the Faith and in moral problems. He gave a course on the Mass, then on the Sacraments, and now is following Father Healy's "Moral Guidance" and taking them through a course in the Commandments. The response was expressed spontaneously by the congregations who confessed that they badly needed and much wanted this type of instruction.

MR. STEPHEN EARLEY is given credit for the compilation of the following statistics:

There are 27,000 Jesuits in the world today teaching in 436 universities, colleges and high schools with a total enrollment of 150,000 students. They have 71 major seminaries with 10,000 students.

There are 3,900 Jesuit missionaries in charge of 15 colleges, 169 high schools, 67 normal schools, 95 industrial schools, 818 grammar schools, 155 orphanages, 15 leper colonies, 52 hospitals, and 75 seminaries for the native clergy.

They publish 1,112 magazines in 50 languages, approximately 1,000 books a year and 3,000 pamphlets.

There are 29 observatories run by Jesuit scientists.

Father Robert Gannon of Fordham was one of the fifteen college presidents who met with the Secretary of War, the Secretary of the Navy, the Undersecretary of State, General Marshall and Admiral King to discuss plans for a program of universal peace time military training.

"I'm a Citizen of the U. S. A.," a stirring patriotic song, has been written and composed by Father Ormand P. D'Haene of the University of Detroit. It is published by the Shelby Music Publishing Company in Detroit.

A PRAYER TO SAINT IGNATIUS for those in service has been brought out by the Jesuits of Saint Ignatius High School in Chicago. It is printed on an attractive card and is being sent widespread. This is the prayer:

O God, who knowest the frailty of human nature and the dangers of body and soul which confront our youth both while in camp and on the scenes of battle, we beg Thee through the intercession of the soldier saint, Ignatius of Loyola, whom Thou didst not only preserve from the allurements of evil but didst direct while recuperating from the wounds received in battle to lead a new army against the enemies of Thy Church, to safeguard all those engaged in the defense of their country from all dangers of body and to give them grace and courage to overcome the temptations which beset them, so that they may obtain not only victory through arms but also purity of soul, through Christ Our Lord. Amen.

The Cana Conferences, Father Edward Dowling's development of Father John Delaney's original project, have been gaining tremendous momentum. The secular parishes have taken a special interest in them and are developing them under the guidance of Father Dowling. Here is a movement that seems to progress with rapidity.

Father Charles F. Donovan of Boston College queried a group of Catholic readers—priests, sisters, and laymen—on what they regarded as the twenty books essential to a Catholic college reading course. He has now prepared that list which presents the greatest possible variety of taste and an amazing bibliography.

Some of the comments sent in by those consulted are interesting:

"I feel that all really good books are Catholic."

"The solution of the college reading problem is in grades one to five of the elementary school."

"If a large enough number and a persistent enough group of Catholic teachers would support the reading of even a half dozen books among college students think what a difference we could make in their minds and souls."

Father Donovan is looking for additional suggestions and comments.

Because he knows the history of almost all the needs and problems of his parishioners of the Jesuit Church in San Antonio, Father J. B. Carbajal is well known and deeply loved by his people.

Publishers' Galley

Book Reviews

BLACK BOY. By Richard Wright; introductory note by Dorothy Canfield Fisher. 228 pages. Harper & Bros., New York 16. \$2.50.

Richard Wright is the author of *Native Son*, which created quite a sensation as a novel and was a middling success when produced on Broadway by Orson Welles.

This is the autobiography of Richard Wright's first eighteen years, from consciousness as a child in the deep South to his migration to Chicago. One of the reviewers complains that it is written emotionally. It is a little difficult to understand how it could be written any other way. The youngster was evidently remarkably endowed and keenly sensitive. For years he knew the constant pang of semi-starvation. His sporadic education merely served to whet an insatiable interest in reading. He had a rebellious soul that refused to play the part set for the Negro of his environment, the part of the laughing, happy, thoughtless child who looked up gratefully to the white masters for any favor and who knew his place, created for him by others, and kept it.

He soon became aware of the volcanic hatred that erupted in the breasts of his Negro associates against the white men they deeply hated both as a class and as individuals. He experienced searing events like the lynching of his uncle because he had established a too successful haven for Negroes; the personal cruelty that drove him from jobs or tried to set him in murderous rivalry against his Negro associates.

The boy was brought up in the religious atmosphere of a Seventh Day Adventist, and quite naturally he rebelled at their fanatical attitude and their substitution of religious cruelty for the love of Christ.

Certainly the book is different. No one can claim that it is other than tough, hard, brutal reading. He spares none of the four-letter words that are becoming almost a cliché in modern writing.

The writer feels intensely, writes intensely, spares no feelings, surprisingly enough lashes out at Negroes with an intensity almost as great as that which he employs against the white aggressor.

I personally felt grateful for the opportunity of entering into a brilliant mind that had been shaped to its emotional character by elements which he only vaguely knew. I can hardly regard the writing as objective. But the expe-

riences were not likely to create the objective point of view.

Richard Wright handles literary material like a pugilist. He has the fighter's instinct. One could wish, however, that back of his understandable hatred of injustice and cruelty as he has known it, there was a constructive platform for his own life and for the future of both the whites and the blacks whom he sees locked in an apparently quite hopeless conflict.

SECURITY, FREEDOM, AND HAPPINESS is the title of the admirable book written by Father Andrew Gordon, S.J.

It was written especially for the English schools and for English working men's groups, which somewhat limits its usefulness here. But it covers such social questions as "The Social Question Itself," "Man and the Family," "The State and Lesser Associations," "The Totalitarian Solution," "The Science of Wealth," "National Reconstruction," "International Order." It presents the Pope's Peace Points, the Atlantic Charter, and a joint pastoral letter of England and Wales on a social minimum. Its bibliography is extraordinarily full and it is indexed.

We note especially the dedication "To the Christian Youth of the World."

Father Philip A. Carey, S.J., of the Xavier Labor School, 30 W. Sixteenth St., New York, N. Y., was good enough to secure 150 copies. If he sells them at fifty cents a copy he will just cover his expenses. Jesuit libraries should have a copy and we strongly recommend sending an order to Father Carey for one of the books.

HOPE FOR PEACE AT SAN FRANCISCO?—What Catholics should think of the world organization. By Robert Graham, William Lucey, and James Burke. America Press. 42 pages. 25c.

Every Jesuit who pretends to be even slightly well informed should read carefully this simple, clear, sane and entirely reasonable presentation of the hope for peace that lies ahead. We have no intention of reviewing the booklet beyond strongly recommending that every Jesuit get his own copy. The ISO has been sending out sample copies to all the houses and sincerely hopes the houses will respond by supporting precisely the type of booklet the Jesuits have claimed they want.

Daniel A. Lord, S.J.

NEGRO PRESS

In the Spring issue of *Opportunity*, a *Journal of Negro Life*, is an illuminative and suggestive article on "The Postwar Responsibility of the Negro Press." Indicative of the tone of the article and of many striking features in it is this Credo of the Negro Press:

"I shall be a Crusader . . .

"I shall be an Advocate . . .

"I shall be a Herald . . .

"I shall be a Mirror and a Record . . .

"I shall *crusade* for all things that are right and just, and I will, with equal fervor, expose and condemn all things that are unjust. I shall be a *crusader*, but I will not permit my fervor nor the righteousness of my cause to provoke abandonment of the cardinals of journalism, accuracy, fairness and objectivity.

"I shall be an *advocate* of the full practice of the principles implicit in 'Life, Liberty and Justice for All.' I shall be an *advocate* for these human and civil rights on behalf of those to whom they are denied, and I shall turn the pitiless light of publicity upon all men who would deny these rights to others. I shall *advocate* for my country, my state, my city and my race, but I ever shall be on guard that I will not forget the greatest good for the greatest number while seeking deserving benefits for those who are disadvantaged by denials of them.

"I shall be a *herald*, a bearer of good news, whenever I may, but of all news, whether it be good or bad, if its heralding is in the public interest, I shall herald these tidings, good and bad, in the faith that the people are free only if the truth is known by them. I shall *herald* these things that others would suppress out of bias or for any or all other reasons.

"I shall be a *mirror* and a *record*—a *mirror* of our existence as it is and a *record* of our strivings to better that lot. I cannot deny or overlook my people's vices and shortcomings. Neither will I permit their virtues and good attributes to be hidden or denied.

"I shall have integrity and I will not be bought. I shall be beholden to no man or class, because I am the voice of all my people.

"I knowingly will print nothing with malice nor permit the exploitation of my columns by self-seekers and narrow special interests.

"I shall mold public opinion in the interest of all things constructive. I shall seem impatient at times. I will be abused and misunderstood, but always I shall try to be right and ignore the abuse,

knowing that the wages of advocates and prophets ever have been, in the beginning, abuse and misunderstanding.

"I shall be a crusader, and an advocate, a mirror and a record, a herald and a spotlight, and I shall not falter.

"So help me God."

Humph! How's that for idealism—and by the Darker Brother. Keep him in his place. Maybe you could put it in your obituary section, with the usual addendum: "Other papers, even Catholic, please copy."

A. J. Garvy, S.J.

Considerable interest has been aroused by the fact that the *Chicago Defender*, the most powerful Negro newspaper, has added to its staff a white man for his full-time services.

MAGAZINES AND BULLETINS

Time in its reportorial account of the condition of women in the United States during war times turns out to be surprisingly optimistic. Correspondents from thirty United States cities reported:

"The results (of their investigations) are generally reassuring. American women by and large are OK. There has been no great moral collapse. There have been some infidelities—on all levels of society. But mostly they are the kind that end up in a police court, the tawdry cases of Victory Girls—many of whom seem to be married." The reporters find that women are lonely, but manage an exterior of cheerfulness. They eagerly wait for the men to come home. "With the unanimity that would startle old-time feminists they want to quit their jobs, settle down and have children. Three years of war, much of it spent in furnished rooms or with in-laws or in trailers or small hotels or at embarkment points, has put a lonely light around the little white cottage."

"The Coming War on Women" is an article by Willard Waller associate Professor of Sociology, Barnard College, appearing in *This Week* for February 18.

"When our soldiers get through fighting Germans and Japs, they will have to fight their own women... It is not a savage war but a very important one.

"During the war years, American women have forged steadily ahead in industry, politics and education, but the soldiers probably will put an end to all that when they return..."

"The battles in the coming war on

women will be three: the battle for jobs, the battle of the birthrate, and the battle of personal ascendancy. But may God help the men, the women, and the United States of America if the men lose. At least for the next generation, the patriarchal family must be restored and strengthened. Women must bear and rear children; husbands must support them."

Taking up first the battle of the jobs, he says that the talk about the 60,000,000 postwar jobs are more of a possibility than a probability, for at war peak there were only 54,000,000. Of these 18,460,000 were women. Many of these will have to be displaced.

Mr. Waller calls attention to the importance of teaching as a field for men. "The public schools could absorb at least 250,000 men. Other fields such as social work, would also be the better for a strong infusion of masculinity."

"Our nation must have more babies or become a second-rate power. By 1970, Russia may have 250,000,000 people; Japan, 100,000,000; India, 500,000,000; while the United States may have a rapidly aging population of about 160,000,000.

"We may have difficulty in keeping our position as a major power. Russia may have twice as many men of military age and twice as many women to propagate the next generation. Other nations encourage reproduction by every device that the ingenuity of lawmakers can invent. But our country, unable to face the facts of life, continues to give every advantage and preferment to the unmarried and the childless.

"If we are to have an adequate birthrate, we must hear less talk about women's rights and more about their duty to the race. The plain fact is, women do not produce children under the conditions of freedom and equality that existed in the United States since the last war."

He makes special mention of the educated and lists the hundred married women in "Who's Who" of whom 69 are childless and 31 have a total of 70 children. For proper proportion these women should have borne 300 children instead of 70.

William L. White's "Report on the Russians," caused a tremendous sensation when it appeared in the December, 1944 *Reader's Digest*. The Russian newspapers spit their usual fire and answered argument with rhetoric. In case you missed it, we suggest you reread the most significant passage.

"Why Russians Like Communism"

"Slowly I am beginning to understand this place and its people.

"Suppose you had been born and had spent all your life in a moderately well-run penitentiary, which kept you working hard, and provided a bunk to sleep in, three daily meals, and enough clothes to keep you warm.

"Suppose the walls were covered with posters explaining that freedom and justice could be found only within its walls; that outside there were only disorder, strikes, uncertainty, unemployment, and exploitation of workers, while this place was being run only for your benefit. Suppose it was explained that the warden and the guards were there largely to protect you from the malevolent outside world.

"Needless to say, if anyone tried to release you or menaced you with a parole, you would fight like a tiger.

"There is however, one marked difference between inmates of the Soviet Union and of the Kansas state penitentiary at Lansing, where I have often visited an old friend. Food and clothing in both places are about the same, maybe a little better in Lansing. But should my Kansas friend decide that his penitentiary was not well run, and express the hope that there might be a change of wardens, he would run no danger of being shot if he were overheard by a stool-pigeon."

Somewhat belatedly we call attention to the article by George Doherty, listed as "a life-long practicing Catholic," in Harper's for January. It is a discussion of Argentine nationalism under the title, "The Cross and the Sword."

Among the rather startling statements, not too directly connected with the political issue, are: "Religion was the consolation of Argentine women, but almost no men except priests lived the sacramental life of the Church. The vast majority of men were free thinkers, educated in public schools and universities without any religious instruction, and inclined to be anti-clerical... practicing Catholics are still, strictly speaking, a minority in Argentina. Proof of this is found in the unpublished result of a survey made in 1943 by the Archdiocese of Buenos Aires. It showed that only thirteen per cent of the three millions in the city go regularly to Mass, and only seven per cent more go occasionally. Sixty per cent are nominal Catholics who do not go to Mass; very few even 'die in the Church.' Outside Buenos Aires the percentage of practicing Catholics is probably even

lower. There is plenty of other evidence to support these findings. For example, an army chaplain reported that of the twelve hundred soldiers in an army camp only twenty-five received the Eucharist at least once during the Lenten and Easter seasons... Catholic Action of Argentina, organized by the hierarchy in 1932 to promote the reconversion of souls through lay activity, has tried to foster the technique of reaching each class through its own members, but so far with meager success. It still has very few working-class members, and in a low-cost housing project which it operates, only twenty per cent of the hundred or more tenant families were practicing Catholics in 1944."

So many straws in the wind have indicated that the press in general is becoming aware of the thoroughly undemocratic character of Russia in its obvious determination to control a larger section of the world than its supposed sphere of influence.

For instance, *Time*, writes, "The Russian Government temporarily 'respectable' was permanently revolutionary. Its appeal, reaching far beyond its war fronts and frontiers in theory, was one of the noblest in the history of human hope—nothing less than the freeing of mankind from want, fear and suffering. But to safeguard its purpose and focus its energies, it had organized one of the most resolute dictatorships the world had ever known, serviced by one of the most complex and efficient systems of secret police. In carrying its ideals abroad, it had developed a new tactic in power politics—the appeal to the foreign masses to organize, conspire and ultimately revolutionize against the dominant classes in their respective countries. The promise was that when the socialist organization of abundance was complete, the totalitarian state would dissolve of its own superfluosity in a new kind of classless democracy..."

"Hitherto Russian influence had operated most effectively in the backward regions of Europe and Asia but, as a result of World War Two, Russian influence was marched into political power in Italy and France, would soon close in on Austria and a large section of Germany. There was one way in which the Western nations, for whom even an economically secure life without political liberty was not worth living, could meet this challenge—by freeing themselves from want, fear, and suffering while re-

maining free...if they failed, Russia might some day celebrate other anniversaries."

Generalissimo Chiang Kai-shek presents in *New World News*, February, 1945, his philosophy of new world revolution during the course of which he writes:

"Between fifteen and twenty years ago there was a strong trend towards the stamping out of religion in China. I, at that time, was not a believer in the Christian faith. Because of popular opposition to the churches I also had doubts, but I studied the reasons animating the opposition, as well as the essentials of Christianity. My study brought me to the realization that Jesus was not only a Saviour of mankind but also a Leader of national, social and religious revolution. The revolutionary force which He gave to the world is not unlike that which inspired our Three People's Principles (Patriotism, Political Democracy and People's Livelihood—Ed.) This I made clear in my 1938 Easter message on the need of religious faith as against secular superstitions. Therefore today I hold that the followers of Christ should not only practice the love taught by the Master but also should make known His revolutionary spirit..."

"I call upon the Christians of our country—of all church groups, Protestant and Catholic—to pray for their country, to set an example of courage and sacrifice, to help awaken the national conscience, and ask His gracious guidance and protection, that He may deliver us as a nation and people and guide us soon into peace, and help us so to build as to make our revolution a success. Let us give and serve and sacrifice as never before for our soldiers fighting in our defense, for the refugees driven from their homes and for all who are suffering under enemy oppression..."

"Jesus said: 'You shall know the truth and the truth shall set you free.' Pray God that we may know the truth and have the strength to be faithful to it."

The Allied Youth, an eight-page journal published by the Allied Youth in the National Educational Association Building in Washington, D. C., is devoted entirely to the question of young people and alcohol. Though Protestant in character, it seems to avoid extremes and there is much material in it that may be of interest to those trying to guide youth towards a correct attitude regarding drink.

"Forgotten and Neglected Americans" is the title of Press Bulletin, Volume 32, Number 28, issued by the Central Bureau of the Central Verein, St. Louis. It should be of particular interest to Jesuits who have devoted so much of their energies to work among American Indians, because it is a plea for a decent regard for the rights of our American Indians.

The Report of the Select Committee, instructed by the House of Representatives to investigate Indian affairs and conditions in the United States, recently published, is quoted on the present unsatisfactory conditions of Indian life. Among the problems are the following:

1. Inadequate economic opportunities, aggravated in their severity by the inability of individual Indians to secure suitable farm land;
2. Inadequate educational opportunities, rising from the failure to provide training on levels high enough so that the Indian can go out and meet the problems of a white man's society successfully.
3. Inadequate guidance of adult Indians living on the reservation.
4. Inadequate laws or regulations within the Indian Bureau to give a final settlement to Indian claim cases, to provide satisfactory procedure through which Indians, capable of leading competent independent lives, may at their own volition be certified as full-fledged citizens to whom all the rights and responsibilities of citizenship would become available.

The Report goes on to stress the oversupply of bureaucratic red tape. It further states that the Indian claims of various degrees of legality, morality and merit which remain outstanding against the Government, aggregate many hundreds of millions of dollars. One consequence of the slow methods of adjusting these claims has been that it has held the Indian on the reservation "through fear that separation from the tribe might deprive him of his share of a settlement which he believes the Government may some day make."

The present rate of settlement and adjustment of these claims, the Report states, will continue to be a real road block on the path of Indian independence a hundred years from now.

Yet the Report also states that there are twenty-two thousand Indian men and women in the armed services.

POSTSCRIPT TO AN HISTORIC MEETING

By A. J. Garvy, S.J.

The recent ISO convention, in the Morrison Hotel, Chicago, of the Jesuit pastors of the United States was an historic event. The first, and probably the only, similar meeting was held more than 150 years ago, to form a corporation to hold the properties of the Society during its suppression until its expected restoration. Those first conventioners faced some dire problems, and bravely; this present group brought with them a vastly greater number of problems which have grown in the long interval and have become acute in these chaotic times. It was, of course, not possible to solve all these problems in the three days of the convention, but a good beginning was made by bringing them into the light and giving them a preliminary diagnosis. Now they can be studied, grouped, traced to their causes, and the proper solution sought.

Had there been no other result from the convention than the presentation and recognition of pastoral problems the time and expense involved would have been amply repaid. There were many others. The Morrison itself, a little city of seething activities, was a lesson in organization and efficiency. The meeting of so many Brethren, some for the first time, others after years of separation, was not only a great pleasure, but gave an inspiration from the earnestness and zeal of the discussions. It is notable that money as a factor in parochial objectives was not once obtruded. The session with the labor leaders was an outstanding event. Few, if any, of these men and women had the advantage of formal higher education, but they all spoke well, fluently, clearly, to the point.

The meeting hall was not much larger than our faculty recreation rooms, certainly not larger than a sixth or a tenth of our parish churches, yet not all of the Jesuit speakers could be readily understood. Some spoke too fast; others did not enunciate adequately; and it could not but be wondered how their congregations could hear and understand them and get their message. And ever memorable will be the kindness, courtesy, tact, thoroughness with which Fathers Lord and Sullivan organized and conducted the convention.

Among the many topics broached were two which call for the following suggestions:

1. The conscription of our young people for a year's military training. This may not be inevitable just now, but it is a movement pertinent to our present militaristic activities, and it is advocated and backed by a group who will not acknowledge failure. It will be propagandized until they break down resistance. The danger of this must not be overlooked. "Principiis obsta." Two readily obtained publications on the subject are: a) Congressional Digest—Pro and Con. This is a periodical of 32 pages, 9x12, published at 926 Jackson Place, Washington 6, D. C. The January number is entirely devoted to this conscription plan. It gives the constitutional background, the speeches pro and con by officials, senators, representatives, clergymen (including Father Farrell, S.J.) and other public speakers and writers. It is the most complete thing on the subject we have at present. The cost is 50c a copy, 25 at 35c, 50 at 25c, 100 at 20c.

It shows that several nations have already adopted the plan; that Argentina takes boys and girls from 12 years up; that Senator Johnson, in opposing the measure, mentions the boys and girls (p. 13).

Father John J. Hugo, in a special supplement to the *Catholic Worker*, Nov., 1944, has a very full discussion of "The Immorality of Conscription."

2. The other subject was the Negro Race Problem. This is our greatest domestic question, now universal, and it will not down until settled in justice and charity. Catholics, especially their clergy, should not ignore it. Recommended for information are: John G. Van Deusen's *The Black Man in White America*, published by the Associated Publishers, Washington, D. C. The author, a white man, professor of history in a Massachusetts college, is objective in his treatment. This edition of 1944 is a veritable encyclopedia on the subject, with a large bibliography and detailed index. The book is a more useful work than Gunnar Myrdal's two-volume *An American Dilemma*. Both are ignorant of Catholic Church activities and influence.

Other more or less indispensable sources are: *Interracial Review*, *Opportunity*, an illustrated quarterly, the organ

INTROIBO

WHEN *Introibo* reached the central office the staff there heaved a sigh of delightful relief. It had appeared at last.

Introibo is subtitled "A Bulletin for Catholic Servicemen Interested in the Priesthood or Religious Life." Volume I No. 1, appeared in January.

Following the last war, Father Lester, who started so much along social lines, did an intensive job in England for belated vocations. His work was followed in this country by many, including Father Corbett of New York. We have been waiting for someone to show an initiative with regard to the vocations which are showing up in the armed forces. These vocations are being handled splendidly there until the young men are able to resume their normal life. *Introibo* which is published by our Jesuits in Washington is taking care of just that. You may get a copy by writing to 19 Eye St., N. W., Washington 1, D. C.

If anyone comes in contact through mail or otherwise with the many servicemen who are thinking of a religious life in the days following the war, they might do very well to put them in touch with *Introibo*. Father Timothy Riordan and the men of his St. Patrick's Club of Washington are largely responsible for the bulletin. The Rector, Father Gargan, has given the bulletin his fullest cooperation.

It has been our experience here at the central office from the letters that we have received that there are scores of men now in uniform who are thinking very seriously of giving their life to God. We would be doing the Church a great service if we helped foster their ambitions.

of the National Urban League; *Crisis*, an illustrated monthly, organ of the National Association for the Advancement of Colored People (NAACP). These three are published in New York. *Pylon*, a quarterly "of culture and civilization," published by Atlanta University. It contains a summary of the quarter's movements and publications. Those who are especially interested in the subject should know the *Journal of Negro Education* (in a wide sense), and *Journal of Negro History*. Both are scholarly quarterlies, published in Washington, D. C., one by Howard University, the other by the Associated Publishers.

Economic question-mark The implications of an impoverished Germany and an impoverished Japan are not as simple as at first they seemed. The experts, whatever their opinions may be worth, are beginning to be a little worried about a world in which there is no strong Germany and no strong Japan. Germany was once the economic heart of Europe. It was the principal market for European goods. It had a big trade with Great Britain and bought extensively from both the Balkans and Poland. Its people were the largest buyers of Europe. With Germany stripped, the question is, who will take up this enormous volume of goods which Germany formerly sold to other European countries. Undoubtedly the economics of the other countries will be powerfully affected by this lost market. Will Russia, trying to become entirely self-sufficient economically, be the buyer that Germany was? Will it buy entirely from Western Europe, the proposed sphere of its influence? If so, Great Britain, France, Belgium, the Scandanavian countries may have difficulty in disposing of their goods. They will not have Germany to sell to and Russia may not want their goods. So though the punishment of Germany may be a matter of political expediency and strict justice, it does not solve the future of the world nor the economic security of the other countries.

The same thing seems to be the case in a less measure where Japan is concerned. United States cotton farmers sold much of their cotton to Japan. United States manufacturers sold tools and machinery to Japan. What country will take the place of Japan as a buyer? And what will happen to our Pacific trade with this element of our market gone?

Even those editorial writers who are strongest for the destruction of Germany and Japan now realize that it is no simple matter but one that involves the United States, England, France and may tend to play directly into the hands of Russia, ambitious for growth.

Democratic hypocrites? Apparently there is considerable discrimination against the Negro among the white armed forces in Europe. Mr. Walter White of the National Association for the Advancement of the Colored People feels that our enemies are making plentiful use of our prejudice in their anti-democratic campaigns. Certainly unfair discrimination affords the Communists and the Mohammedans, who both

regard Christianity as racial, an opportunity to contrast our failure to live up to principles with their own complete freedom of racial prejudices.

Russian markets and future peace Whether we can bind Russia to our side with moneyed indebtedness is a question. But not so much a question is whether we can hold the peace for many a year thanks to Russia's need for the money and the goods we can lend her, money and goods without which she can only slowly recover from her war ruins. Russia is reported to want seven billions in long-term postwar credits.

As evidence of her desire to trade with us Russia slowly rebuilding its dynamos for the Dnieprostroy Dam has ordered all of them from General Electric.

Russia wants to trade with the United States. Experts seem to agree that even with all the aid we might give her, it would be several decades before Russia could reach anything like the American standard of production and living.

Classless America The difference between American and Europe was never more clearly indicated than when the French children thanked the Iowa farmers for their gift of clothes and referred to them as "peasants of the corn belt." It's hard for a European to realize that in America we have no proletariat and no peasants.

Food bill Just for the statistics, the cost of the average family's food dropped from \$458 in 1943 to \$451 in 1944. Prior to the war the cost had run \$340.

Steel bill The total cost of expanding the steel industry to meet war effort exceeded \$2,405,000,000 of which \$1,095,000,000 was spent by the Government and \$1,310,000,000 by the steel industry itself. To produce steel the industry paid in wages \$1,745,000,000 during 1945 when it produced 89,576,000 tons of steel.

No Japanese need apply Each section of the United States has its particular type of race prejudice. In the Southwest it is Mexican; in the South and elsewhere, it is Negro; in New England it long was Irish ("The Late George Apley" regarded the influx of the Irish as a catastrophe that ranked with other strange acts of God); and on the West Coast it is Oriental. So we are not surprised that of the more than sixty thousand Japanese moved

from the Pacific Coast, less than two thousand expressed any intention of returning after the war.

Unwelcome Gift Earl Browder's gift of five thousand dollars to Freedom House for the Wendell Willkie Memorial was returned because of Willkie's outspoken criticisms of American Communists.

Small business coming back Since Pearl Harbor, half a million small businesses have disappeared from the American scene. In American economics the small businesses have been considered "the foundation of American enterprise" and "the backbone of American prosperity." The Senate has a Small Business Committee which is supposed to be working on the future of this type of business.

Small businesses disappeared because of many factors. During the first year of war contracts, one hundred corporations received 86 per cent of all government contracts. Then, the war took individuals who were running one-man businesses. The businesses collapsed. Many businesses closed because they could not get material or operators.

Despite this, *Editorial Research Reports* says that within the past three years there is much evidence that the small business is coming back. The small businesses which continued during the war made more money in proportion to their investments than did the big businesses. Small business failures dropped to one-third of what they were in 1943.

There seems to be every reason for believing that there will be a large expansion of small businesses in the years following the war. Chairman Krug of the War Production states that "small businesses will flourish like last week's measles" when the war comes to an end.

Charles Dickens would rub his eyes Without a great deal of publicity but with a practical spirit of facing needs that cannot be dodged, the British Government plans for big social developments immediately following the war: Social insurance "from womb to tomb," a great educational act, extension of workmen's compensation, program for national health, vast housing projects. The hundred and fifty to six hundred million dollars annually will be spent on national health, family allowances, and old-age pensions. The school-terminal age will become sixteen, instead of the former fourteen.

THE TRAFFIC TOWER

Public health declining Despite all that medicine has done, the health of Americans seems no better than it was a generation ago. In fact it may be worse. In the last war 34 per cent of the men were rejected as physically unfit for service. In this war rejection totals 40 per cent.

Workers' rights The Constitutional Convention of Missouri incorporated this Bill of Rights as Article One, Section Twenty-Nine of the proposed constitution: Employees shall have the right to organize and to bargain collectively through representatives of their own choosing."

Future in the East General MacArthur, according to *News Week* is quoted as saying privately that the history of the next thousand years is now being written in the Pacific; that the United States can never expect to settle European quarrels; and that European nations are part of a dying system that is being taken over by Soviet Russia.

Congressmen due for a raise Bills before Congress plan to boost congressional pay from \$5,000 a year to \$12,500 or \$15,000 with pensions for Congressmen. This is brought about by the high cost of living in Washington and by the fact that such organizations as the American Political Science Association and the National Planning Association both advocate higher compensation. Robert Heller believes that any figure less than \$25,000 a year means inferior men in the government. Beyond this is the fact that since the days of Coolidge the work of a Congressman and his responsibilities have enormously increased. In 1920 Congress was in session 197 days a year; during the last five years its sessions have averaged 354 days so there will be little opportunity to add to congressional incomes through any outside work. In the way is the principle obstacle that wages and salaries were frozen by the War Stabilization Act of 1942.

New era for China For the past century China has been trailing along in the wake of Japan. Apparently it is the determination of the Allies that China will be given a chance to take the lead in the Orient and to

establish the industrial leadership that would much benefit her Allies.

Twelve million Frenchmen And still the birthrate of France continues to fall. If the present rate continues, within the next fifty years France will have dropped to 25,000,000 people, so a strong drive is afoot for "12,000,000 fine babies in ten years."

Freedom to listen Sylvania Electric Products made a survey to find that 52 per cent of the radios used in this country can receive foreign short wave messages. Yet only 63 per cent of the owners ever listen to a foreign broadcast and only 10 per cent listen frequently. Most of them listen out of sheer curiosity or indignation that had no sympathetic twist. American freedom of speech and unrestricted opportunity to listen to the other side seems to pay off.

Called off Of the 1,089 strike notices filed by the unions during the course of the last year, only sixty-four resulted in actual strikes.

On the Allies Official American investigators report that they find the captured or conquered Germans sitting back placidly, expressing themselves as convinced that from now on, Germany's future is the Allied problem.

Just world order John Foster Dulles, Tom Dewey's internationalist adviser, spoke in favor of "an ethical spirit, the spirit of justice," which he claimed thus far had been missing from the moves toward world order. "Its first order of business (is) to undertake the difficult but essential task of developing conceptions of justice by which it will be guided. Only thus will it survive."

Business ambition on the wane A recent investigation by Psychological Corporation of New York finds that though business organizations have spent large sums to advertise their plans for postwar employment, over half of the people questioned about these plans had never heard of them. On the other hand sixty-

two per cent had read of postwar plans by the government. Asked what jobs they would want after the war, twenty-one per cent said they would like to work for the U. S. Government, although only seven per cent hold such jobs now. When asked if they would like jobs with the large private companies only the same percentage, twenty-five per cent as now hold such jobs, indicated their assent. But most discouraging was the fact that only eleven per cent of the Americans queried want to venture out for themselves; this means that there is little progress upward from the present ten per cent of Americans who own their own businesses.

Taxes kill the golden goose Tax can often be so stiff as to kill itself. The government slapped a thirty percent tax on night clubs. Whereupon scores and then hundreds of clubs went out of business. Now what with falling patronage in the remaining clubs, the government figures that they got more revenue with the old five per cent tax than with the greedy grab of thirty per cent.

Communist caution Mischa Auer is better known to the movie fans than he is to the politicians. Once he was Vice-President of the Russian-American Club of Los Angeles. But he doesn't like Communism, so he was asked to resign lest he, an exiled white Russian, should continue to dislike and perhaps make others dislike the Reds.

Praise of chastity President Herber J. Grant of the Mormon Church at the age of eighty-seven years told his followers, "There is no Latter Day Saint who would not rather bury a son or daughter than have him or her lose his or her chastity."

Bouncing back The Japanese, with all the natural rubber on their hands, are finding it pretty sticky substance. They have no place to sell it and are now using it for roads and houses. Someone ought to devise a rubber handball court and see if it would develop a double bounce.

THE NAPKIN BOX

FAMILY RENEWAL ASSOCIATION

FATHER DOWLING, I'm inclined to suspect, has been misquoted in the latest issue of the *ISO Bulletin*. In talking of Cana Conferences, he is said to have said, "It has been found that young couples do not make the best groups." That statement, if it were true, would come close to being a condemnation of Cana Conferences and very discouraging to priests who might be thinking of taking up the work. We want the young people in this movement, want them as badly as they need the movement. The idea and ideal of the movement should be, I think, aimed more at the young couples than at the middle-aged and older groups, though they too find a worthwhile place in the Cana Conferences. Eventually the Cana Conferences should have a plan to train young people before marriage, to induce them to make a pre-marriage days of recollection together, and immediately on marriage to sign up in what we have been calling the Family Renewal Association, the basis of which is a Day of Family Renewal together every six months as a normal part of married life.

That's why I'm worried about the statement attributed to Father Dowling. If the statement is his, then he won't, I'm sure, mind my saying that premature dogmatism is a very dangerous thing. When he says, "it has been found," I would like to ask, by whom? How many such days have they who found this conducted? What method of approach have they been using? If, after long experience they actually have found this discouraging fact, then should they not look to their method, approach, topics handled and the like?

Personal Experience

To refute the statement, all I can do is appeal to my own experience. In the past two years I have had occasion to conduct thirty-two of these days of renewal for husbands and wives together. Cana Conferences is a good title—it's Father Dowling's—but from the start we have called ours Family Renewals, to drive home the idea that it should be a regular thing, this getting together every six months to renew their ideals of marriage. In my experience I have found the young couples at least as enthusiastic as the older ones. I know several couples who have been making this six months' renewal ever since they were married and who now agree that it is just one of those things that has become a normal part of their married life. We have two groups in Rochester, predominantly young, who have in the last two years

made four such days and who are now working hard to spread the idea about the diocese. In five New York groups, perhaps half the couples are young. In a large Wilmington group, again half the couples would qualify as young couples. Two Philadelphia groups are largely middle-aged, but a few young couples have joined and they are just as much sold on the idea as the older ones. In Chicago some young couples were among those who became so enthusiastic after their first Family Renewal Day that they formed a committee to spread the idea in the city. In the past year they have arranged nine such days, and have succeeded in interesting several of the diocesan clergy. I know at least a hundred young wives who are just waiting the end of the war to introduce their returning hero husbands to the Family Renewal idea. I even know some unmarried girls who have already made it clear to their "intendeds" that a six months' renewal will be part of their married life... or else. Of course this type of argumentation is merely pitting one man's experience against another's; but it's conclusive to this extent that "another" has not the right to say, "It has been found." All he has a right to say is, "Some of us have found."

Exactly what method the Cana Conferences have been using, I'm not too sure; but, while I'm on the subject, I should like to outline the method the Family Renewal Association has been following. It was just an experiment to start with, but in a little more than two years, I haven't found it advisable to change the method or the order of time. The heart of the movement is, I think, a willingness to work with small groups. Ten to fifteen couples make an ideal group.

The Day's Program

We start about 8:30 in the morning with a rather long preparation for Mass. We give them a dialog Mass and so far they love it, look forward to it. The first New York group did not know much Latin, and at first they were not able to do the full Mass. In their constant renewals in the course of two years, I have been able to teach them the Latin and make them want to do the Mass in Latin. For these Family Renewal Days I have prepared a mimeographed Mass booklet with brief explanations here and there. The Mass is the Nuptial Mass, and their reading of this every six months is making the prayers of that Mass very familiar to them. By this time there are many phrases of the Mass on the Day of Marriage that have become "household words" for them. Eventually we're working towards a

Family Renewal Association Manual with preparation for Mass, Nuptial Mass, thanksgiving after Mass, Consecration to the Sacred Heart, family prayers, etc.; but it's too early for that yet.

Breakfast comes about ten o'clock in the morning. Eleven to twelve o'clock is a talk in the chapel on some of the big basic ideas of married life; the vocation of marriage; the notion of sacrifice in married life; the meaning of love in unity; the Grace of State in the Sacrament of Marriage; giving as the basic joy of married life; the obligation of joy in marriage; sanctity of marriage and so forth and so on. There is a limitless variety of topics that can be handled. The Nuptial Mass, the little *Instructio* before Marriage, the prayer after the marriage, the marriage blessing and the like are invaluable sources of material. Very frequently the epistle or gospel of the day will supply the whole day's development.

They have half-hour to themselves after this talk. In this time, they can talk things over, stay in the chapel for prayer, or look over a large variety of books and pamphlets set out for their perusal. These books are books on marriage, on the Mass, on reading with children, on child psychology, etc. Also samples of books for children, pamphlets, prayer books, story books and so on. Frequently every couple present takes home one book, and in the course of six months' time before the next renewal, they exchange these books, preferably visiting one another to make the exchange.

The second talk, from 12:30 to 1:30, is always on the Holy Sacrifice of the Mass, and is frequently a blackboard talk. We make the Mass the basis and the center of their married life, and to date none of the couples has grown weary of the constant study of the Mass. In fact, when asked to express their opinion, they have begged that this hour talk on the Mass never be omitted. Since it's not given in the Chapel, they have occasion to interrupt and to ask questions. I personally would very much dislike to see this insistence on the Mass left out of the movement. Things explained through the Mass and in union with the Mass stick. If any of our couples were asked what ideas stay with them from these renewals, I'm pretty sure they would say: the constant insistence on the saintliness and importance of the vocation of marriage, and the Mass.

At 1:30 lunch is served; time out for a short "walk around the block" follows. Then at 2:45 a round-table discussion. For the sake of the successful round-

table, the group almost has to be small. In the course of several renewals, we have discussed many subjects: family prayer, family rosary, Mass together, money in marriage, what makes marriage click (never the negative approach!), how to teach "facts of life" to children, children's books, family reading in general, the radio in family life, the movies, recreation, work in the home, the little things of family life, training of children, in-laws. As the couples in the groups become well acquainted, the discussions become more and more frank and valuable. Usually, it's necessary to call a halt after an hour and a half.

After that, a little period of relaxation, followed by rosary. Then a last half-hour talk in the chapel to sum up the ideas of the day or to complete the topic of the morning's first talk, suggest resolutions for the next six months (sometimes it's worthwhile to suggest fifteen minutes together for this purpose) then Benediction, Renewal of Marriage Vows, Consecration of the Family to the Sacred Heart—and home by five-thirty or six o'clock.

In the round-table discussion, we always set the next date six months hence, and plan to bring in a few more couples.

Keeping in Touch Socially

Between renewals we try to keep the families in touch with one another. At irregular intervals (once a month or when the spirit moves) I write a long letter, have it mimeographed and send it to all our couples. Many of them have every one of these letters on file. The letters keep up their interest, and serve as little renewals between renewals. The exchanging of books brings about visitings. Sometimes several families get together for a backyard supper, or for afternoon picnics in the summer months. In New York Father's Day is a set date for a family party including all the children. The youngest last year was six weeks old. This year, they want to know if I won't run a short day of retreat (there's that word!) for the children on Father's Day, to wind up in time for the party in the late afternoon and evening. Last New Year's Eve, we had a New Year's Eve party. After the success of the party, the committee running it had no desire to dissolve, so we went ahead to establish a scholarship fund at Xavier High School. A very friendly, cosy family card party, plus an unbelievable amount of loyal enthusiasm, netted us a \$1100 start on the scholarship. Three boys competed for it this year. Sometime we hope that the group will be in a mood to start a Credit Union. Of course, I can't keep the same

close touch with groups outside of New York, but all the ideas tried out in New York are sent on to the others for their consideration. All the groups are growing, and meeting regularly twice a year for a full Day of Renewal. There are five groups in New York City; two in Philadelphia, one in Wilmington, two in Rochester, and the three that started last summer in Chicago have taken the bit in their teeth and are expanding rapidly. The real problem now is not getting the people, but interesting priests in the work. I'm sure that any priest who tries one of these days will be sold on the idea forever.

Future Development

If I had the place, I could easily run two days of Renewal a month next year in New York. The Fordham School of Social Service has been very generous in letting us use their facilities once a month; but I hesitate to ask them to let us barge in twice a month. I see a double or a triple development. First I think we have to keep and expand only slowly the elite nucleus, couples that will be willing to accept the six months renewal as a regular part of their life, and give a full day to it from Mass to Benediction. Then we have to spread the fruits of these smaller renewals to many more. Recently two parish priests asked if I would be willing to try a program on a much larger scale in their parishes. The schedule would be something like this: Ten o'clock Mass for participating couples followed by breakfast together. The afternoon would be spent in church; from one to two o'clock, a talk on the basic ideals of marriage; a half-hour for a walk, 2:30 to 3:30 a talk on the Mass, either in church or in the parish hall; another half-hour off; finally from four to five o'clock a family holy hour. This would be one way of spreading the good of the small groups to as many couples as the pastor could induce to come; and he could then make it a yearly feature.

Diocesan Family Days

There's still another hope for an important diocesan project. We might, I think, prevail on one diocese at first, later on many, to have Family Day celebrated spiritually. A central church in each district could be selected. The families from the neighboring churches could be invited; and all over the diocese on one and the same Sunday a modification of the program outlined in the previous paragraph could be carried out. It's not an impossibility, but we'd have to go slowly, spend a long time working with the smaller groups to be very sure of our touch when we try the thing on a larger scale.

Pre-marriage Training

That's not all. There's the question of training the young for marriage. That has to be worked into the program. Some dioceses are already experimenting with a staff of lecturers — priest, doctor, budgeter, decorator, etc., who would either give a series of lectures in one place, continually repeating the series all year long, so that priests could send their young people to the most convenient course; or who would travel about the diocese giving the course in various parishes under the auspices of the Holy Name, the Sodality and the like. In these courses, we would suggest the pre-marriage day of recollection for boys and girls together, then introduce the new couples to the Family Renewal Association or to the Cana Conferences.

The whole program is a big job, but it's feasible if we're willing to work at it slowly. Five priests in one diocese will be meeting soon to consider the whole plan. There are several priests in Chicago who have already met once and are meeting again in a short time. Another diocese I know is this year experimenting with the pre-marriage series in one district and hopes to spread it next year in such a way as to cover the diocese.

Maybe all this will stir some imaginations. But a warning: once you start, you'll be letting yourself in for all sorts of consultations, letters, etc., and sooner or later you'll be thinking of the need of a central little place with chapel, library, conference room, dining room and kitchen. And then you'll really be in a dither.

Oh, one more thing. How about expenses on these renewals? Towards the end of the day, one of the group passes out envelopes, explaining carefully that we want only to pay for the food. Nobody knows who puts what into an envelope; but everybody leaves the envelope in the back pew of the chapel when going into Benediction. Thank God, there have at times been empty envelopes, meaning that some people simply did not have any money and knew that we didn't care. The idea of anonymity in giving seems to be so much part of the system that the other day I received a twenty-dollar bill in an envelope with an unsigned piece of paper, "For the F.R.A. with thanks to the Holy Family."

But haven't we got something big on our hands if we really go to work on this renewal of the American Catholic Family?

John P. Delaney, S.J.
329 W. 108th St.
New York 25, N. Y.

PERFECT TEACHER

Permit an anonymous Theologian to answer that last question in the February *ISO Bulletin*—the one on tipping, giving ladies seats, etc.

The simple answer to the remark that "we are never told" is *Nego Majorem*.

Of course no one has ever mentioned these things *explicitly*, but then who ever explicitly taught you how to run Sodalties? Or who ever explicitly taught Father Smith anything he knows on running Labor Schools? or Brother Malone what he knows of boys' clubs? Or Father Gene Murphy what he knows of radio broadcasting? Or Father Husslein what he knows of publishing? In short, who ever *explicitly* taught any of us the things we are doing A.M.D.G.

But that's not saying we have not been taught! The fact of the matter is the Society has been teaching us all these things and a thousand more besides since the day we first entered the novitiate. Not that we've been making Emily Post serve as spiritual reading, nor hearing Richard Ely in the Rectory reading. But hasn't the Society taught us how to make a meditation? And hasn't she given us a daily opportunity to learn more of the personality of Christ?

All right, then. If we've been given that we can form our own consciences on the grave and worrisome problem of giving a woman a seat in a crowded subway car, or carrying a parcel for an over-burdened stranger—or even leading an inebriated woman to her home. (The last is not a pleasant task—*teste experientia*.)

And as for starting a conversation with a total stranger: that question raises my blood pressure. If we should not—then why are we here? Did Our Lord need a formal introduction to the Samaritan woman? Then neither do we. And lest some reader think propriety should make us reticent, let him know that a *Scholastic* of our knowledge never left the house without trying to "pick up someone." Results: 128 *general* confessions in two years time.

Letter signed, but name withheld

THAT POLISH QUESTION

From the Polish American Congress, Incorporated, 1514 West Division Street, Chicago, Illinois, Charles Rozmarek sends this unequivocal letter. We present it exactly as it was written:

Dear Editor:

There is only one legal Polish government—the one recognized as such by the United States and all the allied nations, with the exception of Russia.

The Polish government in London has the solid backing of the Polish army, navy, air force and of the Polish underground.

The six million Americans of Polish descent recognize the Polish government in London as the only legal spokesman of the Polish people.

The Poles, under Russian occupation, are not free to express their choice of government. Neither are the Polish soldiers in Russia, whose families are kept in forced captivity in Siberia. With them it is a case of "do or die."

The Lublin Committee is a Russian agency, created by Russia for Russia's sole benefit. By imposing a "government" of Red Quislings upon the Polish people, Russia is denying the Poles—our allies—the right to shape their own future.

While preaching democracy, the Soviet Union is practicing tyranny.

Sincerely yours,

Charles Rozmarek
President of the
Polish-American Congress

BROTHER SACRISTAN

The article in the November-December issue entitled "Our Brothers and the ISO," was a sincere appraisal of the work done by our Jesuit Brothers. I say this because I have known and lived with them for over seventeen years.

One of the paragraphs in that article which attracted my attention read as follows "Through the youngsters in our sacristies, I believe the Brothers often come into closer contact with the people than our pastors." I would like to tell about a Brother who is sacristan in one of our Churches. We will call him Brother Sacristan, since it might embarrass him if we used his name.

In third year high school, Brother Sacristan decided he would like to enter our Society as a Brother. Confiding in his pastor, he was advised to join a teaching Congregation of Brothers rather than become, as he termed it, a servant for Jesuit priests. Despite this discouraging interview, he entered as a Jesuit Brother.

After leaving the novitiate, his first assignment was as sacristan in a Church where fortunately, the Brothers who preceded him had preserved and passed on the highest traditions in the training of altar boys for the serving of Mass and the many other ceremonials for which this Church was renowned.

Gifted with a pleasing personality and a "way" with youngsters, he is also known as a firm disciplinarian. Before a boy is allowed to serve Mass he must know his Latin responses and be drilled on how to move about the altar with grace and dignity. The Brother enjoys the respect and admiration of his boys because of his fairness in dealing with them.

What priest, Scholastic or Brother who ever accompanied Brother Sacristan on his annual altar boys' picnic will ever forget them? Each year there is the colorful reception of members into the St. John Berchmans Society followed by the awarding of prizes for fidelity, punctuality and extra Masses served.

Each year he encourages and coaches the altar boys in the eighth grade to attain high marks so that they might be among those selected for the three full scholarships awarded annually by the parish to our high school. A goodly number of his altar boys are most faithful in serving Mass during their high school course. Any among these who have difficulty with their studies, find Brother Sacristan very helpful. I know of four of his former altar boys who are now Jesuit Scholastics and two in the diocesan seminary.

It is not an unusual sight to see the parents of his past and present boys calling at the rectory for a visit and telling him of their joys and sorrows. The greatest tribute and proof of the influence he has had on the altar boys during the past twelve years, is the number of his former boys, wearing the uniform of our armed forces, who rush to the Brother's sacristy immediately after seeing Mom and Dad. His V-mail is quite extensive and he endeavors to keep in contact with his boys no matter where they are.

I hope that more of our Brothers will write letters for this column. Not only will our priests and Scholastics get an insight into a Brother's work but other Brothers will obtain helpful information and encouragement in the exchange of experiences.

A Brother

Discussion of Father Zeger's Letter Continued

FATHER ZEGER'S letter is not so much "challenging" as it is provoking or irritating, and it is such because it consists of general and unfounded condemnations in a field with which he does not seem to be too well acquainted.

Ethics is not the kind of science that physics and chemistry are: there are no possible formulae that we could have been elaborating ever since the Thirteenth Century, now ready for application to the Montgomery-Ward case—as the chemical formulae are ready for application to the next batch of synthetic rubber. I suppose it is for a similar reason that the United States Supreme Court does not have a sheaf of formulae ready for application, but rather considers each case on its merits as it arises, and applies as expertly as it can the principles of common and statute law. No matter how excellent any principles are, and no matter how thoroughly elaborated and digested, their application can never be made with mechanical precision. That is why no attorney can safely guarantee to his client victory in even the simplest case.

And mention of the Supreme Court reminds me of the inappropriateness of the remark: "We should aim at developing a system of Ethics that can take each social problem as it arises, and say definitely, Truth is here, justice is here." The dissenting opinions handed down by the Court indicate how impossible it is to get any "we" to agree on such matters, even when "we" are composed of only nine men who have practically nothing to do except (with the aid of a staff of other experts for the spade-work) to determine the concretely applicable meaning of a brief document of principles made out in quite definite words—the Constitution of the United States.

The charges made in the letter are entirely too generalized to be other than unfounded, and they seem to imply that all the professors of Ethics do nothing but take some one textbook and explain each thesis in order, laboring (prior to the correspondent's exhortation) under the delusion that now all is done and "we possess the solution to all possible problems." This I know to be most emphatically not the case. But it is evident there is no room in the *ISO Bulletin* to answer the letter point by point; and so I take up only a couple of items—leaving the contradictions to be pointed out by someone else.

Pope Pius XI is not Pope Pius XII, nor is Italian aggression Russian aggression. Nor (if the translation is correct)

was the Pope's "How?" a question of what would be morally good or bad in the concrete case, but how "the need will be met." I could have given a very definite answer about the morality of the question, but (I need not pretend this is a secret) the Pope never consulted me. Nor was the definite answer derived from the thesis on war in Sullivan's *Ethics*, but after months of study on international law, history, and whatever literature the Italian Consul had to offer.

The answer to the Montgomery-Ward problem is very definite too. That is, it will be definite as soon as the Federal Courts "legislate" that the company is—or is not—engaged in activity necessary for the conduct of the war. If it is, then the President has the right to seize it; if it is not, then the President has no right to seize it until Congress gives him further powers. (The attributing of legislation to the courts is not a slip, for although they are not *technically* a part of the legislative branch of government, they do actually enact law.)

Millions of Americans still think the Pope wants to seize the White House; but who is to blame for this conviction? And, no doubt, "many people take this condemnation (of Communism, in *Divini Redemptoris*) to be practically the canonization of capitalism"; and who is to blame for this? At any rate, our ethicists do not take it in that light. In fact, shortly before the Encyclical was promulgated I wrote an article on precisely that point for the *Informationes et Notitiae* (felicis recordationis). But to judge from the editorial rejection it labored from some leftist malady, and I had to publish it elsewhere.

These problems and others we have tried to solve since the Thirteenth Century, but as I indicated above, perhaps "we" may not accept the solutions with one mind: ethicists have no universal mind in the Platonic sense. Whatever minds we possess, however, have not been lulled into comatose futility by immuring in the dungeons of a textbook.

S. J. Rueve, S.J.
Marquette University
Milwaukee, Wisc.

ETHICS PLUS

Regarding Father Zeger's very timely and stimulating letter, I think we can ask: To what extent is Ethics a practical science? A practical science should deal with the actual, the existing order. Now two facts of incalculable consequence regarding this should lie outside the field of Ethics, since Ethics is based simply on natural reason. The facts are

the fall of man and the divine regeneration. Perhaps we are making a complete solution to our problem impossible by a misplaced state of the question.

Pope Pius XI stressed the need of a unified teleology, so that all ends would be subordinated to the ultimate end of eternal life. This certainly is eminently Ignatian. A genuine science of human activity in all its phases, individual and social, national and international, aesthetic and economic, intellectual and religious, should, therefore, be a study of ends and their relative subordination to the ultimate end. For ends determine means, and actions are means to ends. To the degree that this is done, we will know with certainty the correct line of action with regard to each of these fields. Where this is not done, it is difficult to see how we can have much more than conjecture.

John H. Wright, S.J.
Mount St. Michael's
Spokane 14, Wash.

ETHICIANS ARE NOT SEERS

Father Zeger has put down some very valuable observations and has, I hope, aroused interest which will be productive of results which we all desire. However, I think that the picture is perhaps overdrawn in dark shades. I don't believe our Ethics is quite as feeble an instrument as one might conclude from the letter.

It seems to me that many of the older philosophers were not just mentally vegetating when they failed to provide an answer for our modern social and international problems, because, as a matter of fact, the conditions of the world around them were entirely different from those confronting us today. It is only recently that unoccupied areas of the earth have come under the dominion of definite nations. While such room for expansion, areas of vast extent, was available, men were not so much concerned with the questions which confront nations when they find no more room for their growing populations and discover that they have not enough food stuffs and no material to continue their national economy. Modern scientific advancement in communications and warfare have aggravated the international questions, and done this so swiftly that all the pertinent data for a satisfactory solution have not been collected and assimilated. We base our judgment on moral values on the fitness of the act in question for human nature. This judgment cannot be drawn out of thin air. Actual observation of life shows us

whether a certain course of conduct benefits man or not, and this demonstration arises from the fact that there are favorable or unfavorable consequences to a course of action. I am not setting up any utilitarian norm or anything of the kind; but we do have to see how things work at times before we can build a proof that carries convictions to the general run of minds.

The general reasons urged against Communism have their force, but they gain a thousandfold when the testimony of men like Chamberlain, White and Eric Johnson indicate that life in Soviet Russia clearly manifests those defects we believed a communist state would show. Proofs based on such accumulation of data will carry weight. The experiences of nations during the past century provide those who are trying to draw solid principles of international good conduct with a wealth of material on which to base their conclusions.

The strong Ethics course in our colleges should coordinate with sociological data and the chief principles of Ethics. If a thorough course in Sociology is given in the lower college classes, the teacher will almost certainly find himself stepping over into the field of Ethics in explaining to the class some of the deeper implications of a problem under discussion. As a result, when they take up Ethics, the students find it hardly a new subject. This reminds me a good deal of the old idea that the *Aeneid* and the *Pro Archia* can be taught in high school from one viewpoint and then approached from an entirely different angle in college. I remain very skeptical of the pedagogical wisdom of such planning.

Yet to build properly the ground work for Ethics, we should have the data which Sociology, Economics and History supply. Otherwise the course exists largely in a vacuum. Couldn't something be done to arrange these courses for greater effectiveness?

Incidentally, the Jesuit trained men I have met in the Army feel quite proud of the training they have received, like to say that they feel confident in entering discussion with others. They believe we have taught them to think.

Fundamentally, lest we be led to sell philosophy short, I believe most of the mental confusion is due to the fact that men with queer ideas never had an opportunity of profiting by our courses, especially in Epistemology.

Now about this article, "What About These men?" I don't believe we can seriously contest the observations. But one thought that has occurred to me is that many of the older organizations drew a great share of their appeal from

the fact that they provided social security for their members. Recent government action and widespread insurance has eliminated this appeal to a large extent. Beyond this, the average candidate for membership today is much better educated than he was twenty-five years ago. Hence what appealed to the older class do not appeal so much today.

Personally I believe that vigorous Sodalities would be excellent means to win the better men to active Catholicity. In the Sodality there is unity and variety. The men would be willing to be members if we gave them something to do. Really men's organizations should be a constant course in adult education.

James J. Shanahan, S.J.

La Junta Army Air Field
La Junta, Colo.

ETHICS AND THE DISTRIBUTION OF WEALTH

I too was much interested in Father Zeger's letter.

When Daniel Willard, president of the Baltimore and Ohio Railroad declared a few years ago that he would steal rather than starve, some people considered the statement rather shocking and novel. But as all moralists and ethicists know, or should know, the declaration is neither new nor nihilistic. In Ethics Mr. Willard's daring proposition is a truism, a thesis in Ethics taught for generations. Catholics only amend the statement by explaining that "theft" in a case of dire necessity is not theft.

Moreover the obligation of the rich to assist the poor is not restricted to those in extreme need. The rich man has a strict obligation towards the needy.

St. Thomas says: "The goods which a man has in superfluity are due by the natural law, to the sustenance of the poor."

It is a fundamental doctrine of Catholic Ethics repeated again, and again that no man so absolutely owns what he possesses, that he may do with it what he wills regardless of common good.

St. Basil said: "Those shoes which are rotting in your possession belong to the bare-footed."

When Cardinal Manning some thirty-five years ago reiterated this doctrine of the right of the starving man to appropriate alien goods for himself, he was denounced as an anarchist.

Christ, the Supreme Ethician, has much to say on that same subject in the story of the last judgment, and the story of Dives and Lazarus.

It is not too hard to apply this principle in detail. The trouble is many men and nations do not even accept it or admit it.

There are other theses in Ethics which touch directly or indirectly on Father

Zegers' problems. For instance, there is the thesis which states that a man has a right to a living family wage. Another that he has a right to work. Another states the ends and purpose of the state to protect the rights of men. Still another states that the state has the duty to create jobs when private industry is unequal to the task. Confer Cathrein on this topic.

Another states that working men have the right to organize and bargain collectively. Bishop Haas says: "Approximately eighty-five per cent of workers are still unorganized. In the final analysis, this is the explanation of the low wages prevailing in the unorganized industries in the United States.

Another thesis states that nations as well as individuals are bound by the natural law.

The Popes have affirmed these theses again and again. They are in almost every Catholic text-book. There is nothing haphazard or vague about them. They are easily applied.

The trouble is they have never even been admitted by many. If they were the world would be a better place to live in for all.

If the poor received better treatment and better wages we would have better purchasing power. Purchasing power on the part of the masses means work and production and jobs and employment, and this in turn means more and more purchasing power and more and more prosperity. Confer Bishop Sheil.

And, by the way, what have the Communists done in these matters? I have never seen a Communist orphan home or hospital in this country. They do a lot of talking in Madison Square Garden and in Columbus Circle. Our nuns and their hospitals are very quiet but very visible.

In Russia, we are told by those who got outside Moscow and Moscow Subway, that conditions are deplorable. Consult Eugene Lyons.

Of course the Russians are good fighters but they are inspired by something other than Communism. They are fighting for their homes and their country which they have seen ravished. They may fight Communism after the war. Stalin admitted that without the aid of American production the Soviet armies could not have won the victories.

It is true that we still have those in America who are ill-fed, and ill-housed, and ill-clad, but the American working man is the best off in the world and America is not communistic. God bless America!

Joseph L. Sullivan
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THE QUESTION TO BE FACED

Congratulations on your printing of "Big Name' School Dominate Public Policy." In many respects it is the most significant article that has been published in the bulletin. I suppose few people will agree completely with Mr. Hanley. He has opened up too many controversial subjects. For instance, many will disagree with what he has to say about the teaching of Economics in the College of Arts. I, for one, think that he is poking at the wrong woodpile in this instance, but I am not looking for controversy.

Others will be surprised and perhaps offended by his confidence in non-Keynesian economics. He is as certain that the Keynesians have nothing to say as the average Keynesian is that no one else has anything to say.

The article, however, despite all the disagreement that it invites is significant. It emphasizes the fact that contemporary economic theory and public policy is Keynesian. The fact cannot be ignored. Labor unions, if they have any economic theory accept Keynes. The academic socialists admit that Keynes has outmoded Marx. Most practical social reformers propose a Keynesian technique of social control. The question raised by Mr. Hanley must be faced. Has Catholic social action a program other or better than Keynesism? I hope that Mr. Hanley's article will receive the discussion which the importance of the topic deserves.

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ECONOMIC INSTRUCTION IN OUR SCHOOLS OF COMMERCE

The article in the February issue of the *ISO Bulletin* in which James F. Hanley, S.J., analyzes the essays of the Pabst contest on postwar employment, is an excellent piece of work up to the last paragraph. The last paragraph is terrible.

The first sentence of that last paragraph is: "In many Jesuit universities there is a School of Commerce with a full staff of teachers in Economics." From this I conclude that, if the staff is competent, a good economic training is given there. The second sentence reads: "In order to avoid duplication of faculties all students in the Liberal Arts colleges of these universities have had to obtain their economic instruction in the Commerce Schools." His third sentence is: "This has been a mistake." The second sentence should have been modified to at least this extent that it spoke not of all the students, but of "all those who took Economics." The third sentence

should have been omitted; there is no mistake in that practice: it is not even a merely second-best solution of a situation in which the schools could not give the best solution. Not only are Catholic schools unable to supply duplicate faculties, but the journeying of an Arts student to the Commerce building is a microscopic imitation of a trip to a foreign country—and traveling is a boon. The next sentence of the article is: "When a boy is in the Arts college, he does not relish separation from his companions for all his courses in the major subject." Here the first falsity of the second sentence that all the students in art took Economics is expanded into a second falsity that they all take a major in Economics. On the other hand what has the "relish" of the student to do with the matter? Is life to be arranged according to the students likes?

"Further, the Arts College with no Economics department is about the last place it will be excited." And yet in that dead atmosphere all the students take Economics, they take a major in it, against their likes and wishes they go to another school of the university to do so! "The result is that in these colleges, with boys with classical training, with minds equipped with the best training in philosophy and literature, the best talent is drained off into other fields and professions." With regard to that sentence I observe: that for years Catholics along with others have been trying to turn out doctors who knew something besides their medicine, dentists who knew more than their dentistry—that in general educators have been working to give the students of every technical school some liberal and cultural training in addition to the technical. Hence, if a well-trained Arts man majors in Economics over at the Commerce School where there is a good Economics department, and if the best talents of the Arts school do this, then the social problem is solved in that aspect—the provision of competent economists—in spite of and contrarily to the following sentences of the author. For he continues: "The Economics departments in our smaller colleges are notoriously weak. Here too, Jesuit boys who have had classical training fail to appreciate the importance of economic training in the modern American scheme." I can only repeat, why then do the best ones go over to the Commerce School to get it?

As to the sentence: "In the light of the Encyclicals and the letters of Father General, the decrees of the General Congregations, and the explicit wishes of the Father Assistant such a situation demands immediate remedy." I make the following observations:

Pius XI laid out the basic points of the matter from the angle of the Church, that is, from the aspect of what is right and what is wrong. He explicitly said that the Church was not equipped to deal with the technical sides of the matter; that was the work of the men trained in the various fields that were concerned. The generals and congregations and assistants of the Society can do no more nor better. Once the Fathers of a General Congregation felt that a basic solution of a matter of usury was needed; they turned the matter over to a group of theologians, and these under the guidance of Gregory of Valentia gave the professionally trained men's sound answer. On another occasion a General Congregation wrote a theological decree as to what was to be held in regard to *scientia media*; that decree was changed at the next Congregation.

One Jesuit, a professionally trained, an adequately trained economist, calmly adjudges the article, "Big Name' Schools Dominate Public Policy" as the best thing that the *ISO Bulletin* has published to date; but the observations and spirit of the last paragraph are terrible.

J. E. Cantwell, S.J.
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St. Louis, Mo.

A DIFFERENT INTERPRETATION OF THE PABST CONTEST

The leading article in the February *ISO Bulletin* analyzed the results of the Pabst contest on postwar employment, and came to several conclusions. With the article's final contention, (that we dare not overlook the growing political influence of the economist) I am in complete agreement. But there are two subsidiary conclusions reached along the way of the argument which require, I think, some comment.

The two propositions I have in mind are:

1. Public policy is being dominated by the economics departments of a few large schools.

2. These departments are "Keynesian" and (therefore) in opposition to "the public policies of the encyclicals."

The first proposition is given in the article's title: "Big Name' Schools Dominate Public Policy." The argument runs that all the prize-winners of the Pabst contest were economists, that most of them were government employees and that three or four schools accounted for their economic training.

That the winners should have been trained economists in a contest of this nature is no more remarkable than that engineers should be the winners in a

contest requiring engineering skill. Neither is it surprising that they should have been concentrated, as regards their place of training, in a few schools. In every field it is true that only a few schools are outstanding in work on the graduate level; and in most fields it is true that our Catholic schools are not in that top group. That many of the winners should have been government employees is, taken in itself, encouraging. It signifies that there is considerable capacity in our government officials; for I happen to know that nearly every first rank economist in the country wrote for the contest. For government workers to win out over university workers in a contest judged in a university (Columbia) — this is an unexpected but surely not an unpleasant outcome.

My point is that I think it would be a mistake to make a great deal of the facts contained in this first proposition — to take them as though they represented a quite unnatural situation or indicated a kind of conspiracy-to-power on the part of the schools concerned. I think it is worth emphasizing, also, that the submission of an economist's plan to Congress is not exactly the same thing as its acceptance by Congress. To the ordinary politician the opinion of the economist is just another opinion: one thread of many out of which the complete pattern is to be woven. I feel reasonably sure that economists do not quite yet "dominate public policy."

The second proposition is that the influence of these "Big Name" schools is Keynesian and (therefore) bad. Four schools are mentioned: Harvard, Yale, Columbia, Chicago.¹

No direct proof for this proposition is given. The indirect proof consists in stating that the plans submitted in the contest by the students trained in these schools were all Keynesian and bad.

First of all, what is "Keynesian?" The author does not say; and I submit that "Keynesian" cannot be used as a self-explanatory label. There are Keynesians of many hues; and it is a by-word among economists that you can "quote Keynes against Keynes." More importantly, why is "Keynesianism" necessarily bad? Again the author does not say. On these two central points the only information vouchsafed to the reader is given in the form of two simple question-begging statements. The author says in one place: "...these plans all have for their goal an America

at full employment through artificial control." And in another place: "Of these seventeen winners, all, and this to a very great degree, are advocates of artificial control by government intervention." But that adjective "artificial" begs the whole question unless either it is supported in the article by arguments, or it represents a view so universally accepted by Catholic social scientists as not to need argument. Neither condition is verified in this case.²

The point of the above comments must be made perfectly clear. They are not concerned with disproving anything the author may have said. They are concerned simply with pointing out that what he said was *said*, not proved. For all I know he may be perfectly right in his diagnosis of what forces are dominant in the country and what philosophy these forces represent. I do not say that the author is not right; but I do say that I am surprised that he is so certain that he is right. Because other Jesuits may rely on the *ISO Bulletin* for guidance I wished by these comments simply to caution the rapid and perhaps unwary reader against carrying away false impressions; particularly the impression that in the article: 1) the second proposition had been proved, or 2) it was of such a nature as not to need proof. The reader should be aware of the fact that the article has not said *what* is "artificial" and "opposed to the Encyclicals," nor given reasons *why* this is so, nor proved that Keynesianism, the plans and the big schools are infected with this evil, whatever it is.

Let the reader ask himself this question: "Is governmental activity in business clearly so wrong that any additional amount of it in any form at all may be condemned *ipso facto*, i.e. without careful definition and argumentation?" If his answer to that question is "No," then let him go back over the article and see how much he has learned as to just what is being condemned and why.

ADDENDUM

Excerpts follow from one of the plans under discussion.³ This plan was the winner of the first prize; and since it is only four pages long these excerpts can hardly represent an incidental part of it. They will give the reader at least some general grounds for estimating how easily one could debate the view taken in the article that these plans assigned government a place in the economy that

was "artificial" and opposed to the Encyclicals.

"There are two basic methods by which a high level of national output may be attained. *One* requires a high level of *government* spending... The second method requires stimulation of a high level of *private* expenditure. The plan set forth here proposes measures for solving the employment problem by this *second* method."

"This method is chosen as the only one consistent with the achievement of other national objectives: political democracy, personal liberty and efficient satisfaction of wants."

Even as early as the transition period after the war it is necessary "that the political atmosphere be conducive to the functioning of a *private, competitive* enterprise."

Still in the transition period: "Goods in government possession should be promptly sold at competitive bidding... This will substitute a clear policy for what might otherwise be a major uncertainty."

Again: "Government-owned productive facilities not required for military production should be sold to the highest bidder after six months notice."

Again: "Regulation of prices... should end within one year after the termination of hostilities. Promptness in this respect will greatly influence business interpretation of the political environment in which it is to act."

Tax reform: "Surtax rates in the highest brackets should be reduced... These measures will encourage the continued assumption of risk. [By private investors.] They will reduce the artificial attractiveness of risk-free government bonds..."

"Present anti-monopoly legislation must be vigorously enforced... Drastic reduction of the tariff will help restore competition in the American market."

These measures will "reduce the need or tendency for government to intervene in production and prices as a means of counteracting monopoly, and thus to reduce the uncertainties and fears which repress *private* investment."

Finally, with regard to direct government spending, which is often thought of as the most typical Keynesian doctrine, the plan lays down the unimpeachable principle: "Government spending should be confined to functions in which government operation is efficient and *clearly* preferable to private operations."

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¹ It is probably worth noting, parenthetically, that Columbia to my certain knowledge is not "Keynesian" in any usual sense of the term. During my three years there I heard little but criticism of Keynes. Chicago is more doubtful; but Jacob Viner's famous review of Keynes' "General Theory" is certainly more critical than laudatory. And Frank Knight is at Chicago...

² This lack of argumentation is the more noticeable since the author's condemnation presumably extends to the plans of the two Catholic prize-winners, one of whom is a priest (John F. Cronin, S.S.).

³ Italics throughout are mine.

Mother Superior Was Mostly Wrong

WAS REVEREND MOTHER right or wrong? My answer is: Wrong, and I give the following two cases to prove my point. Before doing that, however, I must remark that Mother's documentation was not very impressive. Vague references to Jesuit influence at the Council of Trent are not very helpful in checking statements. Chapter and verse would have been better. When she says, "By those laws we are living today," I wonder who "we" are. Bishop Noll's Missionary Catechists, for instance, who work in private homes and mostly in rural districts? Or about seventy-five congregations of religious women who today wear no religious habit so that they can move freely among the laity?

Now for the cases. The first is the "Jesuitesses" of Mary Ward. That case is famous and fairly familiar. Briefly, the facts are these: Mary Ward (1585-1645), an English girl, wanted to found an order that would do for women what the Jesuits had done for men. Up to that time, nuns had always been strictly cloistered, were required to take solemn vows and to recite the divine office. Her daughters would not be hampered by strict enclosure, would be free from the obligation of choir, would take simple vows, and would not be under the jurisdiction of the diocesan. Father Roger Lee, an English Jesuit, gave her the rule of the Society of Jesus, abetted her every effort. Candidates were numerous. However, bitter opposition sprang up, especially from the English secular clergy, whose leaders were highly vocal against the Jesuits. The Society rallied to the defense of the new idea. Lessius and Suarez rendered favorable opinions. Mary Ward applied for papal approbation. Rome now had to decide. In 1630, Urban VIII condemned the institute and suppressed the *English Ladies*, although he invited Miss Ward to come to Rome and to continue her work there. These English Ladies have since expanded mightily. Mother Loyola is a famous member. The point is: the Jesuits burned their fingers trying to do just the very opposite of what Reverend Mother says they did—and that within fifty years after the Council of Trent.

The second case occurred during the French Revolution. The Jesuits had been suppressed. Father Joseph de Cloriviere, S.J., living as a secular priest, was instrumental in founding the Daughters of the Heart of Mary. He gave them the Jesuit rule. These religious wore no habit, took simple vows, lived in community if they could and at home if they could not. They still flourish, and today, as in the beginning, they wear civilian

dress and live in communities or in their own homes. Here in Cleveland they are called "Nardines."

Now these two cases do not prove my view to a demonstration, but don't you think they are pretty stiff objections for Mother's thesis?

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RIGHT? YES AND NO

Yes, if you expect nuns (cloistered) to go out doing active work outside their cloister. Social work outside is not intended for them. It would be a great hurt to the Church. Moreover if they are to procure vocations and train young religious, they should do it within their cloister. (Our Lord inspired St. Teresa in the establishment of strict observance in the Carmelite Order to keep within their cloister and to exclude all social visitors from it. The houses were to have no foundations; strict Gospel poverty was to be practiced—"Mary has chosen the better part, which shall not be taken from her.")

Parish Visitors, Sisters of St. Joseph, Sisters of Mercy and Charity, etc., could do the active work (Martha).

No. Our Jesuit Fathers did well when (and if) they closed the doors of the cloister very tightly.

We Jesuits are a mixed order, partly contemplative and partly active, and do well not to keep exclusively at home. It is not necessary that the cloister orders should be the pattern for all other Orders (or Congregations)—, so our Fathers have not set the *pattern*.

If in the French Revolution there were not "active" nuns about, that was merely *accidental*.

Jesuits are not the only people who can found "Congregations Active." So if they choose not to do so, they are not to be blamed, if there were none in France at the time mentioned.

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Monroe, P. O., N. Y.

THE PRUDENT APPROACH

Let me say at the start of this letter that I am most definitely in favor of trying to get the Sisters to face the future *socially*. This I believe is vitally needed. But a word of caution may be necessary.

1. The prudent approach is the one which the Central Office of the I.S.O. has taken: talks with the *Superiors* and those Sisters who are known for their

solid religious spirit. These consultations can be: (a) general as is contemplated in the I.S.O. meeting of Superiors; (b) special as when anyone of us meets "the powers that be."

2. We know that any well-organized Community is very jealous of its Spirit as it conceives it to be. (Our own Society is a marked example.) Any attempt that would seem to change that, will be resented instinctively. Hence such a change can and will be effected only after much tactful consultation.

3. This new orientation to meet changed conditions should *never* be advocated *publicly* in conferences or lectures to Sisters since, in the majority of cases, their Rules and/or customs do not allow (or at least do not envisage) such activities. If such public pronouncements were made:

(a) The poorly-balanced Religious would be encouraged to embark upon enterprises not presently within the scope of their Institute. Only trouble and confusion would follow within the Convents, and the speaker (or speakers) would readily be accounted imprudent. All of which might bring on difficulties with the Most Reverend Bishops and lead to loss of retreats, etc.

(b) The *present* Rules and customs are the Will of God for the Sisters. If and when said Rules and customs are changed, as many of us believe they should be, then and only then will it be the Will of God that the Sisters too should change.

When we further remember that any substantial change in Rules or customs or procedure will call for authorization from ecclesiastical authorities which have approved the present *status quo*, the need of cautious approach is all the more evident.

As one may learn from private consultations with Sister Superiors there are many and *great* obstacles in the way. As one very excellent Religious remarked: "Such a change, Father would demand a completely different training from that which any one of us has received. Our present generation of Sisters is definitely not equipped for such an approach or such activities without serious loss to her Religious spirit." That may seem an exaggerated view but since it is the measured judgment of a deeply religious woman who *has* the social outlook, it is certainly something to give anyone pause.

So, let's get going, but "we must watch our step."

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QUESTION FOR REVEREND MOTHER

The February issue of the *ISO Bulletin* tells of a Reverend Mother accusing the Jesuits of cloistering the nuns. It seems we steam-rolled the Council of Trent into putting through the laws on strict enclosure that still hold today. And it seems that, shortly after the French Revolution, we had a hand in "creating cloistered orders which have set a pattern for the orders ever since."

Unfortunately, we cannot say that we were the Council of Trent. Unfortunately, too, we cannot say that the "pattern" we set up in more recent times was due to ourselves alone. If we could say these things, wouldn't it be a marvelous tribute to our conviction that the world needs prayer more than sound and fury? that divine life cannot spread, even if we have millions of laborers in the vineyard, unless God gives the increase?

Our only danger now is that we depart from this Jesuit tradition by "railing at them in retreats and out," as the Reverend Mother says, for not getting out among the people. That amounts to hinting that the interior life is selfish and sterile. It is an heretical frame of mind in such an important matter as the workings of grace—quite forgetful of Mary, Joseph, the Little Flower, St. Alphonsus Rodriguez.

Let us not be frenzied for action. To plunge into action may be to run away from spiritual life. And without that interior force, how can anyone be confident of God's grace and blessing in one's work? If anything, it seems we should explain "in retreats and out" what cloister is—not a variety of prison walls—and how it is meant to help our growth in perfection. For what else but a wrong concept of cloister led the Reverend Mother to say, after mentioning "cloistered and exclusive" orders, "the most surprising part of it is that you have never been that way yourselves, at least in your great and outstanding men"? Is our order partly cloistered: the stalls for the plugs and the fields for the racehorses? Or can it be that the Reverend Mother hasn't got the right idea of "great and outstanding men"?

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West Baden Springs, Ind.

UNIFORMS FOR BROTHERS

I want to express my joy at the welcome appearance of the Brothers' section in the *ISO Bulletin*. It is a step forward in raising the standard of the Brothers, by inspiring them to that higher degree of perfection that will be required by all of us in the postwar reconstruction. Since the present war is partly responsi-

ble for the decline of the number of Brother vocations, the Brothers by acting as a mouthpiece of the Society and by pooling their ideas can devise plans for increasing the number of the Brothers of Tomorrow, and at the same time to get a better understanding of how vital is the Brothers' commission in the Society of Jesus. The awakening that the ISO has so far stirred in our ranks is undoubtedly due to the fact that we realize we are the Red Cross of priestly armed forces.

Since charity begins at home, I truly believe that the first step in fostering more Brother vocations is taken at home too. Let's consider for a moment that which in public is most conspicuous about us—our dress. When we dress for town, we should dress as religious and in as uniform a manner as possible. A few years ago when travelling to make a retreat I was startled to see so many different ways of dressing. One Brother wore a light brown shirt, another a striped shirt, three wore rabats, and some had white shirts and black ties.

All this seems to indicate the need for a common apparel. Could the Brothers' dress be made uniform throughout the whole Assistancy? Perhaps if we adopted a national uniform dress, externs would recognize it as the way in which Jesuit Brothers dress and this would give rise to much the same feelings in the hearts of those who consider the possibility of becoming Brothers as an aspirant to the priestly life experiences when he sees a Scholastic in clerical dress. Quite obvious is the effect of uniform dress upon those who hear it.

I should like to use this column to get some help. Will some of the Brothers who have experience in baking hosts let me know the best and quickest way of moistening them for cutting?

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THE HOLY SPIRIT IN THE EXERCISES

Like so many things in the Spiritual Exercises, the Holy Spirit and His work are there more implicitly than explicitly.

1. In the Foundation, when speaking about "all things on the face of the earth were created..." one may pass over quickly to the gifts of the supernatural life and all that equipment for living virtues, gifts of the Holy Spirit, daily work of the Holy Spirit in actual grace, and so on.

2. The first Conference can well develop this theme because it brings out effectively the true evil of sin, the destruction of the Divine Life and expelling the Holy Spirit from the soul.

3. Again in the meditations on sins,

the labor of the Spirit with his grace against the free will of man may be emphasized.

4. The conference on Discernment of Spirits is but a special application of the whole theology of the working of the "gifts" in the soul.

5. In the Incarnation we cannot forget that the Savior is "conceived of the Holy Spirit."

6. In the Kingdom we could read St. Paul's great passage on "The weapons of our warfare..." What are they but the work of the Holy Spirit in souls who sincerely desire to cooperate in making "Thy Kingdom come..."

7. In the Presentation we have the phrase "Lead by the Spirit..."

8. In the application of the Hidden Life to ourselves what do we find but the slow and patient labor of the Spirit whereby, as the great St. Leo puts it, "To this the grace of Our Savior daily restores us, that what has fallen in the first Adam may be raised up in the second." (i.e. that "in us, as in a mirror, the splendor of the divine goodness should shine forth.")

9. The whole discourse of Christ in the Last Supper gives Christ's own interpretation of the meaning of the Eucharist. "By His Spirit" we are united through Christ with the Father and with our fellowmen.

10. In the Ascension we can well recall the words of the Last Supper: "It is expedient for you that I go. If I go not, the Spirit will not come upon you. But if I go, I will send Him unto you." Father Lebreton, in the Epilogue of his *Life and Teachings of Jesus Christ*, develops the thought of these mysterious words so clearly that no one who has any concept of the meaning of the virtue of faith can fail to see how apt is his explanation. The glorious Ascension must take place to complete that cycle of the work of the Redemption. And it is the very signal that the Father and Son await before the pouring out of their Spirit upon the world to bring to fruition the mighty labors of the Son of God.

12. The last Contemplation has God in His Gifts, God laboring, etc.

How can one wonder where the Holy Spirit comes into the Exercises when one should rather wonder how one can avoid bringing the Holy Spirit into them?

I might add that if we got rid of that rather frightening term "Ghost," and substituted "Spirit" we might make the Holy Spirit more approachable.

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RUSSIA AND INTERNATIONAL POLICY

In the report from the Central Office on the Second Annual Conference of the ISO, and in other issues of the Bulletin, particularly in the minutes of the Just World Order Committee, there has been a great deal of censure for the "isolationist mentality among Jesuits." It is to be "deplored" and broken down. Obviously the point of "isolationist mentality" which causes the irritation is fear of strongly expressed opposition to the U. S. S. R. and Communism. "We must," one said, "welcome Stalin into open diplomacy and play ball with him to the extent of our powers." A different attitude represents "a very dangerous tendency."

The tag "isolationist" calls to mind a saying of Arnold Lunn: "Slogan and labels are modern substitutes for thought." "Isolationism," like "Fascism," used as derogatory, can mean anything or everything. It might mean a foolish desire to build an all-enclosing wall around America. But it might also mean an unwillingness to join an international lynching party with small, helpless and suffering peoples as the victims.

Certainly I am not, nor can any Catholic be, an "isolationist" of the first type. Anyone who has given but a cursory glance at Pius XII's beautiful and touching Encyclical on the unity of the human family, his rich Christmas messages, and his Encyclicals filled with eternal truths cannot think of anything so drab. The one bond of this unity in the human race is direct, the identity of nature embellished by Redemption "where a lively, burning charity unites us all in a common brotherhood, as sons of the same Father and men redeemed by the same divine blood." (*Summi Pontificatus*.)

The other is indirect, the nature of property, the doctrine of the social and individual aspect of property, the fundamental principle which Pius XI applied to the reconstruction of society and which Pius XII extended to economic cooperation on an international scale (private ownership, common use, pre-eminence of the common welfare). It is a cooperation whose end is the common good of all nations by eliminating excessive inequalities and so establishing an order of justice in international relations. The Pope's stand on this point has been repeated too often to need to be stressed here with quotations.

But to think in terms of human unity does not *ipso facto* justify any particular international policy. A particular international policy can be much more vicious than the worst type of "isolationism." It can militate against the very principles of true internationalism, and mean

subjugation rather than mutual cooperation built on justice and charity. The Nazi and Communist brand should have made this evident. It is like the highwayman who justified his excursions on the plea of being sociable. His victims would have appreciated him more had he been a hermit.

Pius XII certainly called for the formation of common means to maintain peace:

"The decisions already published by international commissions permit one to conclude that an essential point in any future international arrangement would be the formation of an organ for the maintenance of peace, of an organ invested by common consent with the supreme power to whose office it would also pertain to smother in its germinal state any threat of isolated or collective aggression.

"No one could hail this development with greater joy than he who has long upheld the principle that the idea of war as an apt and proportionate means of solving international conflicts is now out of date."

(Christmas Message—1944)

But the Holy Father adds:

"But *only on one condition*; namely that the peace settlement which should be strengthened and made more stable by mutual guarantees and, where necessary, economic sanctions and even armed intervention, *should not give definite countenance to any injustice, does not imply any derogation of any right to the detriment of any nation (whether it be on the side of the victors, the vanquished, or the neutrals), and does not impose any perpetual burden, which can only be allowed for a time as reparation for war damage.*" (Italics mine.)

No doctrine of "imperfectionism" here, no pussyfooting, no spineless compromise! "Give mankind, thirsting for it, a peace that... will alone be able to preserve humanity, after this unhappy war, from the *unspeakable catastrophe of a peace built on wrong foundations and therefore ephemeral and illusory.*"

(Christmas Message—1944) (Italics mine.)

Keeping in mind that "*fidelity to the heritage of Christian civilization, and its strenuous defense against atheist and anti-Christian tendencies, is the keystone which can never be sacrificed for any transitory advantage or for any ephemeral coalition*" (Pius XII—*On the New World*—Sept. 1, 1944) we come to the question of Russia.

There can be no question of "any derogation of any right to the detriment of

any nation." Let Poland be restored with her rightful boundaries. Let the Polish people in exile return to their native land. Let the thousands deported to the Arctic and Siberia be brought back. Let her Catholic priests now in Russian concentration camps and prisons be sent home. Rid the nation of foreign military occupation, and, under an American and British or some neutral commission, let the Poles have a plebiscite to choose their own type of government. Let similar action be applied to the three Baltic states. Let Justice be done to Finland. That much would be a fair start.

Way back in 1931 Pius XI had said: "Those who wish to be apostles amongst the socialists should preach the Christian truth whole and entire, openly and sincerely, without any connivance with error." (*Quad. Anno*) To preach "Christian truth whole and entire" under present conditions means criticism of Russia and plenty of it. It means strong uncompromising opposition, opposition which does not soft-pedal or pull punches, to many policies of Russia whether Russia be considered as a state, a political party, or what not.

But calling a spade a spade may be "dangerous"? Certainly! To act on principle is often dangerous. Danger, however, does not obviate the necessity of action on principle. And principle, not expediency, should be the basis of our attitude toward Russia. If we stand on principle we may or may not end up in war with Russia. If we do, that will be Stalin's sin. But if we throw aside our principles and sell Poland and others down the river, we will certainly have a third world war or worse as the Holy Father warns; and that will be our sin.

Closely joined with this first question is a second, the prospects of religion in the U. S. S. R. Now, Divine Providence and the intercession of Our Lady of Fatima may, and, I hope will, turn Russia in the not too distant future into a great Catholic nation. But to take the word of the Soviet Government (which is worth less than a plugged nickel) that such is actually taking place especially when Josef's Orthodox stooge has just delivered an attack on the Holy Father, is to be extremely credulous. To refer, at the present time, to certain changes recently introduced into Soviet legislation as a proof that Communism is about to abandon its program of war against God is worse than swallowing a sugar-coated pill. It is the 33rd and last degree of gullibility. Just a little realism ought to make one aware that if anything, the exact opposite is true.

Robert H. Taylor, S.J.
Mt. St. Michael's
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Meeting

The Man With The Three- Cornered Hat

By Joseph T. Clark, S.J.

The Production Committee

Musical Scoring.....	Cyril Schommer and Edward Stephenson
Melodies for Classroom and Mining Scenes.....	Edward Gannon
Libretto.....	John Fraunces and Raymond York
Script for the Old World Scene.....	Edwin Cuffe
Set Designs and Execution.....	John Jennings
Assistant Technicians.....	Eugene Devlin
Raymond Fullam, John Hoek, John Mitchell and Thomas Weldon	
Lighting and Special Effects.....	John McCarthy
Assistant Technicians.....	Harry Boyle and George Hilsdorf
Makeup Artist.....	William Langman
Costumes.....	Charles Boylan
Assistants.....	Anthony McHale and Robert Seely

Given at Woodstock in its Seventy-Fifth year, November 7, 1944

IT IS seven o'clock on November 7, 1944. You are in Woodstock's Sestini Hall. The house lights fade and die. The baton descends for the first down-beat. Tympanum and cymbals, woodwind, strings and resonant brass open the orchestral overture. *The-Man-with-the-Three-Cornered-Hat*, with original libretto and score, is on the way. The initial chords and thematic melodies please and puzzle you. Such excellently finished music is the prelude to an important message. For the voice of the violins is hymning a vision. You read again and on this occasion you heed the programme warning: "...you too may see if your hearts are merry and your minds are quick."

You catch the musical cue for stage-hands and chorus. As the curtains part, you see an open-space set, semi-circled by a stone-wall, triple-tiered ramp, flanked on the wings by neutral drape columns, and backed by a sky-horizon cyclorama—all bathed in warm flood-and spot-light colors. As the curtains part, you hear the opening chorus of the American people: banker, baker, ball-player, miner, mechanic, motorman, jockey, judge, and juryman. They are praising the magnificence and appraising the meaning of the light and elusive American way, as they cluster around a statuesque minute-man in calf-skin boots, canvas gaiters, homespun jeans, deerskin jerkin, a lace-trimmed blouse, and on top of it all—the triumphant tricorne. All is fervor, action, glee.

Just as you are approving the climactic resolve of the chorus that our dead

Shall not have died in vain,
and Government of the people,
by the people, and for the people,
shall not perish from the earth...

the statue speaks in a Concord shout: "It shall perish."

You too are surprised and follow with intense interest the musical dialogue that ensues between smug Americans and the sage spirit of America who here intrudes. Who is he? You hear his identity revealed in his song:

I am the friend of Liberty.
For Liberty is God.
I crush to bits the tyrant's heel

in whatever shoe it's shod.
I revel in existence
and the plenitude of life.
My heart's at home in the battle.
I am eager for the strife.
I'm a stranger to all sadness,
and I blow away the blues.
Quick in the quest of happiness,
I'm a herald of good news.

You are meeting the man with the three-cornered hat, and you mark well his words as he shows that

It's just an ordinary cut of felt.
But it fits every human head.
And it makes the little difference if the face beneath
is white, yellow, brown, or red.
It comes to a point, and it comes to a point,
and it comes to a point back here.
We hold that these points are self-evident.
The truths that they teach are clear.

As the chorus explains the symbolism of the hat, you realize that the points are: Life, Liberty, and the Pursuit of Happiness. But what is life and liberty and happiness? The chorus debates the issues in lyrical paraphrases of current American agnostic and nihilist pseudo-philosophies. The chaotic confusion is pitiful as the chorus gloomily realizes that "There is no life if there is no truth. No liberty if there is no truth, no happiness." This groan of despair provokes the paternal spirit of America to counsel:

' Listen, my children. Now sit you down,
some on the high road, some on the ground.
It's a good thing to boast. It is better still
for America to come down from the pedestal.
In '75 at Concord Bridge,
and at Gettysburg along the ridge,
where Belleau Wood in horror stands,
and splashed along Tarawa's sands
red blood was spilled and drenched the earth.
You can forget. I gave it birth.

A human life given is fine, precious coin,
 as precious today as in the days of Burgoyne.
 Banked in the vaults of the earth they now lie.
 What have they purchased? What did they buy?
 The national debt is tremendous, it's said—
 the blood of the young puts the nation in red.
 This is the debt that is taxing the nation.
 You must repay it—this generation.
 Some died in honor. Some died in hate.
 No one who died, died sophisticate.
 Some of you smile at the things that I say.
 You haven't suffered, you didn't pay.
 A nation is given you, tissue and tied.
 You gaze at the ribbons. You don't look inside.
 You hear the heart beating—and heave ho with cheers!
 How long will it beat if the mind disappears?
 Now a nation is human. And human things all
 rise for a time, rise—and then fall.
 You are arising, mighty and strong,
 to shine with a prowess as splendid as song.
 But as you climb to the top of the world,
 the roadbed behind you is eddied and swirled,
 slipping and running like stairs made of sand.
 You are already falling—and you don't understand.
 You have lost the idea which made you a giant,
 made the blood red, made the heart pliant.
 Take it from me that no nation is known
 till you know the idea that hardens the bone.
 Now if you'll return on a journey with me,
 we'll travel back homewards over the sea.
 And there like a fire on a hearth you will find
 the glimmering truth that once lighted your mind;
 and there in a country so strange and so far
 you'll see and you'll know what really you are.

A BLACKOUT breaks the bonds of time. You are now in the vaulted mausoleum of history. In dim light you see in center stage a sprawled and sleeping figure. From the wings appears a leprous butterfly from Babylon, a gruesome, sickly greyish *Thing-That-Is-Not-Human*: the symbolic embodiment of the original Protestant protest that the human thing is evil. With successful modern ballet technique (after the manner of Nijinski), it writhes and weaves a *dance macabre*, and leaps and flits about the set with sinuous posturings. Its chill monologue terrifies your soul. For with hellish glee it summons into flash-back vignettes the minions of its malice; Luther, Calvin, Jansen, Kant. Its weird incantations are interpreted by America's remarks from a distance: "Luther left them without life, Calvin without liberty. After Jansen there was no happiness; after Kant, no truth." You shudder as this clammy form, clad in scales of verdigris, slithers near the slumbering figure of Loyola. For this evil jinee purposes "to twist out of my way this halting stumbling block. Adventure was his mark. A happy fellow. Now he lies twisted and torn. If I can breed maggots within that mind, the world is mine." The assault upon Loyola begins and you recall those tragic pages in Ignatius' autobiography, as the aroused penitent of Montserrat here repeats his torturous scruples in tautly dramatic dialogue. The issue is again in doubt: sanctity or suicide. For both you and Loyola hear from hissing teeth this hymn of hate of man:

For the body is sin, and matter is sin,
 and the dance is sin, and the song is sin,
 marriage is sin, and food is sin.
 This is my secret, this my word,
 this is my song ages unheard.
 This is the armor I clothe you in:
 All that brings pleasure is sin.

The tension is terrific. But it snaps as America reappears with his three-cornered hat, and recalls Loyola to his truer self. You are thrilled at the ensuing clash between the human spirit and the evil spirit for the prized possession of Ignatius' soul. Together America

and Loyola rout with the logic of truth *The-Thing-That-Is-Not-Human*. Thereupon Loyola agrees that that man knows Christ who knows both God and man, and accepts America's invitation to go, as the symbolic tinker's riddle suggests, "and learn of man." They mount together the ramparts of the world backstage and gaze backward, two unequal frames silhouetted against the sky, into the horizon of time. You look too.

And you glimpse the miserable state of man in the Egypt of the pyramids and the Persia of the dynasties. Tyranny triumphs unchecked. But you focus attention where the script puts it: on the heroic rise and tragic fall of Athenian democracy. In every line and every word of choral song and dialogue you catch remarkably authentic echoes of ancient Greece. Socrates is here and Sophocles, Antigone and Creon, Solon and Demosthenes. For here is artistic concentration without loss of significant detail. *Zoe poietike, eleutheria, to kallagathon*. All are here. And you mourn their passing in the death-cell of Socrates. Your sympathies are deeply stirred with the chorus of the ancient world wails the loud lament of humanity without Christ in a wistful threnody:

O passer-by, farewell, and tell
 what man you meet to turn aside
 from Athens where sweet liberty
 once lived and died.

We are her splendid ghosts, and stand
 unburied on Athenian ground,
 where liberty, all restless, roams
 the city round.

O, who can lay her spirit now?
 And who shall lay our bodies' grave,
 when they have died with freedom,
 whom we could not save?

No man has answered. Was he true,
 the wise and ancient Socrates,
 who said that God must condescend
 to answer these?

The answer comes, sudden and sure, in the "voice of many waters," rumbling, tumbling, rushing, crashing in a pyrotechnical display of lightning flashes and thunderous sound. Lights flare and sparkle and interplay as on the first Easter morn. And you readily thrill to the antiphonal paean that follows:

Chorus:
 Herald! Come over! Tell us the good news!
 Who was the man to leave the empty grave?
 We will adore and follow, though his shoes
 stand on the threshold over Pluto's cave.

Herald:
 We who had perished in a darkened land,
 live by the immortality He wins.
 For happiness took freedom by the hand
 when Liberty took limit for our sins.

Chorus:
 It is the God who descended to men,
 to challenge and to answer all our pain.
 Cry out the good news! Cry out! Turn your hand again
 to build a fairer Athens on the plain.

Herald:
 Christ is His name. And He is Liberty,
 Who took man's form and like a slave obeyed,
 even to dying on the gallows-tree.
 And red is the coin wherein our debt is paid.

Chorus:

Rest, troubled spirit. Freedom, come you home.
Your children laugh again and raise up their hands.
Run with us to the blue Aegean's foam,
and scatter with us throughout all Christian lands.

You watch the chorus disperse in enthusiastic haste. A new Loyola descends to center stage. And here you notice for the first time that the beard of Ignatius is symbolically (but authentically) *red*. A saint now meditates aloud in fitful bursts of insight and staccato pauses of reflection. You follow sympathetically his sublime soliloquy:

Christ is the man. I understand. It is clear before my eyes. This is the Resurrection: the human and divine arise together and together stand. I see. I see. I understand. In Christ all things are set together. He is our peace who reconciled the human and divine, and made both one, both God and man, and we are one in Him. I see. I see. Then He arose. And is His rising whatever thing is human is renewed and matter is made splendid once again. Let there be music, food and song. All good things in due measure. He has arisen and He is man. Death yields to life and fear to liberty. Good news! I see. I understand.

Why, then, what a sacrament is man! So constituted in the first creation, when spirit was breathed into the mould of matter, and it was man—the pattern of the things that were to be when Spirit met with Mary and it was He. The mystery of matter. It engages me. Matter multiplies, and by it we are many. Spirit unifies, and by it we are one. And yet it's laid at matter's door that Christ is possible, and God but one of many. Strange, so strange.

But one thing I know: there is by Adam's fall a grey suggestion in the minds of all of us that matter is corrupt and inaccessible to God, and humans built of matter—all an evil lot. It is the protest against the Incarnation and the sacramental unity of man; a protest that is fed by that division which each of us perforce feels in himself.

Thou art this protest, Fiend, that turns the face of God an ashen grey, and glories in the talk of doom and damning death, and self-destruction and division. Thou art from Hell. To Hell return! Creation has arisen and awaits to be reclaimed. Arise! my men. Reclaim! Arise! Restore and set the seal of liberty and life forevermore upon the brow of every human thing. Arise! Arise! Reclaim for Christ—the King!

Offstage the chorus now intones a Resurrection *Magnificat* in local color paraphrase of Psalm 72:

... He will rule from river to river,
from the Mississippi to the ends of the earth.

... Exulting He will run the lane of the centuries,
The Athlete of the Ages.

... Life and Liberty will run before Him
and Happiness follow after.

With sudden and symbolic resolution Loyola summons America to jot down the pitch of his message to mankind: "Write on the first page: Man; and on the last page: God, and on the center: Christ the King." As Ignatius teaches and America transcribes, the vision of Loyola is glimpsed in the work of his sons. For here fifteen concentrated vignettes of Jesuit history swirl in and out of the alternate corner-stage spotlights: Ricci, Campion, Molina, Suarez, Maraiana, Jogues, Boviére, Hébrant, Hurley, Canisius, Blakeley, Tierney, Bellarmine, Castiello, and Lawrence Kent Patterson. A kaleidoscope of faces, both foreign and familiar, who utter identical sentiments of Ignatian spirit in imitation of the Incarnate word. You remark and will never forget the characteristic emphasis on life, liberty, and the pursuit of Christian happiness that is reflected in every phase of Jesuit activity. The vision has been translated in the

turbulent context of the times. And you instinctively feel that it will endure in America. But will it? "The red-bearded man who swings on the star, can show you and tell you what really you are."

YOU are thus prepared to hear the jolly tunes and merry ditties which open the second Act in a coruscating blaze of drama and song:

We heard the word and our hearts are filled
with news no money can buy.
Arise! men. Roll up your sleeves and build
the Vision tall in the sky.

For these are the citizens of Melody Turn where the crossroads of human history meet. And they are gaily at work in panchromatic overalls (you note but do not now understand why one is clad in football uniform), cooperatively building a Christian city of song. Here you—and all Americans who are allergic to theorems—can see life, liberty, and happiness with open eyes. It is a convincing spectacle. Thus is revelation realized. You rejoice with these gay townfolk and sway with their rollicking tunes. For

What is the point of bombing?
What is the use of attack?
What is the worth of warring,
unless when the boys come back,
they find in the know of the nation
the things for which all of them yearn:

a roof and a gable,
a grand girl named Mabel,
a pink and blue cradle,
a dining room table,

a light in the cellar,
a dollar umbrella,
a beer with a fella'
a homer by Keller,

an after-shave lotion,
a day at the ocean,
a picnic at Goshen,
a May-pole commotion.

This is the point of bombing.
This is the use of attack.
This is the worth of warring.
Because when the boys come back,
they'll find in the know of the nation
the things for which all of them yearn:
peace and enjoyment and steady employment
at the four roads of Melody Turn.

You've heard of the ISO. And you are delighted to discover its destiny in a ditty.

But then the educators come—to evaluate the city's school. Beneath the harlequin caricature of Cooperative Criteria you sense a real threat to Christian democracy in modern educationalism. But the theatrical satire is so successful that you postpone reflection until more somber moments. The dialogue is too rapid, too witty, too salty, too fine, to risk a meditative pause. You applaud the choral reply to the academic questionnaire:

The school of Melody Turn
is the town where the crossroads meet.
There are no diplomas to earn.
The classroom is on the street.
A giant secret we share:
that Truth is a democrat.
We are here to earn and to wear
our own three-cornered hat.

And you relish every polysyllable in the educators' precise expose of their philosophy:

In the departmental system
teachers don't teach men.
Some little branch of knowledge
comes within the ken.
A subject taught, is civics,
long-division, oxygen;
or something one can master.
Teachers don't teach men.

Progressive education's
passed beyond that stage.
The specialized professor
heralds the new age.
Pupil-teacher relationships
exist, of course, it's true.
It would be a sorry school
that didn't have a few.

Let pupil-teacher relationships
be well provided for.
Something new in education,
never tried before.
A pupil with four courses
is aptly guided o'er.
His relationships have suddenly
been multiplied by four.

A teacher is a craftsman,
and teaching is his trade.
Exactly like a plumber
and the pipes he's laid.
Now by union regulations
Plumbers cannot floor an attic.
So teachers of biology
Cannot handle mathematic.

When these credit-conscious technocrats are amazed to discover Greek in the Melody Turn curriculum, you are prepared to hear offstage a dreary dirge of dry-as-dust grammarians who procede across the stage in funeral cortège, bearing the dead ashes of the dead language. You catch the *innuendo* that Greek is not identical with grammar. And you take it to heart.

As this procession exits, an offstage chorus sings in alternate *cantata* psalmody:

He has quickened and breathed life into the buried.
Every human thing arises with Him.

Behold! Those who come dead to the crossroads
awake in the wonder of the Good News.

Thereupon appears, authentically attired, a resurrected Athenian, the renewed ashes of the lugubrious grammarians. You thrill at the sudden and blazing splendor of his return. And you marvel at the undercurrents and the overtones of his intriguing and interesting dialogue with the citizen in football togs:

Greek: Is the golden helmet still in honor among you?

Athlete: It is the high hope of every lad.

G: Do you don your gear and take the field in quest of victory?

A: There is clashing together of bodies and swift running.

G: And do the old men sit above the gates of an afternoon and chatter like the locusts in the trees?

A: Even till the sun sets and they can see the field no more.

G: And do they say: "Who is that tall fellow who roams up and down behind the line?"

A: The bare-armed Alexander is his name.

G: Has the son of Priam come to life again?

A: A greater than the son of Priam holds the center of the line.

G: And do they rear back and hurl the shimmering missile across the enemy's lines?

A: It is the boldest way to inflict sudden death upon the foe.

G: I am not among strangers but among friends. Lead me to the foot-marked field to battle for you as I fought of old.

The *palaestra* and the gridiron meet and *exeunt* together. This *cordial rapprochement* befuddles the educationalists. They attempt to redeem themselves by mouthing a torrent of technical trivia. But this is too much for America and Melody Turn. All rally to his cry:

Hand me powder-horn and rifle!
For the tyranny of trifle
is enough to fill my heart with rebel ire.
You can see their eye-balls glisten.
So don't stop or look or listen.
Ready! Aim! Fire! Fire! Fire!

Here the educators retire in pandemonium under a verbal fusillade: "Brekekekecks. Koax. Koax." And you recall with pleasure *The Frogs* of Aristophanes, as the stage is blacked out. Educationalism is, you realize a threat.

As the lights revive, you are peering into the dank and dark interior of a mine-pit, where some typical miners pick and thump away at the hard, black coal. But they too are gay in their song. For they also have heard the word and are glad. And you listen easily to the lovely solo melody in three-quarter time which tells you why:

I don't mind the breakin'.
I don't mind the shakin'.
I don't mind awakin' in the night.
Though the pit entomb me,
dark and back and gloomy,
Miner, I've found the Light.

Though there's danger lurkin'
you won't find me shirkin'.
I don't mind a workin' anthracite.
Though the pit entomb me,
dark and black and gloomy,
Miner, I've found the Light.

All the world was once a dark cave,
darker than this mine.
An' every man was once a marked slave,
marked with the tyrant's sign.

(recitative)

Then a shaft of light descended.
Up that shaft we've all ascended.
Maybe, man, the pit is cold.
But the light is gran', and it never grows old.

(resume melody)

Coal dust is consumin' us.
We fight ol' bituminous,
fight him where the day is like the night.
But there is no gloom in us,
Light broke to illumine us.
Miner, I've found the Light.

But into this ISO Utopia of the Christian worker now enters a trio of laborist racketeers, *enfants terribles*, rough, tough, and nasty, with a hard-bitten creed of class-warfare in the most sullen Marxian tradition. Their musical spokesman punctuates his introduction with a bit of fancy footwork in soft-shoe style (shades of George M. Cohan!):

My name is not Dubinsky,
nor Sidney Hillman either.
I'm nothing but a henchman
who never gets a breather.
I'm sent to reconnoitre—
whether sick or able—
for goods that try to slip by
without a union label.

I never eat a leg of lamb
nor victuals vegetable,
unless I first discover if
it bears a union label.
If you find me on a housetop,
straddling a gable;
crossing on the Brooklyn Bridge,
hanging by a cable;
looking in a horse's mouth,
in a horse's stable,
Say, I pray, that man today,
is looking for the label.

Then again, at half-past ten,
you might stumble on me, when
lying in a tavern den,
I'm underneath the table.
Nonetheless, I must confess,
it's not drinking to excess.
It's my duty, my duress—
I'm looking for the label.

Because the Melody miners have told you that they cooperatively own the mine, you half expect a high-pressure threat of coercive unionization on their own arbitrary terms by the interloping racketeers. You are not mistaken. The pressure generates incandescent repartee that emits electric discharges all over the stage. Here you recognize and silently admire in the successfully colloquia dialogue the expert digest of a hundred books on ethics and economics. And you are ready to agree with the wry comment of the Melody miners:

Big Labor has a social plan:
Gobble up the little man.
Drop the squabble,
gobble, gobble,
gobble up the little man.

At this *impasse* in the proceedings there enter into the tunnel three tycoons of trade: sleek, soft, and selfish, vigorously intent upon forcing the sale of this mine and adding it to their vast monopolies. With arrant pomp their melodious mouthpiece presents the case for Big Business:

O, economists are many,
But I wouldn't give a penny
for three-quarters of the theorizing brood.
For I have my own idea
re the matter, and I fear
not at all that you will think that I intrude.

Now if Roosevelt relaxes
all the corporation taxes,
business then can serve the nation all the time.
Though to meet a cyclic suction
and maintain a peak production
much more difficult to do is than to rhyme.

For when capital is flowing,
factory whistles start ablowing,
our economy's expanding like the stars.
People won't be begging: "Work us!",
they'll have money for the circus,
and the roads will rumble through with motor cars.

O, we handle union knavery
just the same as Sewell Avery,
But don't think that they will take us for a ride.
Inasmuch as we don't wish a
battle royal with militia—
why, we stuff the ballot boxes, then we hide.

Yes, we'll scotch the union devil
that upsets the fixed wage level,
and you'll find its body where the river ends.
Then with many a merry chuckle
down to business we will buckle
and declare ourselves some juicy dividends.

O, philosopher and priest
say Big Business is a beast,
but its clutch is very gentle and its touch is delicate.
Every secular official
loves a beast so sacrificial.
For it spends itself unceasing in the service of the state.

You can see that these sentiments are too raw for the racketeers of labor. And so you are treated to a three-way tussle of economic rivalries, relieved at key moments by comments, both courteous and Christian, from the Melody miners. You silently agree when they make the point that

Big Business has a social plan:
Gobble up the little man.
Drop the squabble,
gobble, gobble,
gobble up the little man.

And you are intelligently reverent when one of the miners casually delivers a contemporary parable of deeply religious content:

Yeah. All the boys were squabbling, fighting, kicking, down in the pit. Things weren't working. No production. The only logical thing seemed to be to close down the mine. But one day the boys look up and see a Fellow coming down the tunnel, carrying a light, with a lot of lunch-kits under His arm. He fed them, listened to their troubles, fixed them up. He set His light down on the ground beside them and started working. Soon the mine was producing better than before. Only a few found out that the Fellow with the light was the Owner. That was the first time that Owner and Worker, Capital and Labor, met in the flesh—in Him. And here's another time that they meet in the flesh—in us.

You don't miss the parallel. It's the First Prelude to the Incarnation, clad in overalls. You like this optimistic note of unity. The Melody miners do not need to be forced into organization by laborists nor bought out of business by King Coal. But you shudder when the scene closes with a malevolent agreement between entrepreneurs and racketeers to grind the Melody miners to powder between the millstones of relentless credit power and brass knuckle pressure. The blackout here is ominous.

BUT the cheery chatter of the ragamuffin newsboys who hawk their headlines at the opening of the *finale*, dispels your gloom:

Mister, have you heard the news?
America's on trial for its views.

And the court policemen make the issue even clearer:

Hear ye! Hear ye!
Hereby learn
What is today
the court's concern.
Let Justice's scale
tip as it may,
the people of the USA
in process due
have come to sue,
to challenge and assail
by every quip and quirk of law
the strangest thing they ever saw:
a city—and they say it's wrong—
a city that's a song.

You know now that the Vision of Melody Turn is being prosecuted before the bar of mankind's conscience by the triple threat of American educationalism, laborism, corporationism, represented by faces which you recognize grouped upon the plaintiffs' platform in lower center stage. You absorb too the undercurrent of seriousness beneath the froth and foam of the five hilarious judges whose humor is their honor, as they ascend to their chairs on the judiciary bench behind the plaintiffs. But your confidence in the ultimate triumph of truth is assured when you note that the defendant citizens of Melody Turn, who flank the stage in two equal groups, are sporting little red beards and tricolored tricorns. *The mise-en-scène* fills the eye with a gorgeous expanse of complementary colors. The set is perfectly designed: a semicircle rising to the apex of a pyramid.

You hear the energetic charges of the prosecution. The first is this:

Article One—and I quote—
every man, every day, must devote
three minutes of ease
and say to the trees:
"Many thanks for the shade you promote."

The plaintiffs bluster of course in billingsgate dialogue and make the most of this point. But you realize that they are royally rebutted in a haunting melody reply:

M-E-merry, L-O-D-Y,
Judge, we'll tell thee, show thee why,
Trees are matter, as am I,
Matter is the earth, the sky.
Matter is the bond we share
with the Man who laughs up there.

The prosecution continues by quoting "a law that is weird: Every Melody man must have a red beard." But the citizens' chorus replies "that a bright red patch alone can match a bright three-cornered hat." And they explain once more in lovely melody:

M-E-merry, L-O-D-Y,
Judge, we'll tell thee, show thee why.
Red beards spirit signify.
Spirit lifts a man on high.
Spirit is the bond we share
with the Man who laughs up there.

And you agree that the answer must be final in any dispute on such a point.

HERE you lose completely and without resistance your role of impartial spectator and are sucked into the slipstream of a dramatic *crescendo* of song and paced dialogue that heralds the climactic *finale*. For the plaintiffs have uneasy premonitions of disaster and hasten to push their arguments before the court. You hear Big Business plead in plush-upholstered tenor why it and not

Melody Turn is the authentic representative of the American quest for happiness:

You've read it in books and in sermons you're told
that service is happiness, service is gold.
American Business believes it is true.
Happiness comes from its service to you.
Humbly and gratefully one thing we ask:
Let American Business meet destiny's task.

The secret of happiness is simple to state:
satisfy every need, and then new ones create.
This is the rule that meets history's test.
Happiness is not static, it's always a quest.
This is the vision that Business Men see:
the more needs it creates, the more happy we'll be.

But logic leads you to approve the Melody men's retort-direct.
The argument begins to swerve.
It's really you the people serve.

You listen to Educationalism pronounce with precious elocution its ideal of American liberty:

To do what you want is the way to be free.
So the more wants you have, why the more liberty.
This is the lesson we teach in our schools:
Each man must find his own ethical rules;
Each man must find out what he wants to be true.
For America lives by pursuing the new.

But you welcome the rapier thrust of the citizens' epigrammatic reply: "There's little light. So do not dim it. Freedom is not escape from limit." You hear too the racketeers temper their hammer and whet their sickle as they propound their definition of life:

To push ever upwards the standards of life
is organized labor's struggle and strife.
If the fittest survive, as Darwin has said,
then group must fight group to get on ahead.
Else the standards of living won't rise with each age,
and life cease as a quest for a new living wage.

But you again applaud the Melodiers' rejoinder: "Don't call it life when you provide a general plan for suicide." The formula is swiftly crystallizing in your consciousness: the most American thing in America should be the Catholic, teeming with life, reveling in liberty, and bursting with supernaturalized happiness.

At this juncture in the court proceedings suddenly America saunters onto center stage, fingering significantly his three-cornered hat. You suspect that he will be the spokesman for the defense. He is. For you hear him say in persuasive baritones:

For a nation is human. And human things all
rise for a time, rise—and then fall.
Our fathers brought forth to us, splendid and gay,
the light, laughing, elusive American way.
But American liberty, happiness, life
are tangled and twisted in terrible strife.
Doubts drug the mind. And America sleeps.

We have shrouded in mist the good thing that keeps.
Doubt clutches the throat and cuts off the breath,
doubt opens the door to the chamber of death.
One human Thing only has burst from the grave.
No other thing human has power to save.

Resurrection, His name. And His is the right
to call nations from darkness. For He is the Light.
The Giant of the Ages, First-born of the dead,
all nations His members, and He is the Head.

The span of His spirit is wide as the sun.
In Him we are many. In Him we are one.

Now nations are born to reveal to the world
the thousand perfections that lie in Him furled.
Each is appointed to show forth a part
of the liberty, happiness, life in His heart.
America's call is to keep the truth gay
in the light and elusive American way.

Truth is a Person. Truth is "Thy word."
Twelve little men listened. The olive trees stirred.
"Truth was made Man," one wrote with a quill,
and the cold human heart awoke with a thrill.
Freedom won't perish. For Truth guarantees
to those who receive Him their true liberties.
Life will remain, although bitter the strife.
Truth is the victor. Truth is the Life.
And happiness always. The joy man pursues
laughs in His countenance. Truth is Good News.
His rising will render America strong,
and make every city a city of song.

But the surly plaintiffs sneer at this pious buncombe and will not
hear it to the end. You watch them, group by group, wander offstage
in silent and contemptuous punctuation of America's impassioned
plea. But what matter? For the case is won and the Judges descend
—singing! And with them you hum in your heart the now familiar
tune:

Trees are matter as am I.
Red beards spirit signify.

Double natures that we share
with the Man who laughs up there.

But you do not finish the melody. Neither do the Judges. Nor
does the chorus. For *The-Thing-That-Is-Not-Human* reappears like
an unremembered sin at the moment of Communion: swift, sharp,
and sinister. Your blood runs cold and your pulse thumps at the
hideous apparition. You have scarcely heard his threat to return in
revenge within twenty-five years before the gridiron giant throws
the spectre out-of-bounds with a valiant straight-arm. A symbolic
gesture, indeed! This startling interlude leaves you limp for a
moment. But you find courage again and welcome refuge in the
swelling rhythms of the *finale*. The words without the music are dull
and flat. But you hear them as they fall, rich and full, from this
cornucopia of song:

Loyola, here's to you.
Stand besides us and guide us
in the night with a light from above.
From the mountain to the prairie,
to the ocean ever blue—
Christ, here's America!
Loyola, here's to you!

This final chord is the cue for the chorus. And you see the sky
studded and spangled with careening tricolored three-cornered hats,
tossed in truest tribute and sincerest song. Before these rising,
twirling, red-white-and-blue comets curve toward the floor, the cur-
tains close. And so does the play.

You want to see it all over again. And so does everyone else.
And maybe you will.

ISO Service

Outlines for Sermons and lectures on Pattern for Peace, the
Catholic, Jewish and Protestant declaration of World Peace.
The outlines have been prepared by the Theologians, St. Marys,
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