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The Full Employment Bill of 1945

By Paul V. Kennedy, S.J.

What It Proposes, and Some of the Problems It Raises

IN VIEW of recent discussions in *Economic News* of employment, employment opportunities, and the responsibility for providing them, readers may be interested in "The Full Employment Bill of 1945" introduced in the Senate on January 22 of this year by Mr. Murray (S. 380, 79th Congress, 1st session).

The purpose of the Bill, as stated in its descriptive title, is "to establish a national policy for assuring continuing full employment in a free competitive economy"; the means proposed are "the concerted efforts of industry, agriculture, labor, State and local governments, and the Federal Government." "It is the policy of the United States," according to Section 2 (a), to foster free competitive enterprise and the investment of private capital in trade and commerce and in the development of the natural resources of the United States." Section 2 (b) affirms "the right of all Americans able to work and seeking work . . . to useful, remunerative, regular, and full-time employment," and adds that "it is the policy of the United States to assure the existence at all times of sufficient employment opportunities" to enable all to exercise their right.

RESPONSIBILITY OF FEDERAL GOVERNMENT

"It is the responsibility of the Federal Government," according to Section 2 (d), "to pursue such consistent and openly arrived at economic policies and programs as will stimulate and encourage the highest feasible levels of employment opportunities through private and other non-Federal investment and expenditure," and, when full employment cannot be otherwise achieved, "to provide such volumes of Federal investment and expenditure as may be needed to assure continuing full employment." Section 2 (e).

THE NATIONAL BUDGET

As a guidance for Federal action in this regard, the President is required to prepare and submit to Congress at the beginning of each regular session "the National Production and Employment Budget (hereinafter referred to as the 'National Budget'), which shall include the estimated size of the labor force (including the self-employed); the total volume of investment and expenditure required to produce, at the expected price level, "the full employment volume of production"; and the estimated aggregate of investment and expenditure which would occur independently of the operations of the present bill. Section 3 (a). When an inadequate amount of spending is foreseen, the President shall recommend various non-spending measures to encourage an increase in spending, Section 3 (b); and as a last resort shall transmit a program for a compensatory increase in Federal investment and expenditure, Section 3 (c). Should excessive spending be foreseen, anti-inflationary measures are to be recommended.

SAFEGUARDS FOR PRIVATE ENTERPRISE

As a safeguard to private enterprise, Section 3 (c) contains the following statement: "Any of such programs calling for the construction of public works by the Federal Government shall provide for the performance of the necessary construction work by private concerns under contracts . . . except where the performance of such work by some other method is necessary by reason of special circumstances or is authorized by other provisions of the law." And Section 8 excludes interpreting the bill so as to authorize "the operation of plants, factories, or other productive facilities by the Federal Government; the use of compulsory measures of any type whatsoever in determining the allocation of distribution or manpower."

COMMENTS ON S. 380

In the form introduced this bill is quite moderate, and embodies an exemplary respect for the gradation and hierarchy of social institutions and the correlation of their activities. Employment opportunities ought to grow out of the ordinary operation of the economic order; but when they do not, a situation arises which is gravely perilous to the common good of society and which should neither be ignored nor explained away. Remedial and corrective measures should come from within that order itself, then from the smaller political units, and only when all else fails, from the national government. Recognition of such precedence is a laudable feature of the bill.

As for the ultimate remedy proposed, it is evidently an embodiment of the Keynesian investment theory of employment, and involves serious problems both in the realm of theory and of fact. That under-employment is due to under-investment is not evident; that a mere quantitative increase in investment could provide a remedy is dubious; that government investment will be stimulative rather than restrictive of private investment seems to many to contradict our experience during the 1930's. Also, insufficient attention is given to the causes of any dearth of private investment, which may not impossibly be found in other phases of governmental policy.

There are enormous difficulties, too, to be overcome in obtaining appropriate and reliable data for the implementation of the investment theory. The wide disparity in estimates of unemployment during the 1930's is common knowledge; so, too, is the equally wide disparity today in estimates of the number of jobs required for full employment in the postwar era. The determination of what aggregate of investment will be needed to assure a given number of employment opportunities is (Turn to Full Employment Bill, page 6)

NO MORE FUDGE SALES!

But a World Mission Symposium instead—Father Joseph Cantillon, who was the chairman of three presentations of the Symposium in New York, tells how the idea started, developed and made Mission-minded its enthusiastic audiences . . . and gives a few hints to those who may wish to reproduce the Symposium in other cities.

IT ALL started when the girls of the local unit of the Catholic Students Mission Crusade came to their moderator one afternoon. "Hadn't we better start planning our annual benefit for the missions, Mother Saul?" "You know, Mother, we'll need at least three weeks to stage a good candy sale here in the school."

To their astonishment, the courageous little Mother almost glared at them, as she said: "No more fudge sales! The missions throughout the world are suffering tremendously during war-time and will have a gigantic part to play in the lasting peace after the war. Go out and bring me back a *big idea*—big enough to do justice to the new mission needs."

The next few days increased the students' bewilderment. One of them then thought of a Jesuit friend down at St. Ignatius Loyola, and asked him if he had any ideas commensurate with the scope outlined by Reverend Mother Saul, R.S.C.J. He did—he had several, but as the committee of four waited on him and as he talked over ideas, the plan for a really worthwhile and world-wide symposium commended itself more and more. The girls returned to school with the idea. Mother Saul was delighted, and presented the suggestion to her Superior. After two weeks' prayer, request for a World Mission Symposium, under the auspices of the Jeanne D'Arc Mission Unit of the Academy of the Sacred Heart, One East Ninety-First Street, Manhattan, was granted.

CLOSER TO HOME

The idea grew and rounded out. The final part was added by Father Calvert Alexander, editor of *Jesuit Missions*, when he stressed to the chairman the idea of the new world which the plane will open to the missions in the postwar age. No mission in the world can ever be the same foreign mission to your mind, when you realize that it is only seventy hours away (flying time) from your local airport! This note was stressed in questions, in posters, in publicity.

The next steps are familiar to all who have ever planned any public entertainments. It would be boring to go over the countless details common to all enterprises—the hiring of a hall acces-

sible to the audience desired, the printing and distribution of tickets, the ads in local papers and Catholic weeklies, the forty posters turned out by the Art Committee, the use of store windows, the talks delivered to student bodies to arouse enthusiasm, the ushers (all the Senior Class in attractive evening dress), flags and a globe for the stage, the preparation of a twenty-four page program with ads, sponsors, biographical sketches, etc. This is routine for any such lecture, entertainment, meeting.

What was different about this symposium was the actual presentation three times on two local stages. The basic task confronting the chairman was to secure a panel of missionaries from all over the country, who knew thoroughly some part of the vast missions of the Church, and who could express themselves in a novel and interesting fashion to a sophisticated audience.

THE EXPERTS

The first consideration in obtaining real missionaries (bringing 'em back alive) was to discover which mission experts were now in the country. Father Sullivan was back from Jamaica for study purposes. Father Madaras would probably be returning soon. Father Kilian was invited to speak on India, but his doctor ordered him to take a well-deserved rest. Father O'Connor, his assistant, was a good substitute for him. Father Masterson, naturally, would speak on the Philippines. Father Edward Murphy and Father Alexander were "naturals" for the Theory of Missions and for Mission-Mindedness. Father O'Farrell did not receive his nickname of "China John" for nothing, so that covered the Celestial Kingdom. Father Alphonse Verhosel, down at Georgetown, would have done a magnificent job speaking for Africa (after his many years in the Congo), but pressure of business made him decline.

To make a long story shorter, seven missionaries promised to be in New York City by the day before we were scheduled to appear at the Hunter College Playhouse, one of the finest (seven hundred capacity) small auditoriums in the entire area.

QUESTION-ANSWER PROGRAM

What would they stress in their talks? The answer was simple—the postwar problems in their individual fields. How best to get seven different individuals to conform to the one pattern? The solution seemed to lie in not permitting any of the seven to make a single speech, but to throw questions at them—questions designed to bring out the one over-all pattern. About twenty questions were sent to each participant, and they were asked to make their own choice. The answers were limited to two minutes in time.

Each expert had a private talk with the chairman, and the final list of questions was drawn up. Both the chairman and the expert had a copy of the questions. The answers were written on both sides of a 3x5 index card—and this secured the speaker from wandering, refreshd his memory, prevented his going beyond the agreed two-minute limit.

REHEARSAL

The first dress rehearsal for Religious only was held in the afternoon at the Academy. Father Murphy, as the Missiologist, led off after opening remarks by the chairman. The talk of Father Murphy was excellent in its answer to "Why have missions at all? Why not keep the priests, nuns, etc., home here in the U.S.A., where they are certainly needed?"

Then followed Father O'Farrell on China; Father Sullivan on the Social Apostolate in Jamaica; Father O'Connor on India; Father Madaras on the Problem of the Moslems. Even the speakers as well as the Religious of the Sacred Heart, were gratefully surprised when the chairman announced that the Philippine Islands would be handled by two speakers—Father Masterson, as announced, and Father J. Edward Haggerty, unannounced, who had come in on a plane from Cagayan, Mindanao just one week before. His audience listened in breathless silence. This first performance lasted about two hours and thirty-five minutes.

Dinner there at the Academy and—criticism followed. "We were too long," . . . "We dragged out unessential mat-

SODALITY COOPS INVADE CARIBBEAN

ters."... "Too many were giving speeches, instead of short, snappy answers."... Here is where the great advantage of an all-Jesuit program came in.

Our self-criticism was excellent, with no possibility of the jealousy which sometimes exists between Orders to mar our essential harmony. So the program was drastically scaled down, with an over-all limit of twelve minutes to a speaker, and with five of the previous ten questions eliminated.

Came the evening performance. The setting was inspiring with about six hundred seats filled with some of the most intelligent Catholics in the city. The organ played the National Anthem, and then all observed a minute of silence and prayer for the repose of the soul of the late, great Mother Dammann, R.S.C.J. The seven experts were never in better form. The rehearsal of the afternoon had convinced all of the need of greater informality, of shorter, sharper, more incisive answers.

The intermission came after all but one of the experts had been heard. Then Father O'Connor on India had his twelve minutes, and Father Murphy ended with a summary that was a very burst of sacred eloquence. The house lights went on (a darkened auditorium had seemed to help) and the over one hundred written questions were brought to the stage by the speakers. The chairman announced that each question must be answered with two sentences. Good-natured laughs followed the attempts of each of the seven to pack as much into two complex sentences as possible.

CLIMAX

At one point, the chairman introduced Monsignors McDonnell, Stanton, Boardman—diocesan directors of the Society for the Propagation of the Faith—also Father Coogan, editor of *Catholic Missions*. The program seemed to need but one thing to make it an unqualified success—an ending with a punch. Monsignor McDonnell supplied this by rising to his feet and, in the name of the audience, expressing the universal satisfaction all felt for a tremendously exciting evening. The Monsignor said privately later that it was the finest thing in mission promotion ever put on in the Metropolis of America!

Tuesday evening saw a brilliant duplication of Monday. The lighting was improved, a photographer illuminated the darkness of the auditorium with his flash bulbs, two stenographers took down the speeches of the entire evening. At the end, a large group crowded the stage doors for autographed programs, a word

The Co-operative Department of The Queen's Work, literally identified with Miss Mary G. Dooling, has but recently returned to the states after a whirlwind (in the tropics: hurricane) invasion of the island of Jamaica in the British West Indies. Under the auspices of the Co-operative Division of the Jesuit Extension School in Kingston, the capitol, and at the invitation of the mission superior, Father Thomas J. Feeney, Miss Dooling made a five weeks' tour of the mountainous terrain of Jamaica, lecturing to Co-op groups, discussing local Co-op problems.

A factual appraisal of her achievements reveal the following:

1. She travelled hundreds of miles up and down the island.
2. She addressed Co-op groups of all kinds; students, fishermen, farmers, city workers, non-sectarian groups as well as the Catholic parish Co-ops.
3. Co-op central bodies as well as governmental circles invited her to participate in their deliberations.
4. She was twice invited to King's House to be the special guest of Lady Huggins, First Lady of the Colony, wife of the Governor General, Sir John Huggins. Lady Huggins manifested keen interest in the Co-op apostolate stimulated by the Jesuit missionaries on the island.
5. Photographs received show Miss Dooling down on the beach in the midst of the Jamaican fishermen proving in

this and in other instances that she seemed particularly at home discussing Co-op situations among the underprivileged sections of the population.

6. Perhaps the most valuable repercussion of her Caribbean visit is the incalculable amount of good will she created not merely for the Jesuit Co-op push on the mission, admittedly but one plank in the Church's programme for extending the Mystical Body of Christ in the hot tropics but also and especially for the Church itself. On an island wherein only five percent of the total population is Catholic and wherein the mission of the Church is closely connected with the respect and prestige she earns from the overwhelming non-Catholic majority—this good will achievement of Miss Dooling is most significant.

7. Jamaicans of all denominations could not fail to appreciate the fact that Miss Dooling operated in the colony precisely as the representative of the American Sodality movement. This emphasis may not mean "something extra" to Jesuits working in the States. But to the New England Province men on the mission it is exactly that.

His Lordship, Bishop Emmet, Vicar Apostolic of the Vicariate, the mission superior, Father Feeney, the Fathers on the mission and Jamaicans of all creeds have made it clear in recent weeks how sincerely grateful they are to Miss Dooling and to Father Lord for the Sodality's contribution to Jamaica's struggling but promising Co-op movement.

with the missionaries, copies of Father Madaras' book *Al Baghdadi*.

The compliments were so extravagant that one took them with a large grain of the usual.

Mention has been made of the desirability of reproducing this or similar symposiums in other cities. Supposing the audience to be assembled, I suggest the following:

SEVEN PRECEPTS FOR SYMPOSIUMS

1. The chairman must be ruthless in overriding the long-winded speaker, in keeping to an agreed time limit—and all must follow his lead. N.B. Because of this major requirement, I do not think that a symposium with speakers of varying religious orders could completely succeed. Hard feelings might easily result.

2. The experts should write out answers to their five favorite questions on convenient slips of paper.

3. An Intermission is needed after the first seventy minutes. The entire affair should close promptly after two and a half hours.

4. The humor and beauty of the missions should be stressed without attempts to arouse pity by harrowing tales.

5. Constant interruptions from both chairman and other panel members at all times, with no attempt at an agreement on all non-essentials.

6. The questions from the floor (preferably written) should constitute nearly one-half the evening. Speakers should be required to answer in two sentences or in one minute.

7. End both the panel and the question period on an inspiring note!

Is "Artificial Control" Opposed to the Encyclicals?

By Richard E. Mulcahy, S.J.

THE February issue of the *ISO Bulletin* published an article entitled "Big Name Schools Dominate Public Policy" which assumed a social thesis that I think should be challenged.

The article condemns the Keynesian goal of "an American at full employment through artificial control" as "opposed to the basic principles of Christian social theory." In fact it is claimed that the idea of artificial control by government intervention is such that "if the plan of public policy advocated by the encyclicals could find a view more opposed to its own, it is difficult to imagine where it is to be found." Now, lest there be some misunderstanding of what was meant by artificial control, I repeat the summary of the position which was called non-encyclical, as given in the February article: "It (the prevailing view) holds that in order to obtain efficient functioning of the economy the Federal Government must step in with all manner of stop-gaps and be ready with every species of artificial device, and gather every type of statistic to promote investment, or bring savings up to the level of investment, or reduce them, or prevent a price-inflation, or give an education, or fix a broken arm, or decide who is to run a factory."

Setting aside the rhetorical exaggeration of this summary and abstracting from the merits of this or that specific proposal, the question is simply this: do the encyclicals oppose this type of governmental program to obtain full employment?

ECONOMICS WITHIN THE LAW

There is no doubt that the Popes have condemned excessive or needless government usurpation of authority. They have said that "the state should leave to smaller groups the settlement of business of minor importance." It is true that the ideal papal program envisions the establishment of vocational groups to fill the present void between the individual and the state. Certainly, in quite strong language Pope Pius XI condemned unwise activities of the state: "The intermingling and scandalous confusing of the duties and offices of civil authority and of economics have produced crying evils and have gone so far as to degrade the majesty of the state." (*Quadragesimo Anno*) But this does not mean that Pius XI condemned all government intervention in economic affairs, for in the very next paragraph, where he summarizes the remedies for the many evils of the present day, he states: "Free competition and still more economic

domination must be kept within just and definite limits, and must be brought under the effective control of the public authority, in matters appertaining to this latter's competence." (Italics mine)

THE STATE'S DUTY

The Pope then approves of some control; the question is: how much and what kind? When Pius XI said that the "state should leave to these smaller groups the settlement of business of minor importance," he immediately adds: "It (the state) will thus carry out with greater freedom, power, and success the tasks belonging to it, because it alone can effectively accomplish these, directing, watching, stimulating and restraining, as circumstances suggest or necessity demands." Here he gives us the four chief duties of the state with regard to the economic order: to direct, watch, stimulate and restrain.

In words that touch the very heart of the issue which has arisen between Keynes and the laissez-faire, classical economists, Pius XI condemns the opponents of government intervention: "Just as the unity of human society cannot be built upon class warfare, so the proper ordering of economic affairs cannot be left to free competition alone. From this source have proceeded in the past all the errors of the 'Individualistic' school. This school, ignorant or forgetful of the social and moral aspects of economic matters, teaches that the state should refrain in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect. Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world; this has been abundantly proved by the consequences that have followed from the free rein given to these dangerous ideals." (*Quadragesimo Anno*) (Italics mine) It should not be overlooked that this condemnation in no uncertain terms of the fundamental theory of the state assumed in liberal economics follows immediately on the section where Pius XI has been speaking of our ideal, vocational groups.

NECESSARY REGULATION

Oswald von Nell-Breuning, S.J., the authoritative commentator on *Quadragesimo Anno*, in his famous book, *Reorganization of Social Economy*, has some very interesting observations on the above quoted words from the encyclical: "The Pope keenly attacks the erroneous

belief that the market under competition regulates itself. He strikes especially at the "harmony" which deluded the older classical economist and even today has some followers. This theory holds that the human mind is incapable of directing economic developments according to a definite plan... By citing numerous examples of *unsuccessful* economic and social measures, always well intentioned but frequently bringing undesired results, these people think they offer proof for this alleged law. Unfavorable and unpleasant happenings always make a deeper impression than happy and pleasant events; the memory of most people will cling more strongly to a single misfortune than to a long series of successes... We must admit that human endeavors to regulate economics are subject to the dangers of errors and false judgment, and that, indeed, not all experiments have led to the desired result. However, from the fact that man is subject to miscalculations, causing harm where he intends to bring benefits, we cannot conclude that the intention of regulating economics is erroneous. Rather must we conclude that it is necessary to advance cautiously and to learn from our mistakes... The worst thing would be to be satisfied with generalities, half-truths, and obviously erroneous economic doctrines, and to shrink back from serious efforts for the improvement of our institutions... The logical consequence of this individualist-mechanistic concept of economics is the demand that public authorities refrain from interference, since it is always bad. This (is the) school which the Pope calls "ignorant or forgetful of the social and moral aspects of economic matters" which leads to the 'principal error' of assuming that 'the state should refrain in theory and practice from interfering therein.'" (pp. 247-248)

INDIVIDUAL AND SOCIAL OWNERSHIP

Speaking of the power of the state in relation to the right of ownership in private property, Pius XI says: "It follows from the two-fold character of ownership, which we have termed individual and social, that men must take into account in this matter not only their own advantage but also the common good. To define in detail these duties, when the need occurs and when the natural law does not do so, is the function of the government. Provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit

and what is illicit for property owners in the use of their possessions." (*Quadragesimo Anno*)

Again, Nell-Breuning has a pertinent observation on these words: "Well knowing that this action of the state is frequently disregarded, despised, and opposed by property owners as an undesirable 'interference,' the Pope takes this opportunity to remind the owners that such action does not constitute interference, that state authority, when executing its task wisely, 'acts not as an enemy, but as the friend of private owners.' He reminds the owners that in this manner the state does not abolish or interfere with property, but that it helps and strengthens it, protecting it from danger." (op. cit., pg. 112)

THE STATE'S RIGHT

Pope Pius XI even goes so far as to claim that there are certain times when the state has the right not only to regulate property, but to take it over. He brings this out when he is referring to the more moderate section of socialism which today is less radical in its view on private property, since they do not attack the right to private property, but only certain abuses.

The Pope says: "The war declared against private ownership has also abated more and more in such a way that nowadays it is not really the possession of the means of production which is attacked but that type of social rulership, which, in violation of all justice, has been seized and usurped by the owners of wealth. This rulership in fact belongs, not to the individual owners, but to the state.

"If these changes continue, it may well come about that gradually the tenets of mitigated Socialism will no longer be different from the program of those who seek to reform human society according to Christian principles.

"For it is rightly contended that certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large.

"Just demands and desires of this kind contain nothing opposed to Christian truth, nor are they in any sense peculiar to Socialism. Those therefore who look for nothing else, have no reason for becoming socialists." (*Quadragesimo Anno*) (Italics mine)

Now, if the state in certain instances can take over private property, it can a fortiori regulate and control it, while

leaving the possession in the hands of private owners. If there are certain cases when the state can take over property, because the opportunity of domination is too great to be left to private individuals, there must be more cases when the state is justified in supervising and controlling such property. The more authority we give the state for supervision, the less need there will be of the state to take over ownership of property. If we deny to the state its proper power of supervision, we will be playing into the hands of those who wish to see the state take over not only those industries which the state alone can operate for the benefit of the common good, but wish to see all industry state-operated.

So much then for the justification of extensive state regulation in general, but does the Pope ever explicitly say that full employment is the concern of the state? This, after all, is the goal of John Maynard Keynes. Perhaps there may be some, who, although Pius XI has called unemployment "a dreadful scourge," which causes "misery and temptation to the laborer, ruins the prosperity of nations, and endangers public order, peace and tranquility the world over," still believe that the Pontiff never taught that the unemployment problem was the care of the state. If there is any doubt on this score, Pius XI in 1937 in *Divini Redemptoris* settled the question: "It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. To achieve this end demanded by the pressing needs of the common welfare, the wealthy classes must be induced to assume those burdens without which human society cannot be saved nor they themselves remain secure. However, measures taken by the State with this end in view ought to be of such a nature that they will really affect those who actually possess more than their share of capital resources, and continue to accumulate them to the grievous detriment of others." (Italics mine)

THE STATE IN THE IDEAL ORDER

Now, lest it be thought that his governmental regulation is a great evil made necessary by the especially vicious circumstances of economic and social life today, let us consider for a moment what the role of the state would be in an ideal economic order. Father Nell-Breuning treats of this in an excellent article, "The Economic Structure of the State," in *The Modern Schoolman*,

(March 1935). In the preface to the part from which we will quote, he says: "These sound and solid principles, which are valid everywhere and under all circumstances, demand respectful incorporation in every program." Then he goes on to explain the role of the state in a society in which 'vocational groups' have been organized: "Hence, no domain or portion (of social life) can ever be so independent that it can rightly be called 'free' from the State, no association so free that it may defy the state . . . This right order (between the people's economics and the State's government) is the subordination of economics to the supreme political direction of the State. . . . It is the right and duty of the State to make sure that the (juridical) order thus fixed really meets the demands of justice, especially of social justice, and to employ energetic measures wherever this order is wantonly invaded, unless forsooth, the social economic organization itself steps in without delay to apply effective means for the abatement of the disorder." (Italics mine)

FATHER PESCH'S PLAN

In more concrete terms and referring directly to the question of unemployment, we have the plan proposed by Heinrich Pesch, S.J., our highest authority in economics, who devoted thirty years of his life to the development of a system of economic thought based on traditional and Catholic social philosophy, who developed the system of 'Solidarism' on which the vocational groups are based, and whose influence on the doctrine of *Quadragesimo Anno* is admitted by all. In his monumental work, 'Lehrbuch der Nationalökonomie,' Vol. V, after pointing out that the fundamental source of the disarrangements in the economic order is the defective regulation of economic life, he offers three remedies against business crises. These three remedies are: the moral integrity of individuals, regulation by the state, the activity of vocational groups. He discusses in detail the contribution of each.

This is Pesch's account of the role of the state to combat depressions: "It (the state) can through its security laws lessen the worst abuses of stock promotions, and can combat the abuse of unfair competition. Through its bank laws it can limit the abuse of thoughtless granting of credit, it can place a restraint on the great central-note banks through a proper discount policy of an artificial advance. Also the management of credit and stock banks require a regulating law (regulation of deposits, of acceptance and account credits.) Truthfulness, honesty, and reliability also stand within

the influence of the law and government. We are thinking of the correct determination of stock exchange arrangements of the combating of abusive stock speculation, of the abuses of mortgage banks, etc. *Finally, the laws protecting labor, security for labor, labor exchanges, relief works, the postponement of large orders to depression times, etc., impede the effects of a depression.*" (p. 787, italics and translation mine)

Now this is certainly 'artificial control' in the sense of A. C. Pigou and the other opponents of Keynes, who hold that the 'natural' solution to the unemployment problem is lower wages. Yet this governmental program did not originate in 1936 with Mr. Keynes, nor in 1933 with the New Deal, but in 1923 with Heinrich Pesch, S.J.

CATHOLIC ATTITUDE TO KEYNESIAN THEORY

What then should be the attitude of a follower of the papal program to the doctrine of Lord Keynes, who advocates full employment through artificial control? Obviously from the quotations given above that doctrine has much in keeping with Catholic social theory. It has made a great step forward in the right direction by rejecting the liberal-individualistic, neo-classical position that economic laws are natural laws so that any interference on the part of government or anyone else will result only in failure—this is the issue between Keynes and the neo-classical school. It is not whether the government should interfere, but whether anyone should interfere.

Perhaps some may criticize Keynes because one or more of his particular proposals may be thought to give excessive power to the state over economic matters. This must not be assumed lightly, but must be proved by comparing the extent of the authority he wishes to give the state with the need of a regulation over the economy, and by considering whether there is any other group in the existing social order which can apply the control as well as the state. Personally, I do not think that the Keynesian proposals in general are excessive, but this is not the place to evaluate each of his proposals.

There is one criticism that at first sight may appear legitimate, namely, that Keynes and his followers are not campaigning for the establishment of vocational groups. Such a criticism would indicate a lack of appreciation of the controversy between Keynes and his opponents. Keynes is attacking the position of the neo-classical economists, who are opposed to artificial (in their sense) interference with the so-called free and natural operations of economic laws. It

is true that he expects the government to apply the controls, but not because he denies that vocational groups can do some of this work—Keynes prescinds from this question. If he opposed vocational groups, we could legitimately criticize him on this score. He doesn't; he prescinds from them. His concern is not with the reorganization of the social order, but with the unemployment problem. He takes the existing social order as a given datum. Thus we should not say that the Keynesian plan "is opposed to the basic principles of Christian social theory" or that "if the plan of public policy advocated by the encyclicals could find a view more opposed to its own, it is difficult to imagine where it is to be found." At the most, all we can say is merely that Keynes' proposals are incomplete. To say anything else would make us appear to be defending the individualistic, classical economic theory expressly condemned by the teaching of the encyclicals. It might be well to remember, before we criticize Keynes for being incomplete, that Leo XIII, who gave us our finest development of the theory of the state and who discussed the social problem, did not treat of vocational groups except at best by way of suggestion. Furthermore, even with vocational groups many of the tasks assigned by Keynes to the state still might well be performed by that authority.

My only concern in this article has been to discuss the social thesis assumed in the article which appeared in the February issue of the *ISO Bulletin*. And though I do not treat of the main thesis of that article, namely, that the Pabst contest proved that "Big Name" schools dominate public policy, it is not because I believe that thesis was proved. I believe that the "Big Name" schools dominate public policy to a certain extent; but I do not think that fact was proved from the results of the Pabst contest. But that discussion would not be significant for our social outlook. The question of what our attitude should be towards artificial control by the government to provide full employment is significant. It is essential, if we are to discuss intelligently the many proposals for the postwar world.

FULL EMPLOYMENT BILL

(From page 1)

not easy, either, especially as the problem seems to have a qualitative as well as a quantitative aspect. And in view of the government's inability to predict its own income and expenditures (deviations of from 30% to 40% were not uncommon), its efforts to make such predictions for private industry and local and state governments will be worth watching.

NOTES ON THE SPIRITUAL EXERCISES ... FOR THE ASKING

Father Chiuminatto has come into possession of thirty sets of mimeographed notes on "The Spiritual Exercises" recently gotten out by a group of theologians at Weston College.

These notes contain four items.

1. A translation of the introduction to Father Hummeleuer's little book *Puncta Ignatiana*. This introduction treats of the nexus of the respective meditations and contemplations in the Exercises. It has eighteen pages and to my knowledge has not before been available in English.

2. A translation of an article by Father Grandemaison which appeared in the *Recherches de Science Religieuse* in 1920. It is a review of the Monumenta edition of the texts and directories of the Exercises. It has eleven pages and was brought to our attention as a concise and well-balanced treatment of the texts and their interpretation.

3. A brief and select bibliography of books for beginners in the study of the Exercises.

4. A mimeographed text of the Exercises themselves, numbered in accordance with the Monumenta edition. This has 32 pages.

These notes are free for the asking. First come, first served. But they will prove very valuable to those who give retreats or to those who are preparing to give retreats. Write to: Lawrence Chiuminatto, S.J., The White House, St. Louis, Mo.

Finally it may be observed that while the proponents of this measure have the laudable aim of assuring jobs for all within the framework of free private enterprise, certain other planners regard such an aim as contradictory. Sir William Beveridge, for example, in his "Full Employment in a Free Society," finds it necessary to modify the traditional meaning of freedom, and is quite dubious of the right of some men to hire others; and both in this work and in his previous "Pillars of Social Security" he makes it clear that if the state guarantees the worker a job, it must have the right to determine the nature and place of the job, and the power to compel the worker to accept it. How effective it would be to control the volume of investment without restricting the freedom of the worker and the freedom of consumer choice remains to be seen. These observations do not imply an unfavorable judgment of S. 380; but they suggest the need of careful scrutiny.

Small voice This is a resolution that was adopted by the two Philadelphia Yearly Meetings of the Religious Society of Friends on March 24:

"The two Philadelphia Yearly Meetings of the Religious Society of Friends in joint session on March 24, 1945, are deeply moved by the ruthless bombing of cities in Europe and Asia resulting in the death of hundreds of thousands of defenseless civilians, including women and children. These bombings have revealed more clearly than ever the utter savagery and frightfulness of modern war. But the injury and suffering and death of the victims of these bombings are by no means the only evil, terrible as these sufferings are. For ourselves as part of the Christian Church we are deeply and contritely concerned at the moral callousness in our own country which permits such descents into barbarism with scarcely a protest from those who profess to be followers of Christ, the Prince of Peace. It is becoming increasingly evident that the war method of combatting evil deadens our consciences and results in a constant lowering of our moral standards. The very evils against which our country fights have infected our own lives. We appeal to all men everywhere to use their influence to hasten the ending of this carnage by urging the leaders of the United Nations to announce peace terms so reasonable that they will command the confidence and support of the whole world. We dedicate ourselves once more to the removal of the causes of war and to the organization of the world for peace on the basis of justice and co-operation."

Favorite recipe Gandhi, reaching his three-quarters of a century, believes he will live another fifty years. As his recipe he offers a sense of humor, careful diet, plenty of sleep, no stimulants, no unnecessary movements, and resignation to the will of God.

Prejudice dictatorship The Georgia Negroes are still denied right of franchise. United States Supreme Court, Atlanta, announced that Negroes would continue to be barred from voting.

Teensters' rights In case you missed it and in case you would like to make it the basis of discussion, we recall your attention to the teen-age bill of rights drawn up under the guidance of experts from the Jewish Board of Guidance, an association of the New York Federation of Jewish Philanthropists. The Bill of Rights reads:

1. The right to let childhood be forgotten.
2. The right to a say about his own life.
3. The right to make mistakes and to find out for himself.
4. The right to have rules explained; not imposed.
5. The right to have fun and companions.
6. The right to question ideals.
7. The right to be at the romantic age.
8. The right to a fair chance and opportunity.
9. The right to struggle toward his own philosophy of life.
10. The right to professional help whenever necessary.

Simpler The Board of Education in St. Louis distributed a questionnaire which was to be answered by checking the religious affiliation of students in the public high schools. This was to facilitate religious instruction outside of class hours. But it was found that there were so many sects in St. Louis that the card grew interminably long. Little churches with a membership of twenty-five demanded to be put on the list. The whole thing had to be dropped in favor of a blank into which the name could be inserted.

Time out for heart failure Jesuit teachers ought to take some consolation from the fact that Jacques Barzun in his new book, *Teacher in America*, says that teaching, properly done, is perhaps the world's hardest job. One hour of teaching is equivalent of a whole morning of office work. Holidays and sabbatical leaves are essential "so that you can have your coronary thrombosis off the campus."

Secure victory From Mediterranean Allied Forces comes a prospectus of the Roman Catholic Leaders Course presented under the auspices of the Chaplains of the Royal Air Force. The foreword states: "A victory over arms is necessary. . . . But such a victory does not of itself bring to the masses true and lasting peace. Such a peace can only be secured if it is built on principles of justice and freedom. This requires a restoration of the moral order."

"The object of the Roman Catholic Leaders' Course is twofold:

"To help secure the victory of arms by helping to create leadership not only in religion but morale, discipline, and fighting spirit. It's the spirit that fights."

"To help bring about a restoration of the moral order and so provide the basis on which peace must be founded if it is to be true and lasting."

"Up to September, 1944, over four thousand Royal Air Force personnel have attended these Catholic Courses."

The courses begin with a retreat which starts on Saturday at nine o'clock in the morning and ends on Monday at that same hour.

Following this there is a five-day program which handles such subjects as:

- What Are We Fighting For, and Why?
- The Royal Air Force. Its History and Achievements.
- Our Need of Leadership in the Royal Air Force.
- The Existence of God.
- The Divinity of Christ.
- Freedom of Christ's Teaching in England.
- The Natural Law of Morality and Moral Obligations.
- The Papal Social Encyclicals.
- Marriage, the Family, Education.
- The Meaning of Rome to a Christian.
- Birth Control, Divorce, and Social Dangers.
- Christ our Model and Leader.
- How to Form Leadership Groups.
- The Study of the Gospel—What Christ did, what he would do today.
- The Demonstration of a Leadership Group in Action.

The character of the lecturers, all of them priests both regular and secular, is distinguished. Father McCormack, S.J., former rector of the Gregorian University is among those lecturing on the program.

Fighting Men in 1970 The whole question of the birth rate throughout the world is now the center of tremendous interest. The old days when Mrs. Margaret Sanger had things all her own way have disappeared and are not likely to reappear during the next generation. The effects, however, of her propaganda are going to be something against which the Allied Governments of the world may find themselves struggling in vain.

An important article on this subject appeared in *The United States News* for March 16. It stated that a special commission on the subject had been established in Britain; that Russia had taken a very positive policy to encourage large families; France was frankly alarmed over the continued drop of its population; and American leaders regarded our slowly falling population with real anxiety. Statistically estimated in terms of the fighting-age group the following would be the statistics of the next generation if the tendencies of the present continue: the 30,100,000 men of fighting age in Russia would by 1970 have risen to 43,300,300; due largely to cut boundaries, the 11,300,000 men of fighting age in Germany would have dropped to 9,900,000; Italy would maintain its present 7,400,000; Poland would rise from 6,100,000 to 6,300,000. England faces a positive debacle. At the present rate its 7,600,000 will drop to 5,700,000. France will cease to have any hope of being a first line power when its 6,000,000 drop to 4,800,000.

The slight bulge in the birth rate due to war-time marriages makes a slightly more optimistic prospect in the United States; but within the generation the present 20,100,000 men of fighting age will rise only slightly—to 21,600,000.

Getting your share? It now turns out that Canada is a better fed country than the United States. Canadians are consuming 861 pounds of food per person a year while Americans are consuming 808 pounds. At that we are doing much better than other countries. England consumes 564 pounds, Germany 323, the Netherlands 281, French 243, Poland 233.

Land Farms seem to be booming again despite all the talk of farm depreciation. Land which in 1914 was selling at \$43 an acre rose in 1920 to \$46 an acre, dropped in 1932 to \$32 and by 1945 was back to \$47.

PWA carries on The PWA by no means seems to be over. At least President Truman asked Congress for a program of Federal Public Works which will mean more post offices and more federal buildings.

Greed The difficulty of social and political reform was never made clearer than in the constant theft of American war material by the Chinese. The very stuff that we had brought to serve their country was stolen by the people we had come to save. Economic greed triumphed over political needs.

Subtle joke The American publishers of *Mein Kampf* owe Hitler \$22,000. Apparently no heirs have turned up to claim it.

Industrial peace plans During the war memberships in the Labor Unions increased by at least five million workers until today union membership totals thirteen million. In 1933, it had fallen below three million. Closed-shop contracts and maintenance of membership clauses now cover 75 per cent of these members, despite the fact that the closed-shop issue has been subordinated during the war.

In November, 1944, Florida and Arkansas voted in constitutional amendments allowing the closed shop. South Dakota is submitting a similar amendment to its voters.

Whether labor will maintain its war time gains will depend in large measure upon postwar full employment. Widespread unemployment will cut down union membership and weaken the bargaining power of union leaders. The agreement between the United States Chamber of Commerce and the A.F.L. and the C.I.O. on a so-called charter to promote postwar industrial peace indicates a strong hope for the future.

Follow the winners The Central Labor Union of Toledo recently asked that courses in labor relations be given in the public schools. When the Labor Essay Contest was held in Toledo, five of the six top-ranking students came from Catholic schools. The judges were all taken from public schools and from non-Catholic backgrounds.

Law unto Russia David Lawrence believes that collective security for the world is rapidly giving place to an era in which the major nations will regard themselves as above the law laid down for the smaller nations. He lists the three first surrenders of England and the United States to Stalin as:

1. The agreement that Stalin's seizure of Latvia, Estonia, and Lithuania would stand despite the fact that this was made in 1940 when he was still a partner of Hitler.

2. The agreement that he could take one-third of Polish territory.

3. The acceptance of a policy whereby Russia could veto any judgment made on its acts by the new joint commission—whatever that finally turns out to be.

Postwar boom *The United States News* predicts that it will be a prosperous world outside of Germany and Japan, after the war. In the United States the period of adjustment after the war will see spending on a wide scale. The automobile industry is expected to experience a five-year boom. Building programs will boom for even a longer period as will all industries that are concerned with civilian durable goods. The probabilities are that export trade will break all peace-time records.

Farm income, though lower than the immediate income, will remain high. Wage income may drop as much as a billion a month for factory workers alone, but the war-time savings will be dipped into. The demand for travel will be tremendous.

There will probably be fifty-four million employed; six million unemployed.

More money coming in In 1940 the national income was 76 billion dollars; in 1944 it was 157 billion. The prophets predict on the basis of the past that the future national income will be as follows: 1945, 149 billion; 1946 (if the war ends in mid-year), 143 billion; 1947, 124 billion with the national income dropping to 119 billion which is still much higher than it was in the prosperous 1940.

Foremen's union Foremen are now allowed to organize under the Wagner Act, a complete change of policy from two years ago when the National Labor Relations Board denied them the right.

Publishers' Galley

Book Reviews

BEYOND ALL FRONTS. By Max Jordan. Bruce. 1944. pp. 386. \$3.00.

This is the inside story of Europe and especially of Germany from 1919 to 1944. Max Jordan is a European by birth and environment but an American by choice. He has written extensively in Germany, Italy, America, and France, and from 1933 until 1942 was the European representative of NBC.

Such a unique background has enabled Mr. Jordan to portray the true Germany since the last war. There is much to be learned in this book. We see not only the effect of persistent propaganda, but become aware of the underground in Germany, as indicated by the thousands of Germans that had to be burked by concentration camps and blood baths.

Since Lloyd George repeatedly assured England that Hitler was not out for war, and since many of the world's diplomats, like Sir Neville Henderson, the British Ambassador, declared not only before the war that "Hitler is misunderstood," and "Hitler is doing a great job," it is not fair to think that the average German knew what the Nazi madman intended. As Max Jordan brings out, the first country defeated and conquered by Hitler was Germany.

People will invariably prefer the wrong solution to no solution at all, and America may well fear the "limited production" of our high-priced profiteers and other abuses of our degenerate capitalism which foster permanent unemployment on the labor market in peace time, for Hitler was able to become dictator of Germany largely because he solved their serious post-Versailles unemployment problem.

Few people realize how much the various democratic elements in Germany struggled for survival. But the army was too large and the military spirit to which Hitler could appeal was consequently too strong. The spirit of an army is never democratic, and the lesson that America can learn from Germany is that if we insist on universal peace time conscription to defend our democracy, before long we will have no democracy to defend.

Max Jordan maintains that the whole world, in greater or less degree, is spiritually hollow. Long before the modern world, and especially Germany, was uprooted socially, economically, and politically, it apostatized morally and intellectually, through rationalistic and pragmatic ideologies.

Here is another lesson for America, since our youth for a generation have been "educated" in our public schools

on the policy of ignoring God. And God does not like it. In fact, our poor soldiers flung all over the world must sometimes wonder if God isn't giving us a little of our own medicine.

Daniel Lyons, S.J.

A PADRE VIEWS SOUTH AMERICA.

By Peter M. Dunne, S.J., Ph.D., Chairman, Department of History, University of San Francisco. Bruce Publishing Co., 1945. pp. xi, 290. \$2.50.

This book is more than timely: it is quite definitely overdue. For too long now, we have had—along with some really worthwhile efforts—a plethora of volumes on South American distinguished by distortion and lack of perspective. Latin America is officially Catholic: what more logical, then, than that an "American Padre" be told off to go rolling down to Rio and other vital spots dotting a vital continent—there to see for himself and to tell an interested public about the hegira upon his return?

This reviewer is happy that such an assignment was given to the present author. Trained under Dr. Herbert E. Bolton at Berkeley—and this after a goodly number of years as "Prof. Hist." in the California catalogue—Father Peter Dunne is remembered by his many students, Jesuit and lay, as an enthusiastic pedagogue, a sincere seeker after truth, an historian with whom one may disagree with impunity—provided one is willing to maintain such a disagreement on the intellectual, non-emotional level. It was a happy thought, then, that Father Dunne, after authoring two well received scholarly volumes on Mexican Jesuit mission history, should be allowed to spend a well-deserved sabbatical year "doing" South America. And he did "do" it—by boat, train, automobile and aeroplane. In his *A Padre Views South America*, we have the account of his travels, written in solidly substantial prose which is not without beauty in places, and enhanced with many a thoughtful reflection entered into along the way.

The reader will, I think, quickly agree with Father Husslein's preface in the statement that "throughout the entire story of this book, facts are given as facts." The book is rightly non-polemical: no attempt is made to prove what is quite obvious to the writer: that the church Catholic is the church of Jesus Christ. Rather, one notes a calm attempt to see the good as good, and the bad as evil; the reader quickly detects the author's conviction that Leo XIII was right when he so sagely remarked that the church need not fear truth!

Some will array themselves against some of Father Dunne's observations and conclusions: this will be all to the good, as the author claims no infallibility. There is ample room for dispassionate disagreement constructively stated.

Of especial interest to Jesuits should prove the chapter on the "Reductions of Paraguay." Noteworthy, also, are the chapters on "Holy Week in Quito," "Politics and Religion," and "Race Psychology" and "The Good Neighbor." The last two chapters contain an informative evaluation of what the author considers the strong and weak points of the Latin-American.

When one of Father Dunne's Jesuit scholars of Los Gatos days—or, for that matter, one of his pupils of later years in San Francisco, distinguished himself in recitation, posed an intelligent question, or believe it or not, successfully disagreed with his mentor as to fact or interpretation—a long professorial finger would be pointed in his direction, a distinctly professorial countenance would beam good-naturedly, and then would come the comforting words: "Take an 'A', old man!" It is this reviewer's privilege to award an "A" to Father Peter Dunne for a good book well written.

John B. McGloin, S.J.

CONSCRIPTION IS NOT THE AMERICAN WAY. Discussions and Conclusions by Eleven Members of the Faculty of John Carroll University, Cleveland, published by The America Press. pp. 37. Price 20c.

This university discussion which we have referred to before is now available thanks to the America Press. It presents the Catholic viewpoint on conscription and will undoubtedly be of great help to us in maintaining our standard attitude toward this vexed question.

A THOUGHT A DAY. Arranged and edited by Father Methodius Cikrit, is published by St. Stanislaus House of Retreats in Cleveland. The copies are distributed to the members of the St. Stanislaus Laymen's Retreat League. This is something quite distinctive and probably will be of great interest to Jesuits throughout the country.

REGIS HOME FRONT. (In Salute to Regis Men in Service) comes from the Regis Alumni Association of New York with a foreword by the Rector of Regis, Father Francis McQuade. It is a magnificent record of the men in service with comments and a list of the war activities of the Alumni.

PUBLISHERS' GALLEY

BOOKS FOR SUMMER READING

Compiled by Miss Sylvia M. Rauch of the Canisius College Library Guild

Cervantes, L. F.—*That You May Live*. St. Paul, Minnesota: Guild Press, 1945. 176 pp. 7¼ x 5. \$2.00.

You may not like the fictional treatment of St. Paul in the first two chapters or the ultra-rhetorical stress on certain words throughout the book. However, a few of the later chapters, particularly "Paul to the Modern" and "Mistaken Identity" are very gripping and give unusual food for thought.

Cianfarra, Camille M.—*The Vatican and the War*. New York: Literary Classics, Inc., distributed by E. P. Dutton & Company, Inc., 1944. 344 pp. Index. 8 x 5½. \$3.00.

Just where does the Vatican stand in the present conflict? Did the Pope ever sanction Hitler's dictatorship? What are the papal points for peace? These and many other pertinent questions receive due consideration in this book on the position of the Vatican before and during the war, together with some of its hopes for the future.

Jordan, Max—*Beyond All Fronts*;* a bystander's notes on this thirty years war. Milwaukee: The Bruce Publishing Company, 1944. xiv, 386 pp. Index. 8½ x 5¼. \$3.00.

This is a book to be read with a view to gathering impartial, well-balanced, important information, the assimilation and application of which should go a long way toward helping to prevent a repetition of the errors that followed the last war and precipitated this one. The author's background and position as well as his extensive reference to authoritative sources give weight to his words.

Karski, Jan—*Story of a Secret State*. Boston: Houghton Mifflin Company, 1944. 391 pp. 7½ x 5. \$3.00.

Poland in the grip of the Nazi war machine forms the theme of this book written by a Pole who was lucky enough to escape the clutches of his captors. It is a story of heroism at its best and Nazi brutality at its worst. Jan Karski writes with the hope of securing from an indifferent world justice for an oppressed people.

Loewenstein, Hubertus ZU—*The Child and the Emperor*; a legend. New York: The Macmillan Company, 1945. 70 pp. 8 x 5¼. \$1.50.

With appropriate simplicity of words and style, the author tells reverently and beautifully the lovely legend of the meeting of the Christ Child and the emperor, Caesar Augustus. There is an irresistible appeal in this story of Christ's visit as a boy to imperial Rome.

McAuliffe, Harold J.—*Father Tim*. Milwaukee: The Bruce Publishing Company, 1944. xiv, 162 pp. 7¼ x 5. \$2.25.

Besides dispensing charity with a geniality that made it easy to accept, Father Tim Dempsey of St. Louis was, as the author so aptly puts it, "a one-man salvage corporation for wrecked spiritual lives." You will find this a plain, simple, unpretentious book, well-written but not elegant, that warms the heart within you as you read it.

Maynard, Theodore—*Too Small a World*: the life of Francesca Cabrini. Milwaukee: The Bruce Publishing Company, 1944. xvi, 335 pp. 7¼ x 5¼. \$2.50.

With his usual skill and polish, Theodore Maynard tells the story of the life of Mother Cabrini, recently beatified foundress of a religious order. The book reveals the sweetness, the courage, the spiritual strength, and the charming naiveté of a woman whose achievements, unfolded one by one, seem almost incredible.

Merton, Thomas—*Thirty Poems*. Norfolk, Connecticut: New Directions, 1944. 30 pp. 8½ x 6. \$1.00.

The poems of this Cistercian monk, born in France, educated at Cambridge, are bright, full of life, and fresh. Some require considerable reflection to be appreciated. Particularly recommended are "The Messenger," "For my brother," and "The Evening of the Visitation."

Pratt, Edwin J.—*Collected Poems*. Toronto: The Macmillan Company of Canada, Ltd., 1944. ix, 314 pp. 8½ x 5½. \$3.00.

The work of Edwin J. Pratt, a contemporary Canadian poet, cannot be regarded lightly. Of him, William Rose Benét says, "He has enough vitality for ten poets. Anyone who likes poetry will find in this collection a poem to meet his every mood from grave to gay."

MacInnes, Helen—*While Still We Live*. Boston: Little, Brown and Company, 1945. 556 pp. 8 x 5¼. \$2.75.

An exciting plot, filled with suspense, and adventure, good contrast of characters all well drawn—a story of the Polish underground.

Stone, Irving—*Immortal Wife*; the biographical novel of Jessie Benton Fremont. Garden City, New York: Doubleday, Doran & Company, Inc., 1944. 456 pp. Bibliography. 8¼ x 5½. \$3.00.

Long, but never for a moment tedious, the "Immortal Wife" leaves the reader only one regret, that it had to end. This excellent story of a good woman,

wife, and mother takes us through that fascinating period of American history now referred to as the "westward movement." It is not only interesting and well-written, but heartwarming and inspiring as well.

Swinnerton, Frank—*A Woman in Sunshine*. Garden City, New York: Doubleday, Doran and Company, Inc., 1945. 344 pp. 7¼ x 5¼. \$2.75.

In this cleverly written novel of pre-war England that sweeps the reader along from one cataclysmic episode to another, the personality of one woman stands out forcefully against a background of weaker but equally convincing characters. A "non-war" story, for a change, this book will probably appeal to many for just that reason.

Some Titles Recommended by
Father Andrew L. Bouwhuis,
Director of ISO Bibliography

Dunne, Peter Masten—*A Padre Views South America*.* Milwaukee: Bruce Publishing Co., 1945. xiii, 290 pp. 7¼ x 5¼. \$2.50.

This sound book that enlightens, inspires and pleases gives an honest, brief appraisal of South American life. The Protestants receive due credit for their work, and some unfortunate happenings are properly evaluated. Some current problems are also discussed.

Monro, Margaret T.—*Enjoying the New Testament*. New York: Longmans, Green & Co., 1945. xviii, 204 pp. 8 x 5½. \$2.50.

A good introduction to systematic reading of the New Testament. It will help you enjoy this life of Christ and the record of the early Church.

Perkins, Mary—*Speaking of How to Pray*. New York: Sheed & Ward, 1944. xii, 276 pp. 7½ x 5. \$2.75.

A contemporary analysis of those spiritual fundamentals which need re-statement for each century.

Reinhold, H. A.—*The Soul Afire*. Revelations of the mystics. New York: Pantheon Books, 1944. xxiii, 413 pp. Index. \$3.50.

Eighty-eight writers from Plato and Augustine down to Léon Bloy and Gerard Manley Hopkins contribute their share to this anthology of quotations from mystical writers. Passages from the Old and New Testaments, the liturgies, the Didache and other inspiring documents reveal the fundamentals of the mystical life. A good sensible book.

* Reviewed at length on page 9, but listed again to keep Miss Rauch's list complete for the convenience of those who may wish to duplicate the list for distribution.

NEWS GLOSSARY

THANKS to the Chicago Daily News, we ran across this glossary. Some of it may be old to our readers but some of it may be helpful to keep up on the current terms so frequently used in headlines.

ACT OF CHAPULTEPEC (Cha pool ta pek)—Agreement signed in Chapultepec Palace, Mexico City, March 3, 1945, by United States and all South American nations except Argentina to declare war against any American nation that threatens a neighbor.

ATLANTIC CHARTER—An eight-point memorandum signed by Roosevelt and Churchill outlining Allied war aims.

BRETTON WOODS—A summer resort town in New Hampshire where a great financial conference was held in the spring of 1944. The name has been attached to the agreement reached there.

* * *

CARTELS—Trade agreements between firms of two or more countries, usually to maintain prices above competitive figures.

COMMUNISM—A social system under which the state owns all natural resources and productive enterprises. The individual profits according to need instead of ability.

CURZON LINE—Poland's new eastern boundary. Lord Curzon of England, in 1919, proposed a line running south from Grodno west of Brest Litovsk, west of Lwow to the Carpathian mountains. This line is demanded by Russia as its new frontier with Poland.

DUMBARTON OAKS—An old colonial house in Washington, D. C., where a conference was held in 1944 that outlined proposals for a world organization to keep the peace by force, if necessary.

EXPORT-IMPORT BANK—A bank created by Congress to provide financial assistance with public funds to firms and persons in this and foreign countries to increase foreign trade.

* * *

FASCISM—A political party organized in Italy to combat radicalism. It was later taken over by Mussolini and became a dictatorship.

FOUR FREEDOMS—(1) Of Speech. (2) Of Religion. (3) From Want. (4) From Fear.

GOOD NEIGHBOR POLICY—President Roosevelt early in his first term

declared the United States would live at peace like good neighbors with all the nations of the Western Hemisphere.

LEND-LEASE—Congress in 1941 passed an appropriation of \$7,000,000,000 for the aid of any country whose defense the President deemed essential to the defense of the United States.

MANDATE—An agreement by a group of nations under which one of them is named to govern a nation outside of the group.

* * *

MULTILATERAL—Many-sided. In the political sense an agreement reached among several nations.

NAZISM—A term derived from the initials of Hitler's political party, the National Socialistische Deutscher Arbeiter Partei. A dictatorship based on the belief that the state owns the citizen.

POWER POLITICS—The maneuvers of great nations to form alliances for their own selfish interests.

REICHSWEHR—The regular German army.

REPARATIONS IN KIND—Payment of war damages in commodities or services instead of in money.

SIEGFRIED LINE—Part of a triple German defense system west of the Rhine from the Netherlands border to Switzerland.

* * *

SOCIALISM—A social system based on public ownership of all essential means of production and distribution.

S.S. (Schutz Staffel)—Himmler's special army. In general, the toughest, most ruthless of the German soldiers.

UNILATERAL—One-sided. In the political sense, action by one nation without consulting another.

UNRRA—United Nations Relief and Rehabilitation Administration, formed by 44 nations meeting in Washington, D. C., in November, 1943, to administer relief to reconquered nations.

VOLKSSTURM—German army similar to our home guard.

WORLD BANK—A bank proposed at the Bretton Woods conference to help the growth of international trade.

ZIONISM—Among modern Jews, a movement for colonizing Jews in Palestine, either for religious or nationalizing purposes.

English Archbishop Demands Amendment to National Health Scheme

The following excerpt from the London *Universe* (Nov. 10, 1944) under the heading of "Doctors May Be Obligated by State to Work Amid Immoral Practices" indicates how timely and practical were the *Cases of Conscience on Cooperation in Social Welfare Clinics* presented by Father Creedon in the February issue of the *ISO Bulletin*, and the solutions published in the May issue.

"Archbishop Griffin issued the following statement on Tuesday:

'Amendments will have to be called for if the government White Paper on a national health service is to become law. The liberty of the individual and the liberty of conscience will have to be safeguarded.

'According to the White Paper, the Minister of Health is to have supreme powers and is alone responsible to Parliament. In all matters relating to the working of the scheme, the Advisory Council which he will set up can only advise the Minister. The public will have no say, and of course no control.

'Newly qualified doctors entering individual practice for the first time will normally be required to serve as assistants to more experienced practitioners. But the Central Medical Board, responsible to the Minister and to him alone, will be able to require these young doctors during the early years of their career to give full time to the public service when the needs of the service require this.

'This direction may mean that young doctors will be compelled to work in public health centres where teaching and practices contrary to the teaching of the Church may exist.

'What would be the effect of such direction on the young doctor? Will he be compelled to act against his conscience; or if he refuses to accept the employment, will this prevent his obtaining other employment as a doctor?

'In the Education Act, Catholics insisted that the rights of parents should be recognized and become part of the conditions under which that Act should be operated. We must similarly insist that the rights of the individual to act according to his conscience should be recognized in the proposed National Health Scheme.

'Medical practice cannot be divorced from a code of morals; and although we are anxious that the health of the nation shall be secured, we are more concerned that this shall not be brought about by practices contrary to the natural and divine law.'

THE NAPKIN BOX

NO ONE will — and of course should not — believe that Dr. Yves Simon's statement on Vichy and Pétain in the March issue of the *ISO Bulletin* is the last word on the question. Important data are still wanted on the matter, in order that a just, complete and final judgment be passed upon this situation. Much evidence and tact, because information is scant and prejudices are harsh, are required in those who venture to talk about the former members of Vichy government. Many reasons would easily prove this statement. All of these reasons will not be given here; however, one is that unknown and enlightening information about the question is just beginning to be revealed. The following excerpt, which is taken from a French-Canadian newspaper and translated, is striking illustration of the fact.

"As many people predicted, it seems that history will not sanction the impassioned charges which, during the occupation of France, were made against Marshal Pétain and the Vichy government. The complete truth on what happened after France was defeated will be known only later on; but, as the war draws to a close, some information comes out which is likely to make the most violent denunciators of the Marshal reflect.

"After months of delay, French authorities have called M. Flandin to trial; the latter, in his defense, revealed a fact which would have modified many of the tirades if it had been known at the time it took place.

"M. Flandin said that in November and December of 1940, some secret agreements had been concluded between Marshal Pétain and the British government, that England somehow admitted and recognized the fact of French neutrality and after the difficult times of July and August and after the battle of Oran in September and Anglo-French relations thus had been regularized before the end of 1940. M. Flandin also said that, while taking the place of Pierre Laval on December 13, 1940, he was able to establish a policy which helped to hinder Germans from settling in the French Empire and thus aided the cause of the resistance.

"Long ago commentators stressed the importance of the fact that the French Empire had not been occupied by the enemy. American landings in North Africa would have been impossible or at least much more difficult, had Marshal Rommel's troops held that country. Since the Allied armies thought it necessary

to go through Africa and first invade the European continent through Italy, the first landings probably should have been made at Dakar; this would have greatly prolonged the war. Consequently, the French armistice restricted the German control and gained time to the benefit of the Allies.

"... The fact stated by M. Flandin, viz. about the concluding of a pact between Pétain and England, is likely to modify to a great extent the judgment which is to be passed upon the rôle of the Vichy government" (*Le Nationaliste et Le Devoir*, Montréal, 12 avril 1945, p. 2).

Victor Coulombe, S.J.
Weston College
Weston, Mass.

REBUTTAL

I am truly grateful to Father Bouscaren for his criticism of my letter which appeared in the *ISO Bulletin*. However, there are one or two points on which I would like to say a further word.

Father Bouscaren said, "The point where it came nearest to provoking resentment was the passage where Pius XI was held up indirectly (and of course unintentionally) as an example of inept or cowardly leadership." It is true that if such sentiments were in my letter, they were indeed unintentional, but I would prefer to believe that they were not there at all. Such things are simply not done. I am afraid, too, that when a name as great as Bouscaren is signed to such a statement it might be accepted without any further investigation into the reasons for the statement.

In my letter I quoted two excerpts from an address of Pius XI and then made this comment on them: "There was a moral issue that arose and apparently no Catholic expert had the answer to place at the Holy Father's disposal." I believe it is true that Pius XI did not state whether or not the Italian nation was justified in its conquest of Ethiopia. I would welcome any enlightenment on that subject. If it is true that Pius XI did not take a definite stand on that question, it seems proper enough to ask why he did not. I would sincerely welcome any information on that question also. If Pius XI did not know the answer to that problem, it would not mean that his leadership was inept, any more than St. Peter's leadership was inept because he couldn't have written *Quadragesimo Anno*. Christ did not promise to St. Peter or to his successors any infused knowledge of moral issues that would arise

throughout the centuries. He gave to them the moral principles which could be developed and could be applied to each new situation which arose, and He promised them that when they pronounced *ex cathedra* on any moral issue they would not be in error. The Pope depends for his knowledge of such matters on the Catholic moralists and sociologists of his time, and on the experts of previous generations. If we must find ineptitude I would prefer to find it in one of these sources.

With regard to the word "cowardly": I do not see how either the text or the context of my letter applied the word to the leadership of Pius XI. I stated, "Nor can it be said that we had the correct answer but it was not prudent to publish it. In the present war Pius XII did not hesitate to brand the Russian attack on Finland as unjust aggression." It seems to me that the correct interpretation of that statement would be this: "If Pius XI had had the solution to the Ethiopian question he would have proclaimed it with the same courage that Pius XII displayed in the present war."

In my letter I made the assertion that the answer to a concrete problem never begins with "If." Father Bouscaren commented on that statement: "I beg to differ. I think the moral solution to an intricate concrete problem nearly always begins with 'If,' because the moral solution depends on a complexus of facts which must be provided by research in other fields." The question seems to come down to this: Who will sit in the judgment seat? Does the moralist formulate the principles and then leave the application of those principles to the sociologist and the economist, or does the moralist make use of all the conclusions of the other social sciences and with these at his disposal pass the final judgment? When the moralist begins his solution to the case with 'If,' it is a sign that he is giving a moral principle and not a solution to a particular case. He might say, "If this is the case, my solution would be as follows," or "If you mean under these circumstances, this would be my solution;" but as long as the 'If' remains it is a sign that he has not gotten down to a concrete case. When all the 'Ifs' have been settled; when it is agreed that this is precisely the case in question, and these are the precise circumstances then the answer should be, "The act is morally good," or "The act is morally bad."

In a later paragraph Father Bouscaren says, "By all means let us speed the work of rebuilding a just social order;

but let us not begin by blasting the foundations." I do not recommend blasting the foundations. In my letter I thought I had recommended holding fast to the foundations we have. I said, "In our Ethics we make an excellent start with the treatises on the Natural Law, the dignity of the individual, the social units of the family and state—We must take the knowledge we have at hand and develop it, improve on it, and eventually produce a system to cope with the problems it is supposed to meet." If Father Bouscaren would point out for me the foundation stone which I attempted to blast, and quote the passage in which that attempt was made, I will gladly retract it.

In another place Father Bouscaren states: "Father Zegers over-simplifies some ethical problems which arise in connection with the distribution of wealth." I proposed this problem of distribution of wealth. I pictured an island which had more wealth per capita than any other place in the world, and yet a place in which all of the natural wealth was claimed by someone. I asked what should be done when a group of new colonists arrive at the island and want to share in its natural wealth and use it as their own. I hope Father Bouscaren won't think me dense, but I consider that over-simplified problem to be as yet without a solution. I am perfectly well aware of the distinction between the right to private property, and the right use of said property. (I do, however, wonder at times if that distinction is as clear-cut as it is presumed to be). I agree entirely with Father Bouscaren when he states, "Misuse or non-use does not forfeit the right of ownership," but I am a little puzzled when he continues, "And still less does the mere possession of an excessive share forfeit this right." It is evident from *Quadragesimo Anno*, as Father Bouscaren points out, that the state has the right to control not only the use of private property, but also the right of private property itself. The question in which I am interested is: When does the state have an obligation to exercise that right? When I suggested that the right to private property can be limited "by the mere presence of others who want to use the same natural wealth," I did not mean this limitation to be imposed immediately by the newcomers. I suggested that the limitation might come about through the mediation of the state. I said, "It might be that the state has the obligation to see to it that these newcomers receive a just share of the natural wealth of the island." If we ask when the state has the obligation to limit private wealth, such a question cannot be answered with

a few words. If we answer, "When it is for the common good," or "When such action is in accord with the dictates of the Natural Law" such answers would be totally inadequate.

Father Bouscaren concludes that paragraph by saying, "The point I am making is that for such social legislation we have a principle, though not a blue-print. Each step must be guided by the cooperation of experts in many fields." That is perfectly true. It is also true that any serious defect in the juridical order is a defect in the moral order of which it is a constitutive part. The moralist cannot be satisfied with formulating general principles. We have the fundamental truths on which a solution depends, and the economists have principles they consider to be fundamental. While each goes his own way even the simplest problems remain without a solution.

Father Bouscaren's concluding paragraph read as follows: "Father Zegers speaks of the 'Right of nations to the raw materials elsewhere in the world.' This could mean the right of any nation to take raw materials which belong to another. This is the 'right' which Hitler and the Japanese war lords claim for themselves. The language of the Pope is somewhat different." Surely Father Bouscaren does not mean by this, that no nation has any rights to raw materials outside of its own boundaries, for he goes on to say, "He (the Pope) demands progressive action, secured by appropriate guarantees, to arrive at some orderly arrangement which would give to every state the means of securing for its citizens of all classes a proper standard of living." When I mention the "right of nations to the raw materials elsewhere in the world" why must it be construed to mean goods acquired by the Hitler method?

Theodore A. Zegers
Canisius High School
Buffalo New York

INACCURATE TRANSLATION

May I please have a few words in the *ISO Bulletin* re the place in the Encyclical, *Quadragesimo Anno*, in which the Pope recalls the distinction to be made between *dominium* and the use of ownership. After stating that this distinction is to be made, the Pope asserts that commutative justice forbids transgression of the rights of others by exceeding the limits of one's own ownership. Hence, we may draw the conclusion that though one uses that which is his, he can still violate commutative justice by an improper use. The Pope's next statement is "that owners use their property only in an honest way. is not a precept of commutative justice." This

simply says that not every misuse and not every non-use is against commutative justice, but it still leaves open the question, whether or no, this or that dishonest use is against commutative justice. One cannot conclude from mere non-use or mere abuse to a violation of commutative justice, but it is still possible that such a non-use or such an abuse is contrary to the precept of commutative justice.

My conclusion is that the translation "the proper or improper use of the right is not a matter of commutative justice" is not accurate.

John J. McLaughlin, S.J.
Church of the Gesu
Philadelphia, Pa.

FATHER-TEACHER GUIDANCE PLAN

While I was a scholastic teacher I met with some success in getting to know the boys through their families and their family difficulties. I did this mainly in an effort to be sympathetic with them and to show a practical enthusiasm for their welfare. I worked out the approach something like this:

After I had come to know the boys' families, what line of business their father was in and had come to know the fathers' gratitude to the Jesuits for what they were able to do for his son, I suggested to the father the possibility of showing this same interest in one of the other boys who might need some practical help or a chance in life.

What I had been able to do for his boy often stimulated or encouraged him to do something directive for other boys.

Many times I would pick a boy whom I thought would interest a particular father. For instance, I sent one boy who was certainly suited for the medical profession and was interested to know how to go about it and how to get a start to talk to a father who is a doctor. First I would ask the father to talk to the young fellow, take him under his wing, get him some books, let him make the rounds of his patients, etc. The doctor took to that lad rapidly and got a great thrill out of being able to do something for someone else. So the boy in this case is well on his way to be a successful medical man. I have had the same luck with business men in the various lines.

In this way I got to know the men who were the fathers of the boys, got them together for an informal meeting where they met each other and talked about what they were doing for their proteges.

It was surprising how this practical interest resulted in a deeper interest in school. And it certainly helped me in dealing with the boys.

Letter signed, but name withheld

MORE DEGREES FOR AMERICAN JESUITS

Father Cotter's letter in the February issue of the *ISO Bulletin* has its merits. Briefly, Father Cotter's thesis comes to this: We should profess to know only Jesus Christ and Him crucified; therefore we should banish higher learning and cease sending men on for degrees. The facts are correct but the conclusions are wrongly applied.

To know Jesus Christ and Him crucified is the driving force in any Jesuit's life. But the implications of Father Cotter's letter are exactly what we have to avoid. Anti-intellectualism has been the curse of the Society for over one hundred and fifty years. American Jesuits with the exception of a few, have remained in an intellectual slumber from birth. We are content to bask in the reflected glory of Laynez, Salmeron, Canisius and Bellarmine. If anything resembled a tempest in an athletic bowl, it was the era of the Council of Trent. Plenty of dust of human learning was blown up into the wind at that time. These men rocked the very pillars of the Church with their learning to make sure its foundations were secure. We gaze in admiration at the frescos without being too sure that the whole structure may not come tumbling down around our ears.

Preaching Jesus Christ and Him crucified has been interpreted into giving missions and retreats of hell-fire and brimstone. The precise reason why such a procedure is necessary is because the people have not been instructed and educated. Too few Catholics can stand up against a well educated Communist. False 'ologies' and 'osophies' can be effectually combatted only by a profound knowledge of their opposites.

Maybe Saints Peter and Paul are wondering about this whole thing but I think they hope we will stir ourselves from our intellectual stupor. A casual reading of Saint Paul's Epistles is enough to convince anyone of his intellectual standing. Surely, he taught "Jesus Christ, and Him crucified," but not until he had equipped himself with a vast amount of natural wisdom and learning. He could boast not "to know anything but Jesus Christ, and Him crucified" after he had mastered Greek and Hebrew and probably Latin! The knowledge he had acquired by his own efforts made Saint Paul one of the best prepared and equipped men of his own day. To make men know Jesus Christ better and better, and to make that knowledge have a bearing, not only on their faith, but on their lives as well, is a task that requires learning—higher learning.

Letter signed, but name withheld.

SUGGESTED PROJECTS FOR ISO

I belong to that fairly numerous *profanum vulgus* among the brethren that know the very, very general principles of social theory but find themselves singularly without words when people descend to particulars. Like practically all of them, I am anxious to be initiated. However, the press of duties and the bewildering mass and variety of things to be known and done have thus far reduced our good will to mere velocity. But I think something can be done for us.

My suggestion would be this. Have well organized, concentrated courses in the various branches of social and economic lore printed and distributed at regular intervals to the members of the Assistancy. For instance, there could be a course in the principal social encyclicals as a basis. There would be outline, comment, and practical application. If these were distributed in amounts that could be assimilated in two-week stretches, let us say, in the course of two or three years all the men of good will would have acquired no mean foundation. Many would be encouraged to go further. But I do think we are looking for knowledge. If the gaining it is left entirely to us without direction we may not get it.

Another suggestion. Various committees are printing outlines, bibliographies, etc., and are offering them to those who write for them. I think it would be more satisfactory, cheaper, etc., to send several copies to each community where they will all be put together on an ISO shelf where they will be available to all and where in time they will make an impressive collection. You know what happens to notes in private collections.

Still another, this one for the retreat section. I believe the main thing to be sought in retreats is adaptation to the particular group. People want to feel that you understand their specific problems and that you speak their language. How about some work on adaptation of retreats to such groups. We have a fairly good understanding of the exercises and we have all felt their power. We have retreats for religious and high school and college groups. But we must individually work hard to adapt retreats to nurses, dental and medical students, to lawyers, to married men and women, etc. The New York Labor School group published a splendid adaptation to their particular problems. Something like it, but in more condensed form, would, I think, be very helpful.

E. J. Hartmann, S.J.
Milford Novitiate
Milford, Ohio

PAT ON THE BACK

The Markoes are very wide of the mark. To their assertion of 200,000 Negro Catholics in 1865, let Gillard (*Colored Catholics in U. S.*, pg. 95) answer: "...it would be safe to hold on present unsatisfactory evidence than an estimate of 100,000 colored Catholics in the U. S. at the time of emancipation would not only be more consonant with fact than 200,000, but would be even generous."

The Markoes state "The highest number ever claimed is 250,000." Gillard (op. cit., pg 15) claims 296,998; La Farge (*Race Question and the Negro*, pg. 22) claims "approximately 300,000"; a recent issue of the *Denver Register* claims 310,000.

The race barrier has become the Catholic Wailing Wall. But the barrier has breaches, and the wails can be merely irritation. Let's take time out from this continual beating of our collective breast to permit one private pat on the back. All things considered, the Church has done and is doing a magnificent job for the Negroes. Of possibly 700,000 Negro members of predominantly white churches, we have an extremely large proportion. From the viewpoint of numbers, unquestionably the Catholic Church is the largest interracial church in the U. S.

Francis X. Curran, S.J.
Weston College
Weston, Mass.

LABOR SCHOOL DEBATES

It is interesting to know that the debate schedule of the labor schools caught your eyes. However, we must mention that the decision won by Saint Joseph's over Crown Heights was actually made by the tossing of a coin. Father Smith tossed the coin and I called "Heads," and won. Does that tickle your fancy? The debating program, however, has been an experience of incalculable value. The men were obliged to study the question from all sides. The emphasis was on argumentation rather than lusty abuse. It has become imperative that the men learn to recognize an argument and it contributed no little to their development in facing a critical audience.

Next year I plan a much more extensive schedule. The men like it, it sparks the Public Speaking course, and it contributes no little to helpful publicity.

If you mention Saint Joseph and debating, let it be that we had three debates, two with Xavier and one with Crown Heights, and that we won two of the three decisions.

Dennis J. Comey, S.J.
Philadelphia, Pa.

SAINT PATRICK'S CLUB FOR DEFERRED VOCATIONS

As you kindly suggested, I am writing this for publication in the *ISO Bulletin* to give your readers some information about the Saint Patrick's Club and Sodality for deferred vocations.

This organization was begun about eleven years ago through the cooperation of Professor Patrick Flood and Father John Corbett, S.J. Professor Flood had Latin students who aspired to the priesthood, and he suggested to Father Corbett to form a group to encourage them to perseverance and to help them on their way. Father Corbett gave a great deal of time to the work, and carried it on until he was no longer able to do so. Meanwhile, a great many young men were helped to persevere in their desire for the priesthood and to join missions, seminaries, and novitiates.

Father Corbett was succeeded by Father Joseph E. Kirchmeyer, S.J., who continued to act as director of the club until his death. Father McQuade, rector of St. Ignatius at 84th St., where the club at that time had its headquarters, suggested me for the position of spiritual director, and after some delay I accepted with the approval of superiors on the condition that the time which I was able to give would be supplemented by the work of the officers of the club. They have carried on very well, and have been very helpful so I have been able to conduct business transactions on Sunday meetings.

There has been a Sodality feature of the club for many years, but it has never received erection and affiliation, so we took care of these formalities shortly after I became director. A brief series of questions and answers has just been prepared which will be interesting to reprint here, as they give much of the information usually asked for by inquirers.

What is St. Patrick's club for deferred vocations? It is an organization established in 1932 to aid and encourage men with deferred vocations to the priesthood or the religious life. This club has been erected as a Sodality in the Archdiocese of New York, and is affiliated with the Prima Primaria in Rome. Reverend Edward F. Garesche, S.J., is its spiritual director.

Is there a need for such a society? Yes, there is a definite need now, and when the veterans return there will be a still greater demand for this and for similar clubs in other cities.

How many members are priests? As of March 1st, 1945, 51 members of the club had been ordained priests, in 10 dioceses and 16 religious communities.

About 160 members were then studying for the priesthood in 39 seminaries in the United States and in Canada. Many of the latter will soon be ordained. About 50 members are in the Armed Forces.

What are the activities of the club? In all its work it strives to give its members a better understanding of the holy priesthood. At the meetings the members study Latin, the language of the Church, recite the office of the Blessed Virgin, hear an instruction from the spiritual director and assist at the Benediction. Frequently priests from different dioceses and from religious communities address the members on the particular aspects of their work in the priesthood. The members also may consult the Club library and have helpful conferences with the spiritual director to aid them to solve their problems in regard to vocation.

Who may become a member of the club? Any one, who has a sincere desire to serve God in the priesthood or the religious life, may become a member of the Club.

The leaflet then gives the prayer of the Club, approved by Ecclesiastical Authority. Copies may be had by writing the Secretary of the club, Xavier High School, 30 West 16th St., New York 2, N. Y.

Some time ago I addressed a letter to the Rectors of our colleges throughout the country telling of the need of local clubs of this kind, especially to meet the needs of the returning members of the armed forces, many of whom seem interested in the priestly vocation. One club has been organized in Washington, by Father Timothy Reardon at 19 Eye St. Father Reardon is especially interested in men in the service who have priestly vocations, and he also publishes a bulletin, *Introibo*, which I am sure he will be glad to send to any of Ours who wish it. The *Patrician* also will be sent to anyone on request

Edward F. Garesche, S.J.
8 and 10 W. 17th St.
New York, N. Y.

CONSULT "EPITOME"

During our recent meeting in Chicago the question came up about the obligation of Jesuits to foster devotion to the Sacred Heart through the Apostleship of Prayer and devotion to Our Lady through the Sodality. This obligation may be found expressed in the "Epitome" paragraphs 672 to 676. Information about the Bona Mors Confraternity will be found in paragraph 677.

John P. Smith, S.J.
Church of the Gesu
Philadelphia, Pa.

ASSISTANCY-MINDED BROTHERS

The recent article on "The ISO and Our Brothers" attracted my attention. I cut out the column and brought it to our recreation period showing it to the novice-brothers and the one postulant. I feel that we should all realize that the Society is much bigger than the single house of probation in which we are now residing. Many of us Brothers are "job-centered." Our minds and imaginations frequently do not advance beyond the limits of our own appointed tasks. We never think that at Florissant for instance, the chicken yard problem is the same as it is here. I think we should become "Assistancy-minded." True enough, most Brothers never leave their own Province, but I am one who did and I am trying to make the most of my opportunity.

Every house of probation for instance, is faced with more or less the same problem. We have 150 to 200 people to feed; we have a farm to run, a tailor shop to manage, and dishes to wash. The buyer here, for instance, has a soap powder formula that I think would be a help in some of our big houses. At Florissant they have a tooth powder which has proven itself successful, and so on.

See how useful it would be if we could pool this sort of information in a column of the *ISO Bulletin*?

Brother Jung's corn bread recipe from the Tertianship in Cleveland has more than one proof of its success walking about the Missouri and Chicago Provinces. Why not publish it? I know a Brother-Cook on the missions who would be happy to receive a new combination on an old idea. To make sure I had a copy of Brother Jung's recipe, I cornered him after his retreat here last month and got him to write it on paper for me.

Menues, too, are a headache for Brother-Cooks and Ministers. Why not contact the cook in our house in Texas and blend his ideas with those of the snow-bound Jesuits in Mankato, Minnesota? Then publish the results in St. Louis?

This, I think, would get the Brothers themselves interested in other houses and other Provinces. Could you appoint a Brother to contact men in different parts of the Assistancy? Let him pool the information and send it out through the medium of a brief, intelligent, and interesting column in the *ISO Bulletin*.

Marc Campbell, S.J.
Milford Novitiate
Milford, Ohio

SODALITY INDULGENCE

There was some question, you may remember, about the authority for the statement that all Jesuits share the Sodality indulgences by reason of membership in the Sodality.

In view of this doubt, this statement may be of interest:

**Indulgentiae Congregationum
B. Mariae Virginis**

"Religiosi Societatis omnes indulgentias Congregationi Primae Primariae Annuntiationis B. Mariae V. concessas consequi possunt, si eadem opera, quae sodales earundem Congregationum praestare solent, exercuerint, et proprias ecclesias sive oratoria visitaverint. Benedictus XIV, Br. Quemadmodum Presbyteri, 15 Jul. 1749, Litt. Apost. pag. 294 col. 1. Summar. Indulg., loco citato, n. 11. Indulgentias Congregationibus B. Mariae V. a suis praedecessoribus collatas retulit, et confirmavit, novasque adiecit Benedictus XIV, Const. Gloriosae Dominae, v kal. Oct. 1748, Litt. Apost. pag. 283 et sqq. Earundem Summarium a Sacra Congregatione Indulgentiarum approbatum rescripto 23 Jun. 1885 habes, Litt. Apost. pag. 443 et sqq."

—Compendium Privilegiorum S.J. No. 333.

cf. Elenchus No. 93—2 de privilegio personali altaris privilegiati pro defunctis indulgentias Congregationum Mariarum participantibus.

Douglas Daly, S.J.
West Baden College
West Baden Springs, Ind.

COMMUNION BEFORE MASS

It might be well to inform the anonymous nun who protests in the March issue of the *ISO Bulletin* because she must receive Holy Communion before mass that she is not being called upon to make any sacrifice. The mass is not a *banquet sacrifice*. The Communion of the laity is neither an essential nor an integral part of the mass. The good sister receives just as much fruit from the Sacrament of the Altar when she receives Holy Communion before mass. She also derives the same profit from the mass even though she receives Communion beforehand. These are not mere speculations. They are the common and certain opinions of theologians. It might be well for preachers and retreat masters to make an examination of conscience on this matter, since apparently they are leading some of our nuns into error.

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

OUTLINES ON MORAL GUIDANCE

Copies of outlines being used by the classes on Moral Guidance at the State Reform School in Topeka are available if any of our Jesuits would like to see them.

We supplied copies to the social workers of the school who showed their gratitude by telling us that they used them effectively in the Sunday school classes they conducted in Topeka.

When finished this series will include outlines of fifteen talks with a suggested list of hobby talks that might be employed.

T. J. Kelly, S.J.
St. Mary's College
St. Marys, Kansas

INSPIRED EXERCISES

Father John Cotter's clarion call for genuine Catholic Action in the February issue of the *ISO Bulletin* appeals to one who like himself is rounding out a half century in the Society. What the world needs is pure, unadulterated Petrine and Pauline Christianity. Yes. Jesus Christ and Him crucified.

In the answer to a question asked by Jesuits, it is said, "If we give the Exercises we don't need to mention them." I fear this is going too far in appeasement. Pius XI in his splendid letter on the Retreat Movement did not hesitate to proclaim St. Ignatius the heavenly patron of all spiritual retreats. Why should we hesitate to draw attention to this fact and to speak briefly but ardently on our holy Founder and the golden book of the Spiritual Exercises? No need, of course of beginning each meditation with "St. Ignatius says." (Though I once did that very thing in a retreat to the priests of an Archdiocese, and was highly praised by the Archbishop and many others for so doing.)

The Bishops of Germany in a pastoral on retreats issued some twenty years ago drew attention to the growing tendency of making of the annual retreat a sort of summer school or a study club for education in sociology. They pointed out that this was a grave mistake. "The purpose of a retreat is that a man may overcome himself and lay out his life without being biased by any disorderly inclination."

Here is where Father Cotter comes in to the picture. He is talking not only the language of the great apostles, Peter and Paul, but likewise that of the author of the Spiritual Exercises. He is building on the foundation of detachment an emotional appeal to the imitation of Our Lord, of his life of poverty and ignominy, and of his final crucifixion. Such was the great stroke of the Counter-Reformation which according to

his Excellency, Archbishop Curley of Baltimore, will stop Communism in its tracks if used as the early Jesuits used it.

Father Joseph Rickaby of the English Province writing in 1910, spoke of the so-called Working-Men's Retreats, then being given at Oakdale. "A priest of experience is in attendance who explains the Exercises publicly and is open to private consultation."

Father Henry Moeller, famed missionary and tertian master of the old Missouri Province said, "St. Ignatius praised his own Exercises very highly. Gave them to his first companions; praised them to his confessor. Why? Because he knew whence they came. Jesuit tradition insists that the Blessed Mother had much to do with the system proposed by the penitent of Manresa.

There is before me on my desk a photograph of a beautiful painting. St. Ignatius is seated near a stone in his cave, pen in hand, manuscript open, his eyes fixed in contemplation of a two-fold vision. Christ stands cross in hand, surrounded by his Apostles. Light streams from his standard as he commissions his followers to go forth and teach. Nearby Lucifer, midst fire and smoke is dispatching his legions to attack the souls of men. And above is the Mother of God, her Divine Son in her arms, gazing affectionately at the first Jesuit Retreat Master who is about to commit to writing the inspired consideration on The Two Standards.

But enough is enough. Too much is plenty. In some future issue God and you permitting, I will add a postscript or two to the foregoing comment.

Joseph R. Stack, S.J.
El Retiro San Inigo
Los Altos, Calif.

ASTOUNDING STATISTICS

Recently I checked over very rapidly the names and ages of the brothers in the *New York Province Catalogue*. Here are a few of the figures which are astonishing.

Brothers in the New York Province, approximately 75. Seven brothers over 70, six brothers over 60; nine brothers over 50.

There are sixteen houses in the New York Province so this means, of course, that there are not nearly enough brothers to staff the houses properly. Perhaps these facts brought to the attention of Jesuits would make them respond more generously in working out some plan whereby vocations to the brotherhood may be fostered.

Joseph N. Wolf
Inisfada, New York

LET'S GET BUSY

I believe that the ISO has great possibilities. However, it seems to me we should be busy doing things with possibly less talking and writing. Let me illustrate.

You know all about the idea I tried to put over regarding belated vocations. It is now nearly three years since I made this first outline and to date nothing has been done. Any time now, many of our boys will be demobilized and we will have lost our chance to help vocations along. In the interval we merely talk about vocation for the brothers, publish pamphlets, and so on.

Now you take up the question of the Indian Missions. I wonder if we have no policy at all there. I see nothing about the work in the ISO, yet missionary work is one of the great works of the Society. We do not seem to be particularly interested in preparing our men for this important work. Yet of late years this point has greatly been improved for Alaska, and they have a great staff there now. The move will not succeed if carried on in a hit-and-miss fashion. I have often felt that there should be a special superior with full authority over all the Indian Missions of the United States, someone with real authority to dictate policies and develop a unified plan.

G. M. Menager, S.J.
St. Ignatius Mission
Montana

FROM WEST BADEN TO SAN FRANCISCO

The Catholic College Conference of the Buffalo area took up a suggestion made by Father Gavin that the various collegians send to Senator Vandenberg and other national leaders the nine point program for San Francisco developed under the auspices of *Pattern for Peace*. Father Conway inspired this by his lecture which he gave for our Library Guild. This lecture in turn would not have been given had I not met Father Conway, and I would not have met Father Conway had it not been for the ISO. You can figure out the rest for yourself.

Andrew Bouwhuis, S.J.
Canisius College
Buffalo, N. Y.

PRACTICAL REFLECTIONS ON THE BROTHERS' VOCATION

The Napkin Box offers me this opportunity of helping the Brothers through the *ISO Bulletin*. This is a day of crisis for the Brothers vocation, and yet we must help the Brothers if we are to help the Society and make the ISO effective.

Father Assistant's letter recently stressed the great need for replacements in the future. We all know that the present number of Brothers is very limited. Due to war conditions many of them are doing double duty day in and day out.

Today we have a few of the "old-school" Brothers, and some we might consider of the more modern school. This later type are mostly high school graduates and are brought up in the modern American way. They should be helped to develop any talents they may have. The Brothers should be encouraged to learn a trade, or bookkeeping, typing, etc., and they should also be given a chance to get degrees in nursing, farming, etc.

We have men appointed to help get vocations, we have leaflets and booklets on the Brothers life. Perhaps these are sowing the seeds for future vocations. But the results are not too bright. I think now is the time for actual inducements to get vocations, and these will come best by helping the present Brothers in their life. They are the ones who in turn will swell the tide of future vocations.

I have heard many Brothers say, "I wouldn't recommend others to this life." For that matter, how many Fathers and Scholastics would recommend that their own brothers embrace the Brother's life? Now if those in our own Society will not recommend and induce others to come, perhaps when we do pull in the nets we will not have anything in them. There must be reasons which actually exist why those in the Society do not recommend the Brother's life to their friends and relatives.

Every year the Fathers and Scholastics must have time off. Even our workmen get a vacation. Our boys in military service get time off. The Brothers are not less human. Therefore they must be given some more consideration. They are modern American boys brought up in the American way.

During the last few years there has been much talk about the Brothers wearing a collar. I do think this would help a great deal. Perhaps they could have some standard form of dress. The collar and a little dressing up of the

Brothers might induce others to be interested.

Perhaps some of our superiors have forgotten the Brothers where their advancement in the spiritual life and the development of their jobs are concerned. They have an obligation of caring for the Brothers and watching over them.

These are merely practical reflections of mine and of many other Brothers. They are not intended to be complaints or criticisms. But I hope that they will along with prayer help us to think more of the Brothers and to multiply vocations.

After we get more Brothers we ought to have something very clear to offer. It is an awful thing to enter the kitchen and not to know how to cook; to be an infirmarian who is limited to salts and iodine; to be turned out to farming, not knowing beans; but it is worse to waste a lifetime raking leaves, making beds or sweeping.

No Brother is looking for pity but he is looking for elementary justice to his vocation and to future vocations.

I think we would all do well to read our late Father General's letter of 1936 to the superiors of the American Assistance on the subject of Brothers. We might also read the intention of our Holy Father in the Sacred Heart leaflet for September, 1944.

Signed by a Brother, name withheld.

NATIONAL AND INTERNATIONAL DEMOCRACY

The effort to change the treaty hurdle in Congress from a two-thirds Senatorial majority to a simple majority of both houses has the plausible merit that a democratic majority has over the undemocratic two-thirds rule.

However, the interventionist group which is advocating this should be asked for a democratic majority rule in their League of Nations, before asking that their League of Nations be accepted by a democratic majority.

Edward Dowling, S.J.
ISO
St. Louis, Mo.

BOOK FOR PARENTS

I want to tell you how glad I am that you wrote "Some Notes for the Guidance of Parents." I am violently in favor of parents reading it. I have preached three times on it. The subject matter is so important that I think it should be called to the attention of parents and I would be glad if you would publish this in the *ISO Bulletin* to call to the attention of Jesuits.

J. L. McShane, S.J.
St. Louis Province
Mission Band

IS Occasions

FATHER HERMAN MAECKEL of Canisius College, Buffalo, years ago set a pattern of social work at Canisius when he combined the chaplaincy of the city jail with a highly practical attitude toward social subjects in his classroom.

Canisius has long furnished the chaplains for a number of hospitals, the House of Good Shepherd, and Saint Mary's Infant Home.

In more recent times Canisius has been a member-agency of the Buffalo Council of Social Agencies with two delegates at all its general meetings. Priests in the college have been on the committees for adult education, recreation, juvenile delinquency, care of returning veterans, housing and the like.

Father Andrew Bouwhuis is a member of the War Labor Board, an assignment which takes up almost half his time. He also served as chairman of the committee which prepared an annotated list of forty recent books for the Religious Book Week held in May by the National Conference of Christians and Jews.

As President of the Catholic Library Association, **Father Bouwhuis** was one of the thirty-five invited to Washington by **Mr. Archibald MacLeish** to discuss aids to the devastated libraries in the war areas.

Some information on the ruined Jesuit libraries in France and in the Philippines had been sent to **Mr. MacLeish** and to **Mr. Wyllis Wright**, New York Public Library, who is chairman of the committee. **Mr. H. M. Lydenberg**, of the International Relations Office, American Library Association, Library of Congress Annex, Study 251, Washington 25, will probably be very active in this reconstruction work and **Father Bouwhuis** feels that Jesuits will do well to keep him informed.

Father Charles C. Chapman, Loyola University, New Orleans, was the chairman of the committee in charge of regional meeting of the Catholic Association for International Peace, which met in New Orleans on April 20 and 21. The joint sponsorship was that of **Archbishop Rummell** and Loyola University of the South. **Father Chapman's** address was reported at length in the *New Orleans Times-Peaceyune*.

Boston College is announcing an Institute of Adult Education during the course of which problems of a social character will be thrashed out in the light of Catholic social theory. This Institute, for limited and homogeneous groups, opened July 2.

Although the interfaith work has been approved by the Detroit Chancery, clerical participation has been limited almost entirely to Jesuits. **Fathers Samuel K. Wilson, John F. Quinn, Joseph Foley, Edward J. O'Connor, and Robert Eiten** have been taking active part. They have been participating in the lectures and the forums on international relations and a just peace as well as in the interracial discussions that are part of the interfaith program.

The Alumni Association of **Jesuit High School** in Tampa is at present being reorganized. The war seems to have brought the alumni into even closer association with their School.

THE Rural Life Seminar at Saint Mary's College, Kansas, has been acting under **Father William Weis** as Moderator, with **Father Harold McAuliffe** as Chairman, and **Mr. Charles Goetz** as Secretary.

Meetings have been held every month. The National Catholic Rural Life Conference, its methods, and the need for Jesuit cooperation were among the subjects discussed by **Messrs. Joseph Hebert, Joseph Molloy, Charles Goetz, and Father William Faherty**. The Annual Convention of the Kansas Farmers' Union; the Farm Security Administration and the Cooley Bill with an explanation of Farm Credit Administration was discussed by **Mr. Joseph Molloy**. **Mr. Ernest A. Dean**, President of the Farmers' Union, addressed the Seminar on the aims of his organization especially from the viewpoint of the legislation toward which they were working. **Father John Choppesky** discussed the Rural Life school talks given last summer by **Fathers White and Meehan**. **Father Godfrey Heger** explained the part of Catholics in the Cooperative Movement and **Father John Sullivan** of Jamaica told of the work that was being done for Cooperatives and Credit Unions in Jamaica.

The Seminar brought the members in contact with the government agencies which serve the farmers and with the place of the Sodality in rural life.

Father Theodore Yoch is the adult adviser of the Trinidad Youth Association. He and **Father Francis Sebastiani** have been called upon to address the Parent-Teacher Association of the Trinidad Public Schools.

The Jesuits of the new Cheverus Classical High School, Portland, Maine, have been doing considerable lecturing in the city and vicinity. **Father Robert Phalen** talked in Waterford, Maine, on "Charity and World Peace"; **Father Gerald Hutchinson** on "Science and Impact on Modern Life," in Lewiston; **Father Edmund Hogan** on "Team Work in Peace as in War," to the Portland Conference of Christians and Jews; and to the Servicemen's Forum on the "Veteran and Post-War Education." **Father Edmund FitzGerald** talked to the public high school teachers on "Christian Principles of Education" and to the Forty and Eight Club of the American Legion, on the "Restoration of Integrity in Private and Public Life." He also spoke at the Gorham State Normal School on "The Challenge to Present Thinking."

Family Night, conducted by the Sodality of Bellarmine Prep, San Jose, has become a social feature that deserves considerable imitation throughout Jesuit circles.

Starting with the National Anthem and a student Master of Ceremonies, the Bellarmine Sodalists then presented a discussion program on the modern aspects of the Family, interspersed with good music. As a conclusion the young men and their parents recited together a singularly beautiful Act of Consecration to the Holy Family.

In preparation for all this, Bellarmine stressed National Family Week. **Mr. Edward McDermott** assigned a period of time in his English classes for discussions and essays on the Family. His Sodality meetings were devoted to preliminary discussions.

Father Gerald Flynn gave a series of lectures on the Family at Saint Martin's Church, Burbank, and the Sacred Heart Church, Salinas, and to the Mothers' Guild of Bellarmine and of the Notre Dame Academy as well as to the Catholic Women's Club.

Two hundred and ninety-five copies of *Hope for Peace at San Francisco* were sold on one Sunday at the **Jesuit Parish Church** at Boston College as the result of an announcement made during the Sunday Mass.

The scholastics at **Weston College** are conducting a very active apostolate among the deaf-mutes of the country. Not only are they preparing themselves for later work but are actually preparing sermons and delivering them. The work is of enormous apostolic value.

THE latest addition to the growing list of our Jesuit Labor Schools is the Gonzaga Labor School in Spokane. It opened on March 12 and operated until May 18. It offers courses on Individual Problems, the History of Labor, Labor Law, Public Speaking, Parliamentary Law, Basic English, and Comparative Economic Principles. **Father James Linden** is in charge and on his staff are **Fathers Gerald McDonald, Maurice Meagher, William Gaffney**. The opening enrollment was over sixty of whom all but three were men. Ninety per cent were non-Catholics. All but five were union men belonging to either the CIO or the AFL.

The first session was made to appeal directly to labor. Later an attempt will be made to invite the cooperation of the employer group.

The original staff had to be immediately augmented by **Father Blaes** who took half of the large public speaking group.

The men who came were important in their labor fields. There were thirteen business agents and representatives. Two presidents of locals, fourteen secretaries and treasurers; the editor of *Labor World*, a representative of the Department of Labor and Industry, and a labor representative from the War Production Board. All together, 85 per cent of those enrolled held some position in the world of labor.

There was every indication that this beginning will see a marked growth and development.

And still another leaflet on the brothers' vocation has just been published, this time by **West Baden College**.

"Young Men Can You Do This Job?" is an attractive six pager presenting the brothers' vocation in simple, straightforward fashion. It can easily be slipped into an envelope and mailed. Without doubt it will make a profound impression on young men.

Though **Saint John's High School** of Shreveport is forty-two years old its Alumni Association practically dates from the last few months. It is now fully organized with officers and a constitution. But of the 348 alumni of the recent years, 160 are in the armed services. *Flyer* the school paper, now devotes much of its space to the Alumni and is sent to all the men in the service.

Father Frederick E. Welfle of John Carroll University has given fifteen lectures on the **Dumbarton Oaks** Proposals.

Though we think a great deal of the Lenten work done by the Tertians, seldom do we see the cumulative figures on even a single group of tertians. This is the work that was done by the tertians from **St. Stanislaus** in Cleveland during the lent of 1945:

13 Retreats to adults
22 Retreats to children
15 Missions
17 Novenas of Grace
25 Lenten Lecture Series
7 Tre Ore's
7 Days of Recollection
378 Additional Sermons Preached
50 Hours of Convert Instruction
9 Forty Hours' Devotion
82 Baptisms
25,000 Confessions.

Besides this, a full time chaplain was supplied to Cook County Hospital in Chicago and **St. Vincent Hospital** in Cleveland, and nine Tertian's taught catechism.

THE *Jesuit Alumni Notes* in Volume Six is devoted to the Alumni Associations of the California Province.

The University of San Francisco reports a strong Executive Committee of twenty-five men under the leadership of a Superior Court judge which has a ninety per cent attendance at its monthly meetings. The young men are almost all in the armed services. But the older and the middle-age group have set a record of interest in their Alumni which is most inspiring. The January Alumni banquet brought out the largest attendance in the past ten years. General **Fred Butler** of the famous **Butler Task Force** in Southern France, and one of the University's two generals, was the featured speaker.

The Alumni edit a service bulletin called the *Don Patrol*, taken from the title of the athletic teams. It is sent monthly to twenty-five hundred alumni in the armed services. The service flag of the Alumni numbers 2,530 with sixty-one gold stars and twenty-one missing in action.

The Alumni Association in conjunction with the **USF Associates** have privately collected sufficient funds to offset the estimated loss to the University for the next two years should the falling off in registration continue.

A placement bureau for returning veterans has been started.

Saint Ignatius High School of San Francisco has never had a separate alumni association. It is planning to establish one, and has begun to question prospective members.

Loyola University of Los Angeles has fifteen hundred alumni in the armed forces. With these the Alumni Association keeps constantly in contact through *Front Line Lions*, its monthly service bulletin. It has also established a permanent bureau to assist the returning service men.

Last year the paid-up alumni membership was 204 per cent greater than at any time in its history.

Special servicemen's cards are placed on the altar with the intention remembered in the Mass and prayers of the community.

The Alumni Association of **Santa Clara** numbers 2,400 members divided into twenty-one chapters, nineteen in California and two outside the state. The service flag shows 1,809 alumni, of which fifty-two are gold stars.

In the larger cities weekly luncheons are the rule with the general Homecoming at the end of the scholastic year when the graduates are inducted into the Alumni. **Father Zacheus Maher** was guest speaker at the last Homecoming. The Alumni sponsored an annual retreat at **El Retiro**.

The alumni are active on the Centennial Endowment Fund which will be part of the celebration in 1951. Previously the Alumni had erected the Alumni Science Building.

The *Santa Clara*, the school paper, is sent with a special Alumni Section to the men in the service.

Father Arthur D. Spearman of Loyola University of Los Angeles has been engaged in many social activities. During the year he gave twenty-three conferences to Sisters, seventy-eight Sunday sermons, and twenty-five talks to young people of the high schools. During these talks he has been presenting social principles as part of his conference material.

The College Sodality Union has, under his direction, been studying social questions; the High School Sodality Union has held similar study clubs on questions of their own level.

Father Andrew L. Bouwhuis of Canisius College Library, Buffalo, has prepared a list of good books suited for the elementary school pupils. Sixteen hundred copies of this have been distributed thus far. One archdiocese is using the list as a base for its official recommended reading.

Father Bernard Dempsey of St. Louis was elected president of the St. Louis Chapter of the American Marketing Association.

REPORT FROM WOODSTOCK

IN sending in his report on ISO activities at Woodstock College for the June-December 1944 period **Father John F. Sweeney** noted that "What seems to be the *outstanding social achievement* of the Woodstock Community is a very gratifying growth in awareness on the part of faculty and student body alike of the existence of social problems and the need and obligation of solid preparation in order to contribute to the solution of these problems. This growth has been due in large measure to the influence of the ISO and its informational and inspirational literature. The increasing consciousness of social problems and of the social implications of the truths studied in Philosophy and Theology was especially noticeable in the tone and content of Woodstock's Diamond Jubilee Celebration in November, 1944. (See the special issue of the *Woodstock Letters* for December, 1944.) Contributing factors to the increasing social consciousness of the community were the special ISO Library and the several lectures by men from outside the community sponsored by the Theologians' Sodality Academy."

Routine Social Enterprises

Special Courses for Theologians:

The following special courses with specifically social aim and content were offered to the Theologians:

"The Theory of Catholic Action," by **Father Courtney Murray**.

"The Social Obligations of the Church," by **Father Joseph Bluett**. Also, a seminar conducted by **Father Bluett** on the same subject.

Special Lectures:

The Theologians' Sodality Academy sponsored a series of lectures to the community by prominent speakers:

"The Pattern for Peace," by **Father Edward A. Conway**.

"War-Time Washington," by **Father Wilfrid Parsons**.

"Social Action in the Missions," by **Father Calvert Alexander**.

And to these we might add the three papers read on the occasion of the Diamond Jubilee celebration by **Very Reverend Father Assistant, Father Robert I. Gannon** and **Father John Courtney Murray**.

ISO Library:

This is a special library, distinct from the college library, comprising some four hundred volumes on youth guidance, family life, industrial relations, rural life, postwar planning and kindred subjects, selected to make easily available

to the Scholastics background material on Christian social thought and action. The Library also keeps on display current reports on all ISO work, if, and when these are made available, and runs frequent exhibits on social questions of current interest.

In connection with the ISO Library some two thousand pamphlets have been gathered and catalogued. These include all publications of *The Queen's Work*, the America Press, the Catholic Truth Society and the Paulist Press. In addition a fund has been made available to finance the sending of pamphlets to members of the armed forces.

Interracial Work:

a) At the Maryland State Tuberculosis Sanatorium, Colored Division, Henryton, Md., a few miles from Woodstock, a group of Theologians under the very active direction of **Father Raymond R. Goggin**, is engaged in catechetical work, the preparation of converts for Baptism and various forms of practical social and religious welfare work. Over nine hundred catechetical instructions were given in the sixth month period from June to December.

b) In St. Alphonsus' Church, Woodstock, Md., the Theologians conducted a flourishing catechetical center for colored Catholics. Much social welfare work is done at this center, and a small circulating library of Catholic literature is under the management of the Theologian catechists.

c) **Father Raymond R. Goggin** has conducted a series of weekly instructions for the colored novices of the Oblate Sisters of Providence at their Novitiate, Relay, Md., as well as a course of monthly instructions to the professed sisters of the congregation at St. Frances' Academy, Baltimore.

Catechetical Work:

More than thirty Theologians conducted catechetical centers in neighboring rural parishes. Seven centers functioned from June to December. The Theologians engaged in this work have formed a special catechetical library and also worked out a series of coordinated curricula to systematize the instructions given in the different centers. At one center in Daniels, Md., a mill town, two Fathers of the faculty, **Father Paul Palmer** and **Father Anthony McMullen** experimented with public forums addressed principally to non-Catholics. A small group of Philosophers conducted a two-hour catechetical and recreational period at Holy Rosary Mission, Marriottsville, Md., for some twenty-five colored folk from eleven well-disposed Methodist families in the vicinity.

Rural Life Group:

Under the direction of **Mr. John Blandin**, a third year Theologian, this group prepared a complete survey of the Catholic educational situation in the southern counties of Maryland in which all Catholic parish and educational work has been under the Society's direction since the founding of the Colony of Maryland by Lord Baltimore.

Auxiliary Chaplain Service:

Two members of the faculty, **Father Peter Lutz** and **Father Hugh Bihler**, acted as auxiliary chaplains at a German Prisoner-of-War Camp in the neighborhood of Woodstock. Similar services have been performed by many of the fourth-year Fathers at Prisoner-of-War Camps for German and Italian prisoners and at nearby Army, Navy and Coast Guard Stations.

Philosophers' Institute of Sodality Studies

The general functioning of this group was described in the *ISO Bulletin* (January, 1944). During the six months June-December, 1944, six sections were active: Youth Guidance, Liturgy, Social Work, Missions, Interracial Problems and Sodality Organization. Each section worked under the direct supervision of an adviser from among the Theologians. The work of the Institute is under the general supervision of **Father Raymond R. Goggin**.

Missions:

a) **Mission Aid Work:** The Woodstock Stamp Exchange (which engages in collecting, sorting and selling postage stamps and donates the financial proceeds to the Society's Missions in the Philippine Islands) contributed \$1,750.50 to the Missions during the period June-December, 1944. Some fifty to sixty Theologians and Philosophers donated part-time service to this work under the direction of **Mr. Anthony F. La Bau**.

b) **Mission Academy:** Some forty Theologians formed this Academy in the fall of 1944 for the consideration of theoretical and practical problems connected with Home and Foreign Mission work. A series of lectures was arranged, the first of which was a talk on Social Action in the Missions by **Father Calvert Alexander**.

c) **Mission Exhibit:** Under the direction of **Mr. Lawrence B. Hill**, a two week Mission Exhibit was set up in one of the parlors of the College. The exhibit was made up principally of a series of maps, charts, blown-up photographs, graphically presented statistics, displays of native clothing, domestic utensils and

religious articles from many mission fields. The mission work of all the Provinces of the American Assistancy was presented, with special emphasis on the Philippine Islands and the rural missions of southern Maryland. The exhibit was open to the public, and children of some of the neighboring schools, including the colored Postulants and Novices of the Oblate Sisters of Providence, were brought to Woodstock by bus and explanatory lectures on the significance of the displays were given to them by several Theologians.

Pattern for Peace:

A group of six Theologians prepared a bibliography and a series of selections from books and periodical literature as background material for the seven points of the Pattern for Peace. This material was made available to priests and laymen for talks, sermons and study club work through Father Edward A. Conway, S.J., who himself has used much of the material in his syndicated column on the Pattern for Peace which appears in some twenty-three Catholic papers throughout the country.

Correspondence Courses in Religion:

For three years in conjunction with the work of Father L. J. Fallon, C.M., of Kenrick Seminary, Webster Groves, Missouri, volunteers from among the Theologians have conducted a correspondence course for prospective converts and Catholics desirous of refresher courses in religion. The work was undertaken principally for men in the armed forces. Over four hundred applications have been handled in three years, some one hundred since June, 1944. There have been many conversions to the faith, many marriages validated, and a large number of lapsed Catholics brought back to the practice of their faith.

Books, Articles or Lectures on Social Subjects

Books:

Father John V. Matthews: *With the Help of Thy Grace* (Newman Bookshop).
Pamphlets:

Father John Courtney Murray: *The Pattern for Peace and the Papal Peace Program . . . a Report of the Ethics Committee, Catholic Association for International Peace.* Paulist Press. The principal sections of this pamphlet were republished in Spanish by the Mexican periodical *Vida*.

Father Joseph Bluett: *The Encyclical "Divinum Illud Munus" of Pope Leo XIII,* Prepared for Study Clubs. America Press.

Articles:

Father Joseph Bluett: "Is This to Love Me?", *Messenger of the Sacred Heart*, Sept. 1944.

Father Edward A. Ryan: "The Ancient Church and the Problem of Persecution," *Theological Studies*, Sept. 1944.

Father John Courtney Murray "Towards a Theology for the Layman," *Theological Studies*, Sept. 1944.

Father John Courtney Murray: "World Order and the Moral Law," *Thought*, Dec. 1944.

Series on Saints in *The Faculty Adviser:* "The Saints, a Saint, and You," Oct. 1944. "A Runaway Saint," Wm. M. Davish, Nov. 1944.

J. Vincent Watson: "Wanted — for Questioning: St. Thomas the Apostle, alias Didymus." Dec. 1944.

The Henryton Cross, a monthly mimeographed publication for the colored patients at the Henryton Sanatorium. Edited and published by the Theologians of Woodstock.

Francis K. Drolet: "A Sodality Inner Circle," *The Faculty Adviser*, Nov. 1944.

J. Vincent Watson: "Martin de Porres," *The Medical Missionary*, Nov. 1944.

Thomas O'Shaughnessey: "The Future of Pan-Arabism," *America*, Dec. 2, 1944.

Series of articles on Guidance, prepared by the Vocational Guidance Committee of the Philosophers' Institute of Sodality Studies, under the direction of Raymond Fullam for *The Faculty Adviser*.

"Scripture Quiz Program," prepared by the Philosophers' Institute of Sodality Studies, in *Sodality Semester Outline* No. 27, Sept. 1944-Feb. 1945.

Series of short sketches of Jesuit Saints, stressing the Social aspects of their work, in the *Jesuit Seminary News* of the Maryland Province.

Two series of six-minute radio talks, composed and recorded by several Philosophers under the direction of **Father Joseph Clark** for the Sacred Heart Radio Program.

A series of three-minute talks on the Christmas Mysteries, with special applications to colored family life, prepared by the Interracial Committee of the Philosophers' Institute of Sodality Studies.

Lectures:

Father John Courtney Murray: "Juridical Organization of the International Community," delivered at the Red Mass, St. Andrew's Church, New York City, under the sponsorship of the Catholic Lawyers' Guild of New York. Published in the *New York Law Journal*, October 9th, 1944.

Father Joseph Clark: A series of four addresses on Christian Life, Love and Marriage to the Maryland Chapter of the International Federation of Catholic Alumnae (Noted in the *ISO Bulletin*, February, 1945, page 6.)

Father Raymond R. Goggin: "Religion and Race," at the Fordham School of Adult Education, October, 1944.

Novices of 1909 and 1910 and Jesuits whose studies occurred during the years that followed will remember personally the serious young man, somewhat older than themselves, who entered Saint Stanislaus at Florissant after a vigorous struggle to reach the Society. They have watched the work of **Father Peter J. Sontag** in India with appreciation and respect.

So they are not surprised to find that he has brought out, at the order of superiors, *A Course in Moral Law* for high school students. It is published by the Catholic Mission Press by Bettiah, India and has a preface by the Very Reverend J. B. Moyersoen, S. J.

To me the book seemed to be a new treatment. It handles moral law with the young mind in view and begins with a parable and works through from the idea of God as our final goal to appendices which include such things as the state, the family, capital and labor, and an assemblage of night and morning prayers arranged for group recitation. Any teacher in a high school will be enormously helped by **Father Sontag's** prayerful and intelligent approach to the whole subject of Catholic morality.

Father Edward Conway who has been doing such magnificent work for the moral aspects of the coming peace, broadcast from Indianapolis in March on the subject of "Your Role at San Francisco." His talk was published in leaflet form and distributed widely by the Indiana Committee for Victory.

The Desloge Clinic of **St. Louis University** has been doing excellent work with the select students whom it has chosen for graduate fellowships in social work. These girls cover a large section of the country and will have a powerful influence when they return to take up their work.

The Alumni Association of **Loyola University of the South** publishes as its Alumni paper, *Men of the South*. What was formerly a quarterly is now a monthly. The Alumni Association is helping to sponsor the Loyola Forum which brings to New Orleans each year six outstanding lecturers. It is also supporting The Sunday Morning Round Table Club which meets during Lent and Advent to discuss religious topics. The annual drive to build a War Memorial Student Center did extremely well in 1944.

A RUSSIAN TALKS RUSSIA

Father Lord's Notes from a lecture by Dr. Waldemar Gurian

Dr. Waldemar Gurian was brought to St. Louis University through the resourcefulness of Father George Dunne of the Institute of Social Sciences. A native of Saint Petersburg, later Leningrad, Dr. Gurian studied at Cologne, Bonn and Munich. He is the editor of *The Review of Politics*, and at present is teaching at the University of Notre Dame.

DR. GURIAN BEGAN HIS TALK on the future relationships of the United States and Russia by admitting that there is no such thing as an easy solution to the problems connected with that association nor any that would be proof-perfect. On the other hand, it is quite too easy to assume that the Soviet was dark, hopeless, and without any prospects for a brighter future.

There are many who argue that no possible good could come out of the Soviet. They feel that the whole World War was part of a pre-determined plan by the Soviet to dominate Europe and Asia. They point to the treaty with Germany, to the fact that Russia has withheld any action against Japan and to its general character as a conspirator.

FEAR OF RUSSIAN IMPERIALISM

The causes that had led up to the distrust of the Soviet Union really had existed long before the Communist regime was initiated. Russia's foreign policy had always been one that inspired distrust and suspicion. It was Peter the Great who was supposed to have originated the enormous imperialistic designs of Russia. Napoleon expressed himself as being convinced that some day the Russian Cossacks would dominate all Europe.

So the Soviet inherited a distrust that was centuries old. Europe could not fail to see in Russia the tremendous weight of men and resources which, if properly mobilized, could hardly fail to influence and perhaps to dominate the whole continent.

The ancient distrust of Russia was deeply intensified by the coming of Communism. Russian imperialism was merely augmented by the threat of world revolution or at least a series of national revolutions engineered by Russia. Many progressives who had welcomed the Russian Revolution of 1917 and the social experiments that accompanied it, were disappointed by the brutal methods employed, by the return to imperialistic policies, and by the Third International domination of all the Communist groups throughout the world.

Many observers returning from Russia expressed complete disappointment with Bolshevism and became publicists against

it. Many were themselves Russians; many were liberals of other countries who had spent time in Russia to their own complete disillusionment. They watched the Soviet develop into a military state and then into a totalitarian state which had grown so strong that quite clearly it had forgotten Lenin's prophecy that under Communism the state would rapidly disappear. Many who followed Russian developments felt that Stalin had simply betrayed the Lenin Revolution. This group and many other observers feared that the Russian leaders had completely abandoned the Revolution or had given up all thought of freedom within Russia.

Yet Stalin differed from Lenin only in his methods. They both were brutally frank in their handling of people; and in their principles, amoral.

Observers noted that the Soviet embarked upon imperialistic expansion swiftly swallowing and digesting adjacent countries, creating subservient governments and extending vast fields of influence. The Soviet helped Communist groups in countries far from Russia. The Soviet leaders followed the most opportunist methods as when they joined the League of Nations after violently attacking it, and made a deal with Hitler and ordered the Communists to sabotage the war. They entered the war only after Hitler had turned upon them and attacked them. When they realized that their anti-religious attitude hampered them, they joined hands with the Greek Orthodox Church to impress the Catholic Slavs and to embarrass the Pope.

SUSPICION

The suspicions arising from these tactics have in many cases not been shaken off by the attempts of Russia to collaborate. Many are convinced that Russia will not keep its promises. They were quite convinced that Stalin would decide the future of Poland despite his invitation to the United States and Great Britain to help him reach a decision. This group of observers believe only wrong of Russia; when the Soviet army did not attack, it had made a deal with Germany. When it did attack, it was trying to conquer the whole of Europe.

Undoubtedly the Soviet is largely re-

sponsible for these suspicions. It likes to use mysterious methods and work in surprising ways. It tries to force the hands of its associates. It allows its official newspapers to embarrass its allies as, for example, when it permitted its papers to print the rumor that the English were trying to negotiate a separate peace with Germany.

RUSSIAN VICTIMS

In cold fact the Soviet Government cares little about the distress or suspicion that surrounds it. It is long skilled in manipulating and manufacturing public opinion. It is quite blind to moral ideals and it respects only the immediate consequence of the things that it does.

But then Russian history shows that Russia was always willing to use any means to an end. Peter the Great frankly confessed that he sacrificed the present for the sake of the future. If Russia became a great power, it was at the expense of the Russian people. The Czars always used their power ruthlessly and the Bolsheviks have been only a little less scrupulous than the Czars. For the Bolsheviks lacked the traditional restraints of morality and of regard for others. They use devious devices to gain their ends; they have a sublime disregard for human life; they regard men and groups as tools in their social machinery, tools that are scrapped when the machine is no longer necessary.

So a soft and smooth cooperation based on any dream of world peace or humanitarian consideration would not be possible in dealing with the Bolsheviks. What they understand is power and strength, and only these things do they recognize.

Their leaders are thoroughly realistic; they see no particular value in ideals.

Moreover, in dealing with Russia we deal with a government in which one man makes the decisions. Stalin even decides what Marx and Lenin meant in their writings. His program is the official program, the only program. Even the official explanation of communist philosophy is Stalin's. When there were mistakes Stalin made sure that they were attributed to one of the deposed leaders.

Yet on the other hand, Stalin himself was surprised to find out that many of the old ideals which he expected to scrap turned out to be too strong to die. Notable among these were the ideals of nationalism and of religion.

Then, too, the war with Germany was won despite enormous Russian inefficiency, terrible loss of human life and vast extravagance with material.

Now there is a question as to whether the leaders, notably Stalin may not have become victims of their own luck. Have they been tricked by their own successes into feeling that there is no limit to their power? The answer to this will only be read in the future.

The pessimistic observers are convinced that there is no possibility of change. More than that, the real pessimists are very likely to find some mysterious quality in the Soviet by which the leaders are continually and unfailingly successful. They attribute to the Soviet some hypnotic power over those with whom they deal. They endow Stalin with a kind of infallibility in every field. While attributing to him all evil, they also endow him with miraculous powers and wisdom.

EXAGGERATED POWER

The plain fact is that the power of the Soviet is vastly overrated.

For example, the boast that the Latin American countries would go Communist has certainly not proved true. Some experts who now claim that the Red Army will conquer all Europe turn out to be the same experts who thought at the beginning of the war that the Red Army would not last through a single winter. We are told that the Soviet Republic is entirely self-sufficient; yet its success in war was largely due to American supplies. Even with its supposedly limitless resources, we know that it has lost so much in the present war that it cannot possibly continue limitless expansion. When the war is over there will have to be a pause as there was following the Revolution.

Those who are gullible enough to swallow propaganda often overlook the actual facts regarding Russia.

Now the question is whether it is possible to cooperate with the Soviet Government.

Again it is important to recall that Russian expansion created vast problems long before there was a Soviet or a Communist Party. Russia expanded into Poland, the Baltic States, south toward Turkey. Were there no Soviet, these and similar problems would still remain. Indeed, they might prove to be more dif-

ficult to solve. For the Soviet has proved to be quite flexible where its own interests were involved.

Like all realistic people, the Soviet leaders pay no attention to protests against their policy unless these protests are clearly backed up by the strength which the Soviet understands. The Russians are not going to be impressed by invitations to join pleasant associations of nations. They regard it as no great compliment to be admitted into the company of English clerks and grocers. They have to be given reasons for cooperation.

OBJECTIONS TO COOPERATION

What then are the best ways of getting the Soviet to cooperate? This question is probably best answered by answering the objections against cooperation. The first objection against cooperation is that the Soviet has not abandoned its dreams, hopes or projects regarding world revolution. But it is interesting to note how many Russians who were not violently Communist are now being taken into the Russian plan and accepted by the Russian leaders. The leaders have noted the following facts:

1. The new Soviet patriotism is by no means identical with devotion to the Communist Party.

2. Though the abolition of private property and of the means of production has largely taken place, this has been a matter of domestic and not international policy.

As a matter of fact, the extension of Communism through a world revolution has been outside of Russia a complete disappointment. Strangely, Lenin never believed that the Soviet could last unless the world revolution succeeded. But to everyone's surprise including the Soviet leaders it became clear that a real evolution was taking place in Russia, and supplying for the need of world revolution. The Soviet leaders found that they could retain their power without a world revolution. They realized that domestically their state was a success. In fact, Stalin has now set up his new motto, "The establishment of socialism in one country—that is, the Soviet."

FAILURE OF WORLD REVOLUTION

Certainly Stalin did not completely abandon world revolution. Despite its apparent dissolution the Third International continues its existence. But world revolution ran into one defeat after another. It failed completely in Spain. It was only partially successful in China. Outside of Russia, the attempts notably collapsed.

So, in spite of the supposed infallibil-

ity of the Soviet leaders, the world revolution under the Third International turned out to be a long series of defeats. When Stalin pretended or actually dissolved the Third International, he did it for the purely realistic reason that it had not worked.

The objection naturally arises that he still intends world revolution despite the apparent abolition of the Third International. Perhaps. But again, it must be recalled that there is nothing mysterious or infallibly powerful about Soviet Russia. Anyone who desires to counteract possible world revolution has the most powerful weapon possible in a strong constructive positive social program. World revolution is by no means inevitable; Russia is not alone in the world, but exists surrounded by states which could easily check the moves toward world revolution.

Another objection against cooperation is the fact that Stalin may have substituted Red imperialism for world revolution. The Red Army not the Third International is now the power. For instance, when Stalin demanded the eastern portion of Poland, he was merely asking for what the Red Army had already gobbled up. When he sent his carefully instructed Polish Government into Poland, he was merely taking over what the Army had already conquered.

LUBLIN GOVERNMENT

Perhaps more surprising is the fact that Russia did not ask for more. At first, in the case of Poland, it refused any participation of the United States and England. It set up an independent government at Lublin made up of Russian stooges. Then apparently it changed its policy and accepted the collaboration of the United States and England. The Lublin Government was merely temporary, and to be adjusted through participation with the United States and England.

Naturally the Polish patriots violently objected to the Lublin Government. Yet things were better than they had been since the participation of the United States and England might safeguard Polish interests against Russian domination.

It must be remembered that Russia was badly in need of and deeply interested in the collaboration of the United States and England. It is not likely that it would have accepted the compromises regarding Poland at Yalta except for this desire to win the cooperation of its allies.

What the United States and England knew when they went along with Russia on Poland was that they were making

the best of a bad deal. If they refused to collaborate, refusal might be completely fatal to Poland. It was possible that Russia by conquest could capture still more of Poland. It could also simply thrust its Lublin Government upon Poland without further ado.

With Russia actually in possession of the field, it was necessary to choose between concessions and perhaps the total loss of Poland's independence. One could not fail to admire the Poles' heroism and their honesty when they demanded a one hundred per cent satisfactory settlement and complete justice. But sometimes it was necessary to compromise on sixty per cent rather than lose still more. But once Russia agreed to clear-cut terms regarding Poland, the world has a clear test case for the future. We can now see what value there is in Russia's promises.

The third objection to collaboration with Russia is the fact that Russia may make a deal with Germany.*

REALISM

Will there be collaboration between the Soviet and the Free German Committee set up by Stalin in Moscow? Collaboration between Germany and Russia is very unlikely. Stalin is a stern realist. Were he to make a separate peace with Germany he would completely isolate himself from the world and make himself dependent entirely upon Germany. It might be quite charitable of him to give up his power over the Allies for the sake of friendship with Germany. It would be a kindness to Germany if he switched from England and the United States to their side. But this is not likely. An unrealistic step like this would get him nothing. He stands to lose everything by throwing in with Germany.

The fourth reason against cooperation is the fact that Russia has not made war upon Japan. Often we hear that we have lost thousands of American lives because Russia would give us no bases.

Why is Russia not at war with Japan? This dates back to the military situation of 1941. When Hitler attacked Russia,

*At the time of Dr. Gurian's talk the United Nations and Germany were still at war.

he almost defeated it. By the end of 1941, Hitler was almost in Moscow. The Red Army seemed liquidated. At that time an additional war by Russia on Japan would have been fatal. Every Russian resource was needed against Germany.

Besides, a war by Russia upon Japan would have been useless. Suppose that following Pearl Harbor Russia had made war upon Japan, been defeated, seen Stalin killed, and a government set up favorable to the Germans. Suppose across Russia Japan and Germany had established a link. What would have happened to the United States and England then? We were extremely lucky that Russia did not take the risk of another nation attacking it at that time.

RUSSIA AND JAPAN

But why does not Japan make war on Russia?

In 1941 Japan believed that Russia was defeated. It attacked Pearl Harbor in this assurance. But if Russia was beaten, why attack it further? After Russia had been crushed by Germany, Japan would simply step in and take its share of Oriental Asia. But in that interval, Japan needed all its forces for a quick victory over the United States and England.

Another difficulty is the question of any cooperation with Communism, something apparently forbidden by Pius XI. The Pope has never forgotten the atheistic character of Communism. But there is a difference between cooperation with Communism and cooperation with the Soviet in the interests of a lasting peace. We have actually been cooperating with Russia against a common enemy. It is quite as possible to cooperate in peace as in war.

Officially during the last few years Russia has seen great changes of policy. It maintains its ideals and its ideology, though departing largely from practice. Its divorce rate, once a scandal, is now lower than that of the United States. So is its record for birth control and abortion. Practically the Russians realize the necessity of stabilizing the family and

they change their attitude on no moral grounds, but for purely practical reasons.

So they adapted themselves to other facts. They expected the withdrawal of government support and the attacks of fierce propaganda quickly to destroy religion. They now know that was a mistake. The leaders remain atheists and the state is officially atheistic; yet perhaps that objective of atheism has been postponed by five years. Certainly the leaders do not expect to realize it within this generation. On the contrary, the Soviet surprisingly cooperates with the Orthodox Church. This may be with the intention of attacking the Catholic Church. It may be merely to placate the religious groups. But if the Christian nations show an inclination to cooperate, these current policies will probably be continued and even developed.

WATCHING AT CLOSE RANGE

The Russian people, in truth, have grown tired of ideology. The Russian Army, for instance, has little time for studying Communism and is little concerned with its ideals. So there is no real need for being obsessed by a fear of Communist ideology. It is better to follow the practical development and to use the opportunities for watching Russia at close range.

We will protect our interests much better if we are close to Russia than if we stand aside and let it follow its own course unimpeded and unguarded.

Russia itself is enormously interested in cooperation. Stalin knows cooperation is necessary and Russia's chances without cooperation are very slight. After the terrible loss of life and material, Russia needs America and England to help it recover. Especially Russia needs the cooperation of United States.

It must be confessed that there will be many misunderstandings, distrusts, suspicions and conflicting interests, yet the very realistic character of Stalin means that limited cooperation with the Soviet is entirely possible. And it is important to accept a partial solution rather than to find none at all.