

# I S O B U L L E T I N

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## Alcoholics Anonymous

By George E. Lucy, S. J.

**I**F YOU'VE never spent part of your life in the gutter, if in your effort to lick the liquor habit you've never used the subterfuges of the alcoholic whose name is legion, if you've never lost big jobs, estranged your wife, alienated your children, grieved your parents and relatives because you just couldn't stop "bending your elbow"—then you'll find it extremely difficult—first, to understand an alcoholic and, secondly, to help him.

An alcoholic is a peculiar fellow. He will get roaring drunk at the wake of a buddy who died of drink. He will swear off for a year and before a month is passed go on another "bender." He will get drunk at the gates of an insane asylum where he has just visited an old friend, hopeless victim of a "wet brain." He will get "soused" on the way home from a hospital or sanitarium that has just discharged him as cured.

### AN ALCOHOLIC UNDERSTANDS

It's almost universally true that no one fully understands an alcoholic except another alcoholic. An alcoholic will give a thousand excuses for his drinking. Can't sleep without drinking. Worry. Debt. Loneliness. Sickness. Grief. Disappointment. Fatigue. Family difficulties. No one but an "ex-rummy" will be able to match excuse for excuse—then add another. He's used all those alibis himself. He knows all the angles: never drink alone, never drink in company, never drink in a strange place, never drink in a familiar place, never mix drinks, always mix drinks, never drink before eating, drink only while eating. He's tried them all. And none of them worked. For once, the alcoholic in talking to another alcoholic speaks to someone who understands.

If this be true why don't they get together? Help one another? An Akron physician and a New York stock broker asked themselves that simple question, they gave an answer equally simple. They got together. The doctor had

drunk himself out most of his practice. Mother's Day 1935 found him staggering home, embracing an expensive potted plant which he lovingly presented to his distraught wife. Then he went upstairs and passed out.

### HOW THE AA'S BEGAN

About the same time the New York broker was in Akron. Five months before he had decided "to go on the wagon" and found that he could stay there by reaching down to help others climb aboard. But his Akron deal had fallen through, his hotel bill unpaid. He was almost broke. The broker craved a drink. About to yield, he noticed a church directory in the lobby opposite the bar. He telephoned the local clergyman and through him met another individual and through him—the doctor who had gone upstairs and passed out. The broker helped himself by helping the doctor. On June 10, 1935, the physician took his last drop from a bottle carefully apportioned by the broker. Thus began Alcoholics Anonymous.

The AA's attack the problem from the inside. They know that the record is bare of a reformed drunkard who was ever able to drink moderately without going the whole way. Essential to their whole program is total abstinence. They don't begrudge the other fellow a drink. But from sad experience they know they can't take one without taking two and three and four until they can't take any more. A diabetic can't eat sugar. An alcoholic can't drink. It's as simple as that.

### AN ALCOHOLIC IS SICK

No one thinks of saying to a dying cancer patient "Why don't you exercise some will power and kill that cancer?" If a tubercular is coughing his lungs out no one says, "Buck up and quit coughing—be a man." An ex-alcoholic knows that the familiar "use-some-will-power" and "be-a-man" line will get him no place in trying to help a drunk.

He himself has heard it from his mother, his wife, his children, his employer. Instead he says to an alcoholic, "You're allergic to liquor. You're a sick man—physically sick. And mentally. We know how to cure that. And spiritually. We have the answer to that too. If you sincerely want to stop drinking we will help you." Thus do the AA's accomplish the impossible. Thus do they cure the incurables.

If you are still skeptical, visit a local chapter. Here's a typical meeting. About 30 "ex-rummies" are present. The young and old, the rich and poor, democracy in action. Chairmen rotate. There are no dues or paid staff. At times contributions are collected to help the New York Central Office send out their literature. No particular persuasion, medical or religious, is demanded. No group position is taken on any controversial question. You will find no wild-eyed evangelists, no starry-eyed reformers. You'll merely find a happy cheerful bunch of alcoholics—now anonymous—who aim to help those who want to get well.

### AA's REPORT

The speaker of the evening may be an "ex-rummy" or a physician, a psychiatrist, a social worker, a priest. Different committees make their weekly report. In this particular meeting the motion was made to drop Bill from their list because he hasn't been in good standing. Someone seconded the motion. Immediately a third one jumped to his feet saying, "I know that Bill has been a little shakey. At this moment Tom is at Bill's home helping him over a rough spot. If ever Bill needed us it's now!" The fellow who made the motion withdrew it.

At this same meeting three men were received into the local group. They had stayed on the wagon for the prescribed time. One of them said: "I can't tell you how grateful I am to all of you. I'm a new man now thanks to you. This is the happiest moment of my life

—of my wife and children too. With God's help I'll prove that your trust in me was not misplaced." To add that his voice was a bit choked and that tears came to his eyes may sound sentimental —but perhaps that's because you've never been an alcoholic.

### THE WAY BACK TO SANITY

Fundamental to the whole program are the famous twelve steps:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him praying only for knowledge of his will for us and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

### NATIONWIDE MEMBERSHIP

From coast to coast the A.A. movement has spread with active groups working in most of our large cities.

Someone has said that somewhere between one in five or one in ten of every priest or nun or penitent or student or retreatant that you meet has had or will have the problem of alcoholism in their family sometime in their life time.

If you're tired of having Bill come to you with his customary "pledge for life"; if you feel helpless when a grieved wife pleads, "Father, you've got to do something for Pat, he's 'on a tear' again; if you're unable to cope with the saddest case of all, the woman alcoholic, get in touch with your local A.A. group. Because Alcoholics Anonymous has been

to alcoholism what sulphur has been to pneumonia we feel that a list of the addresses of the A.A. groups in the cities where there are Jesuits might be helpful. The list is based on the report issued February 1945 by the central office of Alcoholics Anonymous, Box 459, Grand Central Annex, New York 17.

## A A CENTERS

### Alabama

Mobile, Box 1547.

### Arizona

Phoenix, Box 2741.

### California

Los Angeles, 2404 W. 7th St., Room 400, Los Angeles 5, Phone of Secretary is Drexel 8189.

San Francisco, Box 4492, Zone 1.

San Jose, Box 2, Zone 1.

### Colorado

Denver, Box 585.

### Washington, D. C.

Washington, Box 72, Benj. Franklin Station.

### Florida

Miami, Box 1584, Riverside Station.

Tampa, Box 2455, Zone 1.

West Palm Beach, Secy. C. P. McGaulley, c/o Mrs. J. L. Gleason, 294 Cordova Road.

### Illinois

Chicago, Box 1047, Zone 90, Telephone, Webster 2286.

### Kansas

Topeka, Box 131.

### Kentucky

Louisville, Box 631.

### Louisiana

New Orleans, Box 1573, Phone 7206.  
Shreveport, Box 495.

### Maryland

Baltimore, Phone, Mulberry 9713.

### Massachusetts

Boston, Phone, Commonwealth 9489.  
Worcester, Box 827, Phone 2-9571.

### Michigan

Detroit, Box 5, College Park, Phone, Trinity 1-1449.

### Minnesota

Mankato, Telephone 3682.

### Missouri

Kansas City, Box 2803, Zone 13.  
St. Louis, Box 978, Phone, Delmar 1234.

### Nebraska

Omaha, Box 324, Phone, JA 9314.

### New Jersey

Jersey City, Secy., 1002 Summit Ave.  
Morristown, Box 364.  
Newark, Box 176.

### New York

Bronx, Box 19, Morris Heights Station, Bronx, N. Y.  
Brooklyn, Box 91.  
Buffalo, Box 21, Station C.

### Ohio

Cleveland, Box 1638, Station C, Phone, Cherry 7387.  
Toledo, Secy., 241 1/2 Superior St., Toledo.

### Oregon

Portland, Box 92.

### Pennsylvania

Philadelphia, Box 4735, Phone 9698.

### Texas

Dallas, Box 1721, Zone 1.  
San Antonio, Box 1916.

### Washington

Seattle, Box 3126.  
Tacoma, Box 185, Zone 1, Phone 1848.

### Wisconsin

Milwaukee, Secy., 517 N. 16th St., Zone 3.

### Canada

Montreal, Phone, Elwood 5358.  
Toronto, 1170 Yonge St.  
Vancouver, Box 464.  
Windsor, Ontario, Box 396.

# Social Action and Lay Catholic Alumni

By Gabriel A. Zema, S. J.

ARE Catholic alumni a race of forgotten men? Although hundreds of thousands of men have gone forth endowed with Catholic training, the number of Catholic lay alumni who really exert a telling influence in the various channels of public life, and even in Catholic circles, is almost negligible. The unpleasant fact points at least to the result of long-range and almost universal neglect of an invaluable opportunity. A powerful force has been allowed to shy itself away from the source of Catholic culture and stand aloof from the font that gave it maturity and that could give it continuance in intellectual and spiritual well-being.

## THE MARK OF GRACE

What distinguishes a Catholic alumnus from all others is something above and beyond his grasp of profane learning. Because he is clothed with sanctifying grace and therefore ingrafted in the divine life, the Catholic alumnus is a person firmly grounded in Catholic truth and dedicated to the things of God.

Admittedly the ground-work for the Catholic lay apostolate is nowhere better laid than in the American system of Catholic education. But if lay alumni are neglected, the building of the faith is not going to be much higher than the ground level. If staunch Catholic lay leaders are lacking in the avenues of modern social life we shall have to admit failure at least in the complete training of our youth. Not even the work of Catholic colleges and universities is the complete answer to the formation of a solidly Catholic lay apostolate. We have to look to our graduates. High school and college graduates must not be allowed to face life unaided at a time when they need help most in the modern scheme of things. If a strengthening force is not supplied and if a true love of Alma Mater is not fostered among lay Catholic alumni we may expect tares and not wheat in the eventual harvest.

## WHITHER CATHOLIC GRADS?

The lay apostolate and the social apostolate are identical. The emphasis in Catholic doctrine and Catholic practice today is social. If social-mindedness does not become real among Catholics, clerical and lay, it will mean that we are not only ignoring present-day problems but failing to apply Catholic truth and principle to their solution. We must know what the Church's teaching is concerning the Mystical Body, the Mass, labor problems and the Christian home. If deeper knowledge

and Catholic drive in social action is necessary for the social benefit of all, it seems pertinent to ask: What are we doing with our Catholic graduates? Is there any truth in the charge that hundreds of thousands of Catholic alumni are drifting into an unwilling alliance with worldliness and with the pagan spirit of the age? Are not Catholic lay alumni actually more inert than those whose duty it is to lead them?

## ROME ASKS FOR AID

"The present state of affairs, Venerable Brothers," says Pope Pius XI in *Quadragesimo Anno*, "clearly indicates the way in which we ought to proceed. For we are now confronted, as more than once before in the history of the Church, with a world that in large part has almost fallen back into paganism."

Religion is almost everywhere divorced from the councils of the state, from business, from labor and from other vital centers of social life. A harvest as white as the Gospels indicate is wide open for lay workers and for clerical and lay leaders.

The following words of our present Holy Father in "Progress and Problems of the American Church" are supremely pertinent:

"The needs of our times then require that the laity, too, and especially those who collaborate with the Hierarchy of the Church, procure for themselves a treasure of religious knowledge, not a poor and meager knowledge, but one that will have solidity and richness through the medium of libraries, discussion and study groups; in this way, they will derive great benefit for themselves and at the same time be able to instruct the ignorant, confute stubborn adversaries and be of assistance to good friends."

## LEADERS IN SOCIAL ACTION

The educated layman is naturally best fitted to carry on this apostolate if we but know how to guide him. The stability of the family against pagan disintegration calls intelligent and self-sacrificing Catholics. The Catholic viewpoint on economic problems cries out for explanation everywhere. Besides the libraries and study clubs mentioned by Holy Father, Alumni associations can aid in the formation of retreat groups, the establishment of labor schools, the training of Catholic public relation counsels—to mention only a few of the various social activities in the vast field of social life. The aim is to thread into the warp and woof of human society Catholic prin-

ciples and practices which will strengthen the whole fabric of social order and revitalize it thus increasing that life which Christ came to give more abundantly.

Alumni volunteer service in Catholic social action is the opportunity of our times. Is it being recognized? Will American Catholic colleges wait to see total estrangement of laymen before they seek to invest in the opportunity that is this moment clamoring for attention? Will the young Catholic graduate be provided with facilities when he needs encouragement most?

## THE POWER OF ORGANIZATION

To carry out any suggested plan of Catholic social work organization is necessary. It is of the very nature of vitality. It is the badge of American institutions even when inspired by merely pragmatic motives. We may overlook the results of effective organization of things and men in the gigantic body of army and navy units because the magic of organization is so plain in civil life. All manner of federations and associations are wielding a tremendous influence for good and evil. To channel a message from one organized group to another there must be a physical organic structure vitally united to its source and to other groups. In things Catholic, to leave everything to God's grace without the cooperation of human effort is mere folly. To keep and continue the loyalty and interest of our alumni we have to organize them even before graduation. For that famous event is after all a commencement, not a totally independent life. It should be the beginning of a great and wider corporate Catholic work with Alma Mater.

## MISSED OPPORTUNITIES

Naturally Catholic alumni are expected to fuse themselves automatically into local parish life since the parish is the natural center of Catholic Action. Nevertheless alumni associations can be established and their work coordinated with the activities of a parish. Catholic agencies outside of the parish can also be vitalized by the ability and zeal of our graduates. No one can deny that a small element of brilliant and saintly lay Catholics work along heroically despite lack of organization and discouragement. Their number is very small because the alumni opportunity has not been utilized.

# Interracial Policy in the United States

By John LaFarge, S. J.

THE following lines are written in response to several requests that I should make some specific suggestions as to our Jesuit interracial policy. Such a request is reasonable, for this is not a matter which we can afford to let drift. Human nature, not to speak of Original Sin, would like us to let it drift, but experience shows with alarming consistency that when you let things drift in social matters you are very apt to drift into a whirlpool or upon the rocks. And in the last analysis it comes to this: Are we, as Jesuits, and as Catholics, determined to take a lead in these affairs, or simply to remain timid bystanders waiting for a convenient bandwagon to climb on to, when others, like our much-feared radicals, have borne the heat and the burden of the day?

## HERESY AND COMPROMISE

There are two very simple reasons why the Jesuits in this country, no matter where we are located, need to state clear-cut and unequivocally their position on racial questions. The first is that racism itself is a heresy and an evil. We cannot be caught with that on our hands and we have the moral obligation to free ourselves from any imputation thereof.

The second is, as long as we are compromising and un-Christian in our racial attitudes we are steadily leaving the door open to the Communists. Opinions differ as to the extent which Communism may or may not be a threat to our way of living in this country, but one thing is certain that Communism and its propaganda thrive and its appeal is strengthened immeasurably by any form of social injustice when it is tolerated by Christians or Catholics.

## FACING RACE THEORIES HONESTLY

There are three points about which I should like to say a word of possible clarification. The first is the frequently used expression "Evolution, Not Revolution." As commonly used this expression is merely one of the kit of working tools of the professional advocates of white supremacy. By revolution they mean anything which is different from the code of conduct which flatters their particular beliefs and sensibilities, and by evolution they mean just doing nothing

about it. So in that sense the expression has no real practical value. If we want to put a value into it certainly we must ask the following questions:

First, if there is to be an evolution, what is the term of that evolution? To what, concretely and definitely, do we expect the respective minority groups, Negroes, Mexicans or any others, to evolve? People just don't evolve in a void, but they evolve to something definite. Very well, what is that definite status that we want them to evolve to?

Secondly, we will ask, where does this evolution begin? If we mean it, then it begins today. And how long is it going to take?

Thirdly, if we want the minority groups to evolve, by what means shall they evolve and what shall be our part in supplying those means? What economic means, what educational means, what spiritual means? What principles, what standards are to be followed? These are serious and genuine questions, and if we are sincere in not wanting a revolution then we must brace ourselves for an immediate and practical and genuine evolution and give a strong-handed welcome to the intelligent men and women in the minority group who are leaders in achieving it.

## "WHITE SUPREMACY" REPUDIATED

Obviously the evolution is not confined to any one group. To say that only the minority group needs to evolve and the majority group needs no evolution on its own part is to ignore the laws of human conduct. Evolution knows no racial boundaries and, obviously, one of the first things we want to evolve out of is the false and un-Christian doctrine of white supremacy, namely, the theory that any one race has an essential and inalienable right to maintain perpetual domination over another. Putting this very frankly and very practically, I think the time has come, whether we like it or not, when the Society in this country must state with unequivocal clarity its repudiation of the doctrine of white supremacy as a doctrine. That does not mean that we in any way minimize the innumerable ways in which the minority groups are actually backward. It does not mean

that we instantly and over-night abolish everywhere arrangements and customs that have passed into the law of the land, but it means that the doctrine itself is scrapped and that our stand is so clear on this point that the entire public will know our repudiation of it.

## OUR STAND MUST BE CLEAR-CUT

Take, for instance, the question of intermarriage. Our position is perfectly clear that we do not advocate intermarriage between the groups. There are abundant reasons, based on ordinary prudence and on ordinary charity, why such intermarriage is inadvisable. Those who hold that the proclamation of interracial justice means the breakdown of such principles of prudence and charity are simply stating a falsehood and raising an imaginary issue. At the same time we must not definitely associate ourselves with those who hold intermarriage between the races to be an intrinsic evil subject to no regulation or qualification by God or man, by human or divine law. Such a mentality is a pagan mentality and it contains in it the germ of a pagan assault on Christian faith and morals. We need to make perfectly clear to our people in our churches, as well as pupils in our schools a genuine as distinguished from the false racialistic and pagan doctrine on intermarriage.

Again, the time has also come when we shall have to make perfectly clear that we reject segregation, that is, compulsory and permanent segregation based on purely racial considerations, as a permanent instrument of social policy. In certain circumstances segregation can in a *limited fashion* serve its purpose as a *temporary expedient*, but as a permanent instrument, something that is sacrosanct, unchangeable, intangible we cannot sanction it. To adhere to segregation as such a permanent instrument of social policy is to adhere to something which of itself is bound to involve the Church as well as civil society in greater and greater contradictions, and it is not well for the Church or the Society in this country to be tied firmly hand and foot to an ultimately unworkable plan even did the question of justice not enter in. The corollary of such a rejection, the alternative, is to admit that there must be a spiritual, an

ethical principle of social policy by which the relation of the races may be adjusted within our communities, civil and religious. The principle of interracial justice and charity is such an instrument. Adequately understood, in its full bearings, with its clear realistic recognition of all that needs to be qualified as to existing human group differences, interracial justice and charity provide the instrument needed.

I say that this rejection must be immediate and universal. Again, this does not mean that in the South, for instance, we immediately abandon all existing types of segregation. Many of these are survivals, some of these are compulsory by law, others are mere symbols that involve no particular hardship one way or the other. But the point must be that we do not accept a set of mechanical arrangements as an adequate solution for a spiritual job. The spiritual job is gigantic and imperative and unless we face it and face it fast we will find our position seriously compromised as spiritual leaders in the United States.

#### **FALSE PRUDENCE, A SHAM EXCUSE**

Much is said with regard to prudence. Prudence does not consist in doing nothing. Prudence is consistent with a very holy boldness. If St. Ignatius Loyola had listened to the wrong idea of prudence he never would have done away with the habit and the choir at the foundation of the Society. He never would have sent Xavier to India, and he never would have established homes for the redemption of fallen women. Certain types of so-called prudence can be blatant folly and a pitfall for souls. Genuine prudence states clearly what is right and wrong, leaves no doubt as to its uncompromising adherence to principle and then it makes clear that any concessions that have to be made to circumstances are looked on as something from which we should rid ourselves as soon as, again by prudence as also by boldness, we can manage to do so.

#### **OUR SCHOOLS CAN MEET THE ISSUE**

Finally, just a word about our schools and our education. I have been asked at different times how we can harmonize the policies in different parts of the

country about the admission of Negroes or non-admission into our schools; whether we should encourage the idea of a separate Negro college or separate Negro high schools, etc. I believe much more needs to be said, much more to be clarified to get the record straight in this matter. I am not going here into the rights and wrongs of the matter but am stating merely what I think is workable. I consider that in the North, that is to say, anywhere outside of the strictly Southern States, a separate Negro college is unthinkable. We waste time in many plans for such an institution for the Negroes. These simply never will accept it, no matter how we may try to dress it up and no matter with what formalities. It could neither be supported, accepted or attended.

In the strictly Southern States, that is, the deep South, a separate college would not be considered as a segregationist plan. It would not have the Jim Crow flavor but would be regarded more as a contribution to the Negroes good under the existing circumstances. However, I consider such a project as an impractical one for a different reason, that it would seem better to concentrate on the one institution, Xavier University, and build that up rather than to start something to rival Xavier. Xavier's struggle for existence is difficult, its funds are limited, in some respects painfully so, and it would be a mistake to start something which would in any way compete with it.

Negro high schools in the South, however, are eminently in line and wherever they exist certainly deserve our support and encouragement.

A Negro high school in the North, that is to say in such cities as Milwaukee, Chicago, Detroit, New York, Philadelphia, Boston, cities on the West Coast, etc., are out of the question. The pattern in those cities is an interracial one and whatever known interracial kinks may still be left are being rapidly ironed out. For us to establish a Negro high school in any of those cities in the North would be to involve ourselves in contradictions as great practically as those of the Negro college.

In the border cities the separate Negro college is again an anomaly and would meet with difficulties. St. Louis Uni-

versity and Xavier University have both declared their stand on this matter and it is only a question of time, I assume, that a similar position will be taken by other so-called border towns.

#### **THE PROBLEM IN BORDER CITIES**

The one point that I have left still somewhat in dispute is that of the question of the possibility of a colored high school in these same border cities as distinguished from the full-fledged North. The most practical or workable policy seems to me as follows:

If we undertake to establish a separate Negro high school in any of those cities, it will be accepted by the colored population only if it is made perfectly clear that it implies in no way and in no fashion a policy of segregation at the college or university level. On the contrary, it would have to be a means of preparing Negro youth for full interracial participation on the same college or university plane. Certainly such a high school need not and should not preclude our attempt to integrate the Negroes into our own high schools in those same cities, even though in those areas integration at the college or university level is considered by the Negroes as the essential question at the present time.

#### **JESUIT INTERRACIAL LEADERSHIP**

May I sum up, therefore, once more in saying we must show outstanding interracial leadership, by our clear repudiation of racism, of all its works and its implications, its false slogans and its false alarms; by an unequivocal statement of adherence to our Catholic teaching on interracial justice, interracial charity, social justice and Jesuit charity and unanimity. Thirdly, a vigorous application of these principles in every way when it is humanely possible even at great cost and perhaps real suffering. Fourthly, however, a realization that there is a whole battery of techniques, of educational methods, methods of conciliation and enlightenment, of adjustment and of steps in social reform which can be learned and understood and which will make this process of application much more easy, simple and practical than at first sight the alarmist is apt to believe.

# EDUCATION FOR ENTHUSIASM

By Daniel A. Lord, S. J.

**T**OO long and too insistently have educators quoted the ancient saw, "Knowledge maketh a bloody entrance."

Too long have some of us educators clung to the idea that a classroom was meant to be dull, and that enthusiasm was something that was to be reserved for the football field, the grandstand, and the limited space around a jute box.

Too many of us have taken it for granted that Shakespeare had set for all time the attitude for school boys when he described the unwilling boy dragging himself reluctantly to school.

## POOR PEDAGOGUE

Perhaps the otherwise largely forgotten elements of Greek education have given place to the emphasis on the function of the pedagogue, an unprincipled functionary whose onerous job seems to have been to force a protesting youth along the street to the musty halls of learning.

Year after year in the refectory we have heard the story of the martyrdom accorded a professor who was slain by his students. We can hope it was because they were pagan and he was Christian. It would be sad to discover that they were merely young and he was very dull.

On the other hand, progressive education seemed to create a race of brats, of loose thinkers and unrestrained emotionalists who made the old style classroom seem the incubator for self-restrained gentlemen and self-disciplined ladies. That method could not be right which produced a race of yapping youngsters who thrust their knees into the small of your back on the streetcars, sed your in-steps as a kind of veranda, and combed out your nerves with their twitching, restless fingers.

Indeed, it would seem as if in a kind of deliberate reversal, enthusiasm was regarded as alien, unwelcome in the classroom, and positively detrimental to scholarship.

## SALESMANSHIP

Yet, a teacher is a salesman. Indeed, he must often think himself a salesman pitted against the strongest sales resistance. He must persuade a group, the largest section of which does not want his product, to buy, to cherish, to keep.

Somewhere in between the two extremes of dullness and hysterical enthusiasm: somewhere, between the approach of the monotonous pedagogue and the Fuller Brush salesman, must lie a right teaching approach.

I have often recalled in talking to college groups the transition that took place in the students who passed through my English classes in St. Louis University's pre-medical course to the classes of St. Louis University Medical School. As a visitor to these medical classes I did not find the professors particularly interesting, enthusiastic or stimulating. They did not need to be. The young men wanted to learn Medicine, they realized that their whole future career depended on those classes, and they ignited an internal combustion which needed little fire applied by the professors.

Sometimes in my own not too stimulating English courses, I would happily discover a student bent upon becoming a writer. Or, there was another who already loved the printed page. The dull teacher indeed would be one able to kill the enthusiasm this type of student brought to the classroom.

## BORED, INDIFFERENT, INEPT STUDENTS

But the majority of the students whom I met in high school or in college were there perforce. They suffered through the languages, and patiently bore the mathematics. Love of literature was not encouraged when it was more important that one know the techniques of scholarship. A young writer found little stimulus in the themes or term papers which he ground out by the inch or the foot. And, if the American educators in solemn convention assembled keep singing the blues in a way that makes the Andrew Sisters sound positively glad, there must be some reason for the fact that so much excellent education continues to produce readers who confine their reading to the sport page and the comics, students who after a course in art appreciation, still think the creator of "Blondie" or of "Terry and the Pirates" is the world's greatest artist, men and women whose lives follow a set course that never rises above the level of Harry James' trumpet or enthusiasm for a double feature, and Catholic college graduates whose attitude towards existing truth, appreciable beauty and cataclysmic consequences of Catholic principles, is one of patient endurance or bored acceptance.

Out from Belgium comes an amusing news story that should be of interest to us who would like to produce a race of intelligent, interested, convinced and enthusiastic Catholic gentlemen and ladies. It seems that the Germans took over Belgium classrooms for a rather short time. They must have been very

different from the German professors who introduced into American universities the German educational system which strained and stressed to make real the ancient joke that a modern learned man was one who knew more and more about less and less. They must have been unlike that famous German professor quoted to the point of boredom, who devoted his entire life to the study of A and B in the alphabet; and who on his death bed expressed as his only regret, the fact that he had not confined himself to A.

## THE NAZI METHOD

These German teachers waded into a captured people, to reluctant children, to alien classrooms, and in a matter of three years so convincingly sold Nazism, that the Belgium teachers on their return found themselves with a real witches brew that had to be emptied out of unwilling minds. Indeed, the little Belgium boys and girls rebelled at what they regarded as the dullness of the teachers sent them by their own government.

It seems that the Germans, who had a job of salesmanship to do and do quickly, had filled the classrooms with everything to inspire and delight a child's mind. They went about the task of education to Nazism with the motion pictures, with beautiful picture slides, with music and song and dancing and games. Nazism, education, and fun were all linked together so closely that the children found all of them enormously stimulating, and accepted the article which the salesman sold because the sales-talk was given convincingly by an enthusiastic salesman.

## EDUCATION AND THE JOY OF LIVING

We had all been aware that this was the system followed with the Nazi youths in Germany itself. Indeed, this was apparently the essence of totalitarian education in both Germany and Russia. Education was not a bloody effort but part of a brave new way of life. The student did not rush gladly from the dull classroom to fun on the campus or from the laboratory patiently endured to games thrillingly enjoyed. The games were part of education, hardly more stimulating than the classroom lecture. The campus was not much more attractive than the laboratory.

There seems to have been a recognition of the ancient principles of scholastic philosophy that all knowledge first enters through the senses. Before the

intellect can be awakened to sufficient interest to grasp and retain, the senses must present the basic facts with a stimulating impact and an excitement of the emotional desires to learn and hold.

None of us is likely to forget the pictures we saw of massed totalitarian youth in Germany and in Russia, whose blares and drums and games and dances, whose newly created symphony orchestras and the music composed for them, whose educational drama, and whose stimulating motion pictures were not something with which education interfered nor from which the classroom kept the youngsters, but an essential part of education.

This we knew was taking place in the totalitarian lands. What amazed me was the discovery that the same method of education applied to conquered people, was potent enough to capture the imaginations and hold the interest and eventually shape the minds of the children in the conquered land.

#### WHAT WE LEARNED AND WHY

Looking back over our own educational life, most of us will find that the things we permanently learned were characterized by one or more of the following elements:

1. The subject itself was something for which we had a personal enthusiasm. When we brought this to classes we triumphed over even a dull teacher.

2. The subject was something that we realized had a personal value for us. A young medical student feels this way towards Anatomy. A young theology student is much more inclined to be interested in the "practical" Moral Theology than in the "theoretical" Dogmatic Theology.

3. The subject was taught by what we called enthusiastically a "great teacher." This was invariably a man who, though probably not a supreme master of a subject was yet one who brought into the classroom a warm love of the subject and that strange power of communicating enthusiasm for it, which is the mark of all successful teachers and salesmen.

Sometimes it would be embarrassing for each of us to compute the efficiency of his own mind in most of his classes. Then it might be even more embarrassing to try a mathematical problem which would consist in estimating what percentage of attention and what percentage of retention is characterizing the group who sits before us as we lecture or teach.

Right now we are all concerned with building up enthusiastic Catholics. We

look with hope toward a race that will be deeply and vitally concerned with the social future of the world.

We are praying rather wistfully for great technologists—masters of Catholic living, Catholic scientists, Catholic creative artists.

We strike our breast in humble confession that our most laborious years somehow have failed to produce from the thousands and thousands who enter our classrooms, our fair proportion of men and women of this type.

America has always been wise enough to learn even from its enemies. We studied the German blitzkrieg and improved on it. We were not above studying Nazi propaganda and going them one better. We have regarded with a kind of covert envy the organizational methods of the Communists. I find myself a little amused by American Catholic enthusiasm for the Communist cell, which turns out, in the minds of some, to be the essential form of Catholic action.

It may be that Nazi education has something to teach us. Its content undoubtedly stank to high heaven. But, if we keep saying that "the German youth is hopelessly lost," we are thereby confessing that the German educators must have put over a whale of a job. We slavishly imitated in America the German education methods of pre-Nazi days. Apparently the Nazis themselves largely scrapped these methods when they set about conquering the minds of youth in the short space at their disposal.

#### INASMUCH AS OUR ENEMY ACTED WISELY . . .

Are we wrong in taking a look at how it happens that the Germans won youth so swiftly? Might it not be wise to find out how it happens that when our magnificent fighting men are very vague about Christian ideals or American principles, the distinctly inferior Russian fighting man seems to have a very clear grip on Soviet ideals and remarkable certainty about what is to follow in a communized world.

Perhaps, in our schools we might start with a very considerable stepping up of the liturgical life in the chapel.

Perhaps, we need a little fanaticism about Christianity on the part of the faculties, a frank enthusiasm for what we believe Christianity, honestly accepted and practiced, could do for the happiness of the earth.

Perhaps, we need the creative rather than the critical approach to literature. Certainly we need a great many more original Catholic writers.

#### "History Does Not Halt . . ."

THE Holy Father on New Year's Day received the members of the Roman aristocracy as is the papal custom. We note that among his statements were: "The necessary reorganization of the world cannot be a simple return to the past. History does not halt, cannot be halted but moves ever forward toward progress or an illusion of progress. Account must be taken of the unescapable realities. That does not mean that one must rest content with watching the current passing but, still less follow its vagaries . . . The water's push can be directed and canalised to man's benefit and there lies the office of those in command, who, with their gaze fixed on the unchangeable principles of human action, should apply these unfailing norms to the circumstances of the hours . . . An immoral or amoral society, which distinguishes no longer between good and evil in its conscience and in its deeds, which feels no horror at the sight of corruption, which professes it without shame, lowers itself to it and makes a mock of virtue—such a society walks the path of destruction."

The Holy Father instanced eighteenth-century France as a case in point.

"Shrewd gentility is quite another thing. It makes social relationship resplendent with a humility full of the greatness and paternalism which knows no egoism or temptation." He called attention to the fact that nowhere would the spirit of caste be so out of place as in Rome. The knightly spirit, courtesy, was above all, a Christian inspiration, the bond which unites. Far from obliging them to a proud isolation, it would prefer them to mix with every social order, to share their love of perfection, of spiritual culture, of dignity, and of that font of compassionate solidarity which is the flower of Christian civilization.

Perhaps, instead of cataloging our Catholic artistic past we could intelligently and infectiously exult in it.

Perhaps, we would be wise to study how our classrooms can be made exciting, how visual education, with the script by Catholics could be carried throughout our system.

And, perhaps, every teacher in his personal examination of conscience should ask whether he himself believes in his subject, whether he carries to it a deep enthusiasm, and whether he sells it with some of the psychological approach that is characterized by the salesmen of vacuum cleaners, or a Buick salesman persuading you that you cannot conceivably live in civilized society without his car.

**Boss State** Winston Churchill in his much discussed speech hit the same note that Catholics have struck when they insisted that the overlord state meant the slave state.

"It is not alone that property in all its forms is struck at (by the socialists), but that liberty in all its forms is challenged by the fundamental conceptions of socialism. . . . There is to be one state to which all are to be obedient in every act of their lives. This state is to be arch-employer, arch-planner, arch-administrator and ruler and arch-caucus boss. How is an ordinary citizen or subject of the King to stand up against this formidable machine, which, once it is in power, will prescribe for everyone of them where they are to work, what they are to work at, where they may go and what they may say, what views they are to hold and within what limits they may express them, where their wives are to go to queue up for state rations, what education their children are to receive to mold their views of human liberty and conduct in the future? The socialist state, once thoroughly completed in all its details and all its aspects, and that is what I am speaking on, could not afford to suffer opposition. . . . Socialism is, in its essence, an attack. . . upon the right of the ordinary man or woman to breathe freely without having a harsh, clumsy and tyrannical hand clapped across their mouths and nostrils. . . ."

**Scholars of the House** Yale University announces a system by which bright students can graduate in three years. The brightest among these are to be called the Scholars of the House, who, after two years of a strictly supervised course, with no electives, can then begin what corresponds to graduate studies.

**Dog or bone** Dr. Leon F. Whitney, biologist and veterinarian, says that the dogs of America eat as much daily as seven and a half million human beings. There are groups who would suggest that we eliminate the human beings and feed the dogs. Dr. Whitney, perhaps surprisingly, says it would be a good idea to eliminate several million of these dogs until the food shortage is over.

**Dying France** In the six years from 1936 to 1942 population of France dropped 4,000,000, which meant that consistently the rate of death had been above the rate of birth.

**War profits** If Congressman Engel of Michigan has discovered the truth, this war has not been without its enormous profits. He claims that Jack and Heintz in a year showed earnings of 1,740 per cent on capital stock and the High Standards Manufacturing Company on a capital and surplus of \$65,660 showed a net profit in 1942 of \$1,888,918, not counting a million and a half in management fees. Most surprising is the news that a machine gum assembler in the Colt Arms Company got \$241 more a year than the base pay of a lieutenant-general. At least labor seems to have profitted along with capital.

**Back to the home** Reassuring is the news that when 2,702 Boston women were released from Hingham Shipyards, ninety-five per cent voluntarily returned to their homes and did not look for another job.

**Crime** The Federal Bureau of Investigation reports that America's civilian population's criminal record is getting steadily worse. During the fiscal year that ended June 30, the G-men were called upon to investigate an all-time high of 13,813 cases. Bank robberies brought fifty-three more convictions than the preceding year. But the strangest crime is the frauds against servicemen's allotments which double last year's figures.

**Communist Germany after all**

The world watches with interest while Berlin's City Council, three out of five key members of which are Communists, confiscate all property owned by the Nazis for their associates. This means practically German business and industry. Apparently the bill aims at a complete nationalization of German property. The radio in Berlin announced that this decree would soon extend far outside of Berlin. Quite clearly this is the beginning of the socialization of German private property.

**Taxes take the great fortunes** The way in which American taxation is cutting down great fortunes is illustrated in a small news item which announces that though Mr. William K. Vanderbilt left his wife \$35,000,000 last year, she got only \$5,000,000 of it. In taxes \$25,000,000 went to the United States and \$5,000,000 to the State of New York.

**Vigilant and determined** Normally peaceful British citizens suddenly took the housing problem into their own hands when four hundred war veterans calling themselves "Vigilantes" simply took over vacant houses and installed one of their number and his family.

**Moslem trouble-makers** Like the accused of the famous Russian trials, apparently everyone involved in the debacle in India takes the blame — except the Moslems who seem to be primarily responsible for the inability of the Indians and the British to agree on the type of self-government.

**The Archbishop and the Communist**

From Costa Rica comes a letter which carries some interesting and informal news of Catholic social action there. The leader of Catholic Action in Costa Rica is Father Nunez. Archbishop Sanabria of Costa Rica has very active social ideals. He felt that the Communist leader, Mora, was the man most likely to collaborate in getting through a labor code. But first he sent Father Nunez to Washington to get a doctorate in social studies at the Catholic University. It was the Archbishop's hope the priest would be ready to administer the Code when it was put through. The day the Code was passed the President of Costa Rica, Mora, and the Archbishop road together in a jeep that lead a labor parade down the street.

"It seems," writes our correspondent, "to have created quite a sensation, the Archbishop and the Communist leader riding side by side." Father Nunez is reported to have said that Mora asked him why he didn't fight Communism, to which he answered, "Because Communism is a disease that has its roots in economic evils. Once the economic evils are cured, Communism will die of itself."

Father Nunez gave a talk in the Cathedral in which he expressed the opinion that the Spanish grand dames who were daily Communicants and yet starved and overworked their servants, were not good Catholics but complete hypocrites. Some of the Spanish dames thus offended had reported to the Archbishop that Father Nunez is Communist and should be silenced. The Archbishop replied, "Of all my clerics, I picked Father Nunez to get a doctorate in social studies because his mind on them was in most complete accord with mine."



# Current Social Statistics

By James F. Hanley, S. J.

AS THE nation reduces its war effort through redeployment and partial reconversion, the general statistics regarding the dispersion of employment become important. We shall have full employment in postwar America—that is quite certain. It only remains to be seen whether this full employment is to be attained by normal private business activity, or whether it will be achieved by extensive government "make work" programs. The available figures on employment throw light on the matter, not by way of affording a definite answer to the question of methods, but, rather as a means of stating the problem of full peacetime employment in definite terms. (See Table One.)

The problem of full peacetime employment, as seen here, is to reduce the numbers employed in the armed forces and in the munitions industries without adding to the number of the unemployed. It might be well to point out that unemployment is not a matter of concern unless it exceeds two million, because in normal times there will be that number of people passing from job to job. Most reasonable forecasts of normal needs in the armed forces and munitions industries state that these activities will employ five million in the postwar period. That leaves sixteen million people to be fitted into the remainder of the employment pattern. It is certain that the construction industry will take about two million, while the new activities of durable goods industries—the source of those postwar cars, refrigerators, radios, and washing machines—need another five million. Thus, the number of potentially unemployed (of course, we are assuming that other items in the table remain unchanged) is reduced to about nine million.

Shorter hours, women leaving employment voluntarily (there are sixteen and one-half million employed in non-agricultural establishments at the present

time), and a reduction of the number of teenaged youth employed on a full-time basis (they numbered nearly four million in March of this year) will further reduce the number of those seeking reemployment in peacetime pursuits after V-J Day, leaving a total of about four and one-half million.

This figure will be higher or lower, depending on whether the reduction in government employment and mining is balanced by increases in the group marked "other" (self-employed, domestic servants) and in agricultural employment. As far as the present data is concerned, however, it is quite certain that manufacturing and trade will have to expand their employment lists if private industry is to achieve the goal of full employment without the aid of extensive government spending. These activities must expand about thirty per cent, if they are to accomplish the task of taking up the employment slack, and since they cannot do this without a considerable demand for consumers' goods, the statistics of consumption are of importance in giving a final statement of the problem of full employment.

There are two reasons why the war period can give us no more than an indication of normal consumer behavior. First, the supply of food, clothing, and other consumers' goods was not in sufficient abundance to determine what amounts would be demanded in normal times. Secondly, there was a great lack of durable goods, items which compete strongly with consumers' goods in peacetime. But even if enthusiasm is kept under control by a full realization of these factors, it is possible to say that the pattern of consumption has been definitely altered during the course of the war. (See Table Two.)

The fact that the tremendous gains in wages and income during the past five years were accompanied by rela-

tively small increases in the price of consumers' goods (about 28%) is of outstanding significance, since it reflects the ability of people in lower income brackets to buy more of these goods. The figures on food consumption bring this out. In spite of the tight supply situation in all types of foods the per capita consumption of food among our civilians rose by ten per cent during the war. This is but one indication of a general trend which sees more and more of the people in lower income brackets satisfying their needs on an increased scale. If this trend continues through the postwar period, it is quite possible that we shall have an expansion of trade and manufacture large enough to secure a flourishing social structure by expansion into the frontier of human material wants in food, clothing, and other basic goods.

A violent inflation or a lack of speed in transferring employment from war activities to those of peace would be disastrous at this time, because it would be very difficult to take up any great amount of slack employment once it begins to weigh down the system. For this reason it is important to keep the financial situation in focus. (See Table Three.)

These data do not take many factors of the country's finances into consideration. Holdings of government bonds, money in the hands of farmers, and other items of significance are not included. Nevertheless, it is quite obvious that the money is at hand in sufficient quantities to get the wheels of our peacetime productive plant in operation. If it is used intelligently and in good time, we may look for a good deal of prosperous expansion. If, on the other hand, this money becomes the instrument of price-inflation, or if it fails to be applied to the building up of productive plants and machines, we may expect a return to 1939 conditions, when there were upwards of seven million unemployed.

TABLE ONE

Employment Distribution: June, 1945	
Total Labor Force.....	63 million
Armed Forces.....	12.0 "
Agriculture .....	7.2 "
Unemployed .....	1.0 "
Munitions .....	9.0 "
Manufacturing .....	7.0 "
Government .....	4.5 "
Utilities .....	4.0 "
Construction .....	0.7 "
Mining .....	0.7 "
Trade and Services.....	11.5 "
Other .....	5.0 "

TABLE TWO

### The Statistics for Income

Year	National Income	Employees' Share	Wages*
1941	\$ 96.9 billion	66%	\$23.64
1942	122.2 "	69%	33.40
1943	149.4 "	70%	42.76
1944	160.7 "	72%	45.43
1945	152.0 "	?	48.41

\*Average weekly earnings in manufacturing industry.

TABLE THREE

### Sources of Ready Purchasing Power

	1940	1945
Bank Deposits (business).....	\$22.1 billions	\$51.5 billions
Bank Deposits (individual).....	25.0 "	49.5 "
Money in Circulation.....	7.6 "	25.9 "
Total.....	\$54.7 "	\$126.9 "

## Children in War and Transition Time

### BOOK REVIEW

**BANSHEE HARVEST.** A novel by Jim Phelan. The Viking Press, 205 pages. Price \$2.50. Published in England under the title *And Blackthorns*.

For the past half generation and more, a school of writers in Ireland has risen to kill not merely the romance that long surrounded Irish literature but the tradition that Ireland was happy and gay under its tears, virtuous and strong in its trials, a fair land of basically noble people. Jim Phelan signs his preface from Carrigatogher, Tipperary, 1943. He prefaces: "I made me a fictitious story, of imaginery peasants in a region wholly unlike any in Ireland or in any country I know. It may be my fictitious peasants will be more articulate than their counterparts in the hills. Certainly my imaginery ranchers are not more cunning, or debased, or unscrupulous, than those I know."

Underlying the sudden death and eternal hatreds, the jail scrapings of the men and the easy harlotry of the two fully outlined women characters, there is a social problem that puzzles the American of Irish ancestry. The agrarian question proves to be a fierce struggle of death and warfare between the landless peasants (he insists on calling them peasants) and the landed gentry who hold vast acres to pasture their herd destined for the English market. Strangely the landed gentry turn out to be more Irish than English. Just whom the peasants ultimately fight is one of the story's bleak obscurities. So is the fact that DeValera's government is obliquely praised or at least not condemned, though its acquiescence makes possible the execution of the Irishmen who have risen to win some small part of the land to till for the wretched meals served in their delapidated houses.

After reading the story, I felt curious about the land question in Ireland. Yet I seemed to have no authority whom I could question. Mr. Phelan, like many a modern Irishman, thinks he loves Ireland but clearly does not like the Irish. He finds the peasants subhuman for the most part. He finds the gentry inhuman. His one priest after consorting with gentry manages an heroic death in defense of his people. But the land question remains unsolved and the bullocks still graze the land of their wealthy owners.

I am puzzled. Who among our Jesuit readers knows the answer? The story will be widely read. Maybe an answer would help us all.

Daniel A. Lord, S.J.

**T**HE Children's Bureau Commission on Children in War Time has issued a pamphlet called, *Goals for Children and Youth in the Transition from War to Peace*. Copies can be secured from the Superintendent of Documents, Washington 25, D. C., for five cents. The pamphlet is a brief study of the gains made for child welfare in recent times: Higher family incomes, new homes provided for war workers, a food distribution policy which includes school lunch, recreational centers, the falling of the mortality rate among mothers and infants, medical and hospital care made available to families of the lower pay grades, volunteer war work by youth and a study of the youth problem by state and local governments.

The problems listed include the fact that many families with fathers in military service are now actually on a lower income level; there is a pressing shortage of doctors and nurses; at least a million children are being taught by unqualified teachers; qualified teachers are being dropped where school enrollment declines; children are working long hours, at nights, at tasks beyond their strength and often under conditions morally unsafe; mothers at work means a lack of supervision; millions of young people are without adult concern or opportunity for wholesome fun; juvenile delinquency is

rapidly rising; young girls are becoming mothers under conditions which make for insecurity; their children are born under these same insecure conditions.

The pamphlet calls for:

1. A safeguarding of family life in war times and in the postwar period. This will mean special guidance in re-establishing families who have been separated by war or war work. It means assistance to men in the armed service as they readjust their incomes and standards of living. Social security programs must be developed. Housing policies and standards must be consistently raised.
2. An extension of health service and medical care must provide adequate opportunities for mothers and children.
3. Regulation of child labor and the safeguarding of youth in its employments, a safe demobilizing of the young workers and a return of young people to school must all be planned for.
4. Community recreation and leisure time service for young people is an essential need. This includes a full-time use of school buildings and play grounds after school and during vacations; the adequate use of community recreational resources both public and private; the planning and management of programs for youth through youth councils, parent councils, and parent-youth committees.

"What is Happening to White Collar Workers?" is given an entire issue of the *Commonwealth* for February 19. The *Commonwealth* is published by the Commonwealth Club of California, which has thus far gotten out twenty-five reports on the relationship of the employer and the employed. There are 14,016,000 white collar workers in the United States, a tremendous number, and as yet an almost entirely unorganized group.

*We Cannot Build Peace without a Foundation* is the title of a little leaflet issued by the International Office of Education, 135 West 44th Street, New York 18. The folder is a plea for support of the International Office of Education which has as its objective, education as to the meaning, needs and tasks of peace, the elimination of illiteracy, the extension of more opportunities for education on all levels, the exchange of knowledge, students, teachers, and experiences, the reduction of education that stimulates aggression, racial or national hatreds, the development of mutual understanding and respect.

The December issue of *The Voice* published by the Board of Temperance of the Methodist Church indicates how very clearly the prohibition cause is alive in the Methodist Church. Yet many of the facts that it presents are of extreme interest to educators and leaders of youth who would like to see the old attitude of temperance which was once so characteristic of Catholics brought forward in our programs.

From Father George Nell comes Volume I, Number 1, of the *Church Committee Bulletin of the Jasper County Council*. Thirty priests and ministers representing thirty churches with Father Nell as secretary, collaborate efforts to improve the County by joint action for the good of all. Previously they had worked up a "Go to Church" program which has brought hundreds of unchurched back to some form of religion.

## Social Motivation in Modern Fiction

By Robert E. Holland, S. J.

WHEN I use this broad title for these observations, I trust that none who reads them will look for a learned treatise. True, a long and useful study might be made by a competent literary critic, to show that what has come to be called *the fabric of fiction*, both the old and the new, is variously interwoven with a distinguishable thread of social motivation. Neither the thing itself nor its use is new, for whatever end. To go back no farther than the Victorians, Dickens employed social motivation with a reformer's zeal for the betterment of the plight of the London slums of his day; Galsworthy's *Forsyte Saga* runs to thousands of pages of social satire upon the monied British middle class; *Uncle Tom's Cabin* succeeded in what was almost certainly Mrs. Stowe's intention: to arouse social consciousness of the slavery blight on American national life.

Thus, while social motivation as a literary device in English-written fiction is not new, I think that it was used in the examples just given rather with a purposeful intent (except perhaps by Galsworthy, and even by him in some of his plays), than as just a reflection of contemporary social philosophy, or a kind of tacit acceptance of it, quite as if to accept it were the right thing. Nowadays there is not a great deal of forthright "social crusading" in fiction; there has been one notably successful re-echo in the Galsworthy voice, uttered with a quizzical smile on his lips, by John P. Marquand in *The Late George Apley*. Apley is portrayed as a Bostonian Soames Forsyte.

I ought to describe social motivation in the sense and in the use of it I think I see being made recently. Psychologically, motivation in fiction does not differ from motivation in life, for fiction intends to copy life. Thus, in fiction the motives of the characters are stated or implied in a way corresponding to the inspiration to action we find men and women showing all around us every day. It is when the modern fiction writer imposes on the characters in his story motives of action, rather than lets them be "regular people," that the importance of this phase of fictional literature emerges. This is especially so if the imposed motives touch closely upon the principles of a sound social order. I am aware that what I now offer is not strictly scientific as a definition of social

motivation in fiction, but here is how I am taking the term:

The writer of fiction so arranges the elements of narrative—plot, dialogue, setting, characterization, and all the rest—that while a social philosophy or attitude is not frankly preached, yet just that, whether his own or the reflection of one current, is made to infiltrate (if not to dominate) the whole.

It is clear that if such a social philosophy, so handled, is sound, that kind of social motivation is good ISO material, and is commended to our Catholic writers of fiction. It is equally clear that if unsound social philosophy or attitude is so introduced into fiction, the effect on the ill-instructed or incautious reader, is vicious: by it the bad, infiltrated into the book, begins to infiltrate the reader's mind and his will, and perhaps also his action. This is easily the case where reading is, as it were, "vicarious," that is, where the reader tries to identify self with some attractive character of evil social motive. Of course, where there is question of stark bad morals in a fiction character, the danger of this "vicarious transference" is not too great: ordinarily grossness repels. But other social motives are likely to carry over. I may cite a typical example.

A Christian girl loves a Jewish boy: will their marriage be successful? At a critical point in working out this problem, the Christian girl's Christianly married sister returns from abroad, having broken up with her Christian husband, and accompanied by a lover. Now, the fiction writer does not *say outright* that the Christianity of a marriage is no guarantee of its success, but I wonder if that is not the social motivation—intended—involved, certainly, and with the effect of making the Christian institution look futile.

There is not space to go into an analysis of the variety of devices by which social motivation is effected in fiction; mostly they are by indirection; cases pro and con are not always or often argued out in dialogue—though sometimes they are. It seems to be preferred if the reader can be made to feel a "little inferior," should he think of making objection. I have heard it said that where the personal-morals element is concerned—and so, where the social element becomes also morally theological—some publishers of "hot" fiction

actually employ hacks to "needle up" a story which in manuscript was not exhilarating enough.

As priests, as educators, as advisers to the young and old for their reading, and as reviewers of books in periodicals, there is a good ISO opportunity here, if we have knowledge of books of evil social motivation, to warn our people of the dangers in this kind of fiction.

Lest all this seem to be too much theory, let me append the record of a recent novel in the American fictional scene. If that record shows nothing else, it will show that the book of strong social motivation will be widely read. The book is *Earth and High Heaven*, by Gwethalyn Graham, a Canadian. Its theme is a phase of the race problem, where the Christian girl and the Jewish boy are in love, and no consideration will stop them from marriage. I confess that I found my sympathies often deeply moved. Often, too, the reaction was an easy disapproval; but always the influence on me was social.

Here is the record of *Earth and High Heaven*. In Canada, the Governor-General's Award for fiction; in this country, the Ainsfield-Wolf Award (*Saturday Review of Literature*), for the best novel on race relations. On publication in 1944, the book was the Literary Guild Selection, and has been on every best-seller list ever since. On Sunday, April 29, 1945, it came back to the top of the *New York Times* list; and at that date 635,000 copies were in print in the United States. The first edition in England was sold out on the first day. Samuel Goldwyn paid \$100,000 for the screen rights, and Ring Lardner, Jr., has completed the shooting-script.

If that record is not enough for the case of the "popularity" of socially motivated fiction, here's another: *The Fountainhead*, by Ayn Rand. The copy I saw was copyrighted in 1943, thirteenth impression, from Bobbs-Merrill. *The Publishers' Weekly* now lists this novel again, from The Blackiston Company (who have a paper quota of over 720 tons), in a new printing. I now quote from the jacket of *The Fountainhead*: "An exciting dramatic novel, this book is based on a challenging belief in the importance of selfishness, on the provocative idea that man's ego is the fountainhead of human progress."

# Indignant Report on Chinese Communists

CONGRESSMAN Walter H. Judd of Minnesota gave a talk on March 15, in the House of Representatives, so important that *Time* reprinted it almost in its entirety in the June 18 issue. Among his statements were the following:

"The second source of propaganda against the Government of China... is the Communist group in China and the Communists in America. I want to be careful not to be misunderstood at this point because, to many Americans, the word 'Communist' automatically means Russia. One of the things I wanted to find out in China was how much, if any, is the Kremlin behind the Communists in China. Russia's official conduct with regard to the Chinese Communists since they made a pact with Chiang in September 1937 has been perfectly correct and circumspect. There was no evidence that I could find or hear about that Moscow has been backing or supplying, either with materials or with guidance, the Communist government in China during the last seven years.

"So I am not making charges against the Russians. But I am charging that the Communists in China and the Communists and fellow-travelers in this country are working primarily in terms of what they believe will best serve Russia's future policies and interests. I am increasingly convinced the Chinese Communists are first Communist and second Chinese, just as we know American Communists are first Communists and second Americans. In the case of the Chinese Communists this is a reluctant reversal of the opinion I held some years ago. I, too, was taken in for a time by the talk of their being just agrarian reformers, just Chinese patriots struggling only for the freedom of China and for democracy. I am convinced now the primary allegiance of the Chinese Communists is to Russia, whether Russia wants it that way or not, and their purpose is to make Russia overwhelmingly the strongest power in Asia as well as in Europe... Beginning in 1927, the Communists tried to win in China by bloody revolution. For eight months, May to December in 1930, I was in an area under their control down in south China. I saw firsthand their utterly ruthless purges and slaughterings of anyone who crossed their will. But they could not win converts by this method because the Chinese are basically too peace-loving and orderly a people. When

the Communists in China had reached the end of their rope they shifted to another method. They adopted a great propaganda program to sell to the world the belief that they are merely downtrodden patriots, seeking to escape the tyranny and oppressions of Chiang Kai-shek in order to get freedom and establish democracy—just like our forefathers were in 1776... They have succeeded in selling to millions of Americans one of the greatest hoaxes any unsuspecting people ever bought in all history. I spent more time and effort in China on this than on any other subject, including a morning discussing it with Mr. Lin Tshun, the chairman of their Soviet government, the so-called border region government, and I can assure you that their propaganda is a gigantic fraud... The Communists have said, first of all, that Chiang Kai-shek and his Government will not unite with them in the fight against Japan. Now is it not to our country's interest to have China united? . . . But is it not strange that no one ever insists that the Communists cooperate with the Government? . . . The word 'unity' means one, not two; one government, not two; and one army, not two... There is no law or logic whereby the head of a legitimate government can be asked to recognize, let alone assist, a wholly independent sovereignty within his own country.

"The Communists are selling us a gold brick when they try to make us think that they must maintain their army or be destroyed. They maintain their separate army because they want to seize power after Chiang has armed them with American supplies under the pretext of unity... No neutral observer has seen anything that could be called a battle between the Communists and the Japanese since September 1937... The Japanese made no serious effort to destroy the bases of the Communists... No reasonable person can come to any other conclusion than that the Japanese have been shrewd enough to see... the best way to weaken China is to allow the Communists to continue their work of disrupting and disunifying and discrediting the Government of China, breaking it down from within. The real "secret weapon" of the Japanese against China, and therefore against us, has been the Communists of China, ably assisted by some of our own people, sincere, but in my judgment grievously misguided."

Looking for a Job

Apply to Father A. J. Garvey, S. J.

For a hundred years or more the Jesuits were almost the only priests in the colonies which became the then United States, and they were the only priests who cared for the Negroes along the eastern coast. In the South they shared this work, until the suppression of the Society, with the Capuchins and other priests in the Louisiana Territory. Since the restoration of the Society the Jesuits have always been interested in the care of the colored; enabled the Josephites to begin their exclusive work for the Negro; were the first to open our colleges and universities to the Negro; persistently have advocated in our Jesuit periodicals justice and charity to the Negro, and have been probably the most influential agency in arousing this new Catholic movement for the conversion of the Negro. Yet today our work in this field is not known; both history and the Society are the losers. There is a crying need of a book on "The Jesuits in the Negro Apostolate in North America."

For many years back I have been gathering material on this subject. It consists of abundant references to the Jesuit work and workers; precise or the exact quotations from the series of the *Woodstock Letters*, histories of the Society (Hughes, Garraghan, et al), histories of the Church in the U. S., etc. There is enough to make a book of 200 pages if the material were merely hitched together; but a writer with breadth of vision and the skill to humanize his subject could write a book that would be both valuable and interesting. For several reasons, one of them perfectly obvious, I cannot write such a book myself. Several scholastics flirted with the idea of making a dissertation of it, but for one reason or another they turned aside. Next? I'll turn over to him all my material and will help him all I can. The book needs writing; the Catholic public will welcome it; the Catholic Negro movement will be advanced by it; history will be corrected by it; the Society will receive the credit it deserves—A.M.D.G.

Write to Rev. A. J. Garvey, S. J.,  
1076 W. Roosevelt Rd., Chicago, Ill.

## ISOccasions

IN AN effort to maintain contact with Ignatius graduates and to enable them to maintain contact with one another, the *G.I. EYE*, St. Ignatius High School Servicemen's Newsletter, Cleveland, was begun in December, 1943. An eight-page, bi-monthly publication, it is mailed to all Ignatius graduates from 1935 on. 1187 names are on the mailing list. Mr. Louis S. Kaluzsa, S.J., is present moderator of the letter.

On the first page of each issue is a letter from a faculty member to the G.I. graduates. This letter's chief purpose is to insert a spiritual note into the publication. The boys really enjoy this faculty letter. Items regarding events taking place about the school fill pages two and three. A list of dead, wounded, missing, and prisoners of war, as well as a directory indicating recent changes of service addresses follow.

The main section of the paper is devoted to passages of letters received from the graduates which are of interest to all former Ignatians. Finally, the newsletter contains items concerning promotions, awards, furloughs, meeting between the graduates etc., which are submitted by parents or taken from newspaper clippings.

The newsletter is mailed to the parents of the graduates, who in turn, send it on to their G.I. sons. The parents are as enthusiastic about the letter as are the boys. The reasons for sending it to the parents are: 1) Their addresses don't change very often; 2) To keep them in contact with Ignatius by keeping them aware that Ignatius doesn't forget its graduates once they receive their diplomas; 3) To encourage them to keep *G.I. EYE* posted concerning their sons' activities.

An average of three letters a day received by the *G.I. EYE* from either the boys or their parents evidences its acceptance and assures its success. Most of the letters received contain requests for information about various graduates, and all of them ask that we keep the *G.I. EYE* in the mails.

The closing lecture of the Hazleton Labor College of the University of Scranton was "Strikes in War Time."

The ten-weeks course of lectures marked the spring session.

Creighton University, in collaboration with the University of Omaha, sponsored the "Pan-American Day." All the high schools of the city were invited to participate and a program of songs, skits, and dances, all pertaining to the countries of Latin America, was presented.

Arrangements have been completed with Bishop McFadden of Youngstown to supply Jesuit retreat masters for the Laymen's Retreat League which he is beginning in his diocese this summer. The program is in accordance with the traditions of St. Stanislaus Retreat House in Cleveland. Four tertians will give the retreats over the week-ends to an average of twenty-five men.

St. Stanislaus in Cleveland continues its summer tradition of retreats. During the summer of 1944, thirteen laymen retreats were given to 334 men; and four priests' retreats were given to 160 priests.

PSYCHIATRY taught by Father James B. McGoldrick at Seattle College has been attracting overflow classes. University professors, army and navy officers, medical doctors, and practicing psychiatrists have been following the course. They come to hear the novel scholastic approach to the matter. Psychiatry without Freud is a sensation. The largely non-Catholic group has surprised the teacher with its ready acceptance of the important position he gives to religion and free will as factors in the solution of psychotic states. Lt. Commander John Cavanagh, psychiatrist at the Sand Point Naval Hospital, formerly lecturer in pastoral medicine at Catholic University has been attending and contributing from his clinical experience. "It startles me to see how quickly the class catches on to the importance of religious orientation in handling psychiatric states," said Father McGoldrick who still regards the course as being in its experimental stages.

A large crowd attended a non-credit, extra-curricular lecture by Father Francis J. McGarrigle on the Relation of Religion and Rationality. So eager are some to get the religious approach that one Protestant young man announced that he had come directly from his work without dinner rather than miss the talk. "It was worth it," he told them. Another young man after the lecture asked to be instructed in the Faith.

Mr. Donald P. Gavin of the John Carroll University has been delivering lectures on the papal peace plan to such audiences as the Cleveland Coal Club, the Lay Legion of Cleveland, Lakewood High School, the Catholic College Association, and the Catherine Hortsman Guild.

THE death of Father Edward P. Anderson of Cincinnati makes every Jesuit feel very humble and at the same time very grateful for what the Master can do through men of the Society when they cooperate.

Many of us knew Father Anderson in his vigorous maturity. We also knew him when, at a period of life late for entering an entirely new career, he volunteered for the Patna Mission. Missionary zeal had been long in his soul and the call to India's uncounted millions woke his generosity, and he volunteered at a time in life when most men are settled in a fixed groove.

Then we all heard how hardly had he set foot in India when he went totally blind.

With his vigorous body and his sightless eyes, he came back to America, the career upon which he had started not even begun. It was the kind of thing that seemed to mean a setback from which even a sturdy soul should find it difficult to emerge.

But Father Anderson was convince that there was still another career before him. He made no complaints and took no attitude of depression or the sulks. A blind priest was an ideal priest for the confessional since he could hear voices and lift his hand in absolution and never see the face of the penitents who came to him.

So in the confessional of Saint Francis Xavier's Church in Cincinnati, that church without a parish but with thousands of parishioners, that church which takes in the deserted-over-Sunday business section, but which knows the constant flow of friends and strangers throughout the week. He was led for the first time to his confessional, and almost never left it afterward.

All day long he sat in the confessional as the city of Cincinnati came and knelt at his feet. He had found a life's work and he did it with a magnificent devotion that rises above a handicap or rather that makes a handicap the occasion of new achievements for God.

Father William Foley of Detroit has been putting on a very successful campaign to raise funds for his free cancer hospital, a project which has excited considerable interest among Detroiters.

Father John P. Delaney, in a course of lectures on "Peace" at St. Patrick's Auditorium, Brooklyn, included the following topics: "Pessimism and the Peace," "Democracy and Peace," "Elements of Conflict," and "World Democracy in Peace."

A testimonial dinner offered in appreciation of the director of St. Joseph's College Institute of Industrial Relations, Father Dennis Comey, and his associates, was given at the Philadelphia Auditorium, Monday, April 9, 1945. The project was put on by the laymen and was addressed by John P. McGraney, Assistant Attorney-General and by Father Comey.

Father Lawrence Eckman of the University of Detroit High School has recently given retreats to the mothers of families.

Mr. Albert Wilzbacher has been assigning different social problems as essay material for this third-year English classes at the University of Detroit High School. He has prepared magnificent bibliographies which take the sting out of the assignment and make possible excellent papers from the boys. The students are encouraged to discuss the Negro question and problems of labor.

Father George Porter from Mount Saint Michael's, gave a retreat for the deaf of Mount Saint Michael's in June. Father Porter is extremely interested in getting in touch with Jesuits who are interested in retreat work for the deaf.

Father Charles Chapman reports that he ran a Labor School in New Orleans from October to April. He reports, "fair success," but was unable, he says, to get industrial or business representatives to attend. The most faithful members turned out to be the leaders who came from the Telephone Company.

Father Leonard Otting conducted the first Cana Conference in the diocese of Cleveland at Cuyahoga Falls on Sunday, March 11. Two hundred couples were present at the six talks. They formally renewed their marriage vows and received the priestly blessing after the Holy Hour. The *Universe Bulletin* featured the Conference with pictures and a large spread on the front page.

Father Philip Coogan has been assisting in the organization of the Detroit Catholic Women's Interracial Council. His article on Race written for *Review for Religious* was condensed and reprinted in *The Catholic Digest*.

The Scholastics of Loyola University of Los Angeles have trained a number of the students to give weekly instructions to public school children. The recent legislation of the state of California arranges "release time" during regular school hours for the purpose of receiving religious instruction.

A REAL attempt is made at Saint Stephen's Mission, Wyoming, to interest the Indian families in farming and ranching as a source of independence and security, the basis of freedom from fear and want. The entire program of the Mission School has been built around this objective. The Mission farm lands have been carefully charted and scientifically planted. The Indian boys did much of the actual work under careful supervision. Books have been kept on these farms and they have soon showed a profit.

The Indian girls have been taught domestic science in a cottage that approximates as closely as possible the Indian home.

The reason for all this is the fact that when the Indian moved off the reservation to get war jobs and immediate big money, he found that it very seldom improved his economic condition. Usually it resulted in the loss of faith. This has been made very clear to the Indian boys and girls who have been turned instead toward a back-to-the-soil program.

In many cases this can be made wisely profitable. An Indian family can raise almost all they need for their table. Their excess farm products can be sold in the ready market for a good price, thus providing the Indian farmer with a cash income in addition to the good table set by the Indian wife in her home.

The Indians say that the white farmers who moved out to this district a few years ago, completely broke when they came, are now highly prosperous. The elaborate irrigation system of the reservation assures every farm of all the water it needs for prosperity. Father John Rawe until his illness had planned the farm and ranch work and had taught the science of agriculture with the boys actually working with them in the fields. Father George Prendergast is now holding classes every morning for the Indian boys and for the Indian men who work

on the farms. Farm problems are discussed and plans made for the day. Father Prendergast keeps the books to every last detail so that all know exactly the financial progress.

The weekly news sheet now published by Father Prendergast has had a great influence among the Indians. It comes out every Friday and the Indians read it thoughtfully, showing the widest possible concern and interest about the ideas expressed.

During Fridays in Lent Xavier University and Bellarmine Prep (Cincinnati) sponsored a series of lectures on social subjects: "Panorama of Post-War Problems" by Father Richard T. Deters; "Foundations of Christian Peace,—The Papal Principles and the Atlantic Charter," by Father Raymond J. Gray; "Dumbarton Oaks Plan" by Father Frederick E. Welfle; "Fundamental Aspects of the Labor-Industry Struggle" by Father Richard T. Deters; "Subversive Moral Trends" by Father Paul Kennedy; "Program of Reconstruction" by Father Wm. F. Hetherington.

Marquette University was host to the regional meeting of the Catholic Association for International Peace held during the Dumbarton Oaks week, April 16 to April 23. The meeting took place in the Medical School Auditorium and among the speakers were Father Bernard Dempsey, Father John LaFarge, Father E. Shiels, with Father Thomas Divine in general charge of the conference.

The Jesuit Credit Union in Trinidad, Colo., now has assets of \$60,000. It was proved not merely a success apostolically but also a success financially.

Gonzaga University, Spokane, is now presenting a regular weekly radio program along social lines which was instituted by Father Francis Altman.

Both the national President and the Executive Secretary of the Spring Hill College Alumni are now Naval officers. The local and regional groups have had to discontinue their meetings for the duration because their numbers were so depleted. The Alumni, however, continues to publish bulletins for the fourteen hundred men in service. Many of the Mobile alumni were of real help in the recent successful drive to liquidate the college's debt of two hundred thousand dollars,

## IS OCCASIONS

The Labor School of John Carroll University opened with a registration of eighty. Sixty-seven of these were men and thirteen were women, and they were almost entirely union members.

The school operates on Tuesday and Thursday nights. The first session ran from March 6 to June 6. No fee of any kind was asked and the union sponsored the school without government help.

It is interesting to note the registration on the bases of classes:

- 24 enrolled for Oral and Written English.
- 32 for Public Speaking.
- 30 for Personality and Character.
- 18 for Parliamentary Law.
- 43 for Labor Legislation.
- 55 for the Development of Trade Unionism.

The class in Labor Legislation was taught by people in the labor field, all laymen and laywomen. Such subjects were handled as "Labor and the Law," "Fair Employment through Legislation," "Social Security," "The Wagner Act," "Safety in Business," "Public Contracts," Conciliation and Arbitration, "Minimum Wage and Hours," "Child Labor," and "Workingmen's Compensation."

Father Joseph A. Vaughan has been a pioneer among Catholics on the radio. He has been talking over a Los Angeles station for the past twelve years and has been taking for his subject social and industrial problems as well as religious topics. Later many of these broadcasts appeared as articles in *Our Sunday Visitor*.

Father Vaughan and Father John F. Connolly have acted as labor arbitrators at North American Aviation Company. Father Vaughan also acted as arbitrator at Disney Studios, the Los Angeles Suit and Cloak Industry, and Douglas Aircraft. He is a member of the Archdiocesan Committee to promote knowledge of the Pope's Peace Plan. He has helped compose the sermon outlines that were distributed to every pastor of the diocese on order of the Archbishop. These sermons were to be delivered on six successive Sundays.

Father Vaughan has been a strong supporter of the Papal Peace Points and of the Pattern for Peace. For two months Father Vaughan had the unusual opportunity of teaching medical ethics to a group of fourteen medical students from the University of Southern California.

The Boys' Scout Troop 41 of St. Joseph's Parish in San Jose, California, took the leading part in the war bond drive.

Father Robert Eiten's course in Ascetical Theology for Layfolk has been extraordinarily popular in the University of Detroit. His classes have been numbering from five to two hundred and have proved that the people want more than the ordinary catechism knowledge which is sometimes theirs.

The Church of St. Peter and Paul in Mankato has developed a weekly recreational project in the form of a get-together for the entire parish. This is merely part of the recreational program which includes entertainment given to the charitable institutions of the city.

The parish is responsible for three and one-third tons of old clothes collected for the European drive and has been extremely interested and active in gathering material for the Catholic Medical Missions.

Father Joseph Stack has been giving talks on the Encyclicals to the laymen of Modesto, Merced and Fresno.

El Retiro in California had fourteen laymen retreats during the three months of the year with a total of 646 retreatants. Of these twenty-three were servicemen, thirty-two were non-Catholics, one was a Jewish Rabbi, and one was a non-Catholic minister. Two groups of retreatants were made up of policemen, among them the chief-of-police. Another group was made up exclusively of firemen and another, by way of variety, of dentists.

*A Message to Veterans* is an illustrated pamphlet that has been sent out by the Gonzaga University to its own Alumni in or returning from the armed forces. It contains information on the G.I. Bill of Rights and indicates the courses at Gonzaga opened to returned veterans.

The Rockhurst Labor School continues its work on the Model Contract between industry and labor. When it is finished, this is expected to be the basis on which literally thousands of contracts will be drawn up. Dr. Charles Bradley of New York recognized the Rockhurst contract-making seminar as "the most advanced work of this kind being done in the country."

Father Leonard Otting of John Carroll University has been teaching scholastic philosophy at Youngstown College, a secular institution. He has begun with logic and plans to give the entire course. The attendance of twenty students the first semester grew to thirty for the second. The course had the enthusiastic support of the president of the college, and though the head of the philosophy department was at first antagonistic, he too had caught the enthusiasm. Father Otting is also conducting a course in the University adult education school which he terms "Lay Theology." He intends to take his class through the whole course of theology even though this will take a number of years. He believes that not even the abstruse questions and technical difficulties should be by-passed.

At the request of the National Council of Catholic Nurses Father Otting gave four lectures on moral medicine. Sixty non-Catholic nurses and many of the doctors of Elyria Hospital have expressed the desire of attending but at the last moment the hospital authorities decided that a Catholic priest should not be allowed to lecture in the hospital auditorium. As a result, the Catholic nurses are attending the lectures and the non-Catholics have plans to have the series of lectures next year under their own auspices.

The traditional Indian dances on the feast of Our Lady of Guadalupe are always an important feature of the Jesuit parish in San Antonio. About 10,000 spectators attend. This is the only Church or institution in San Antonio which continues the old traditional Mexican customs. So at Christmas time "Los Pastores" and "Los Posadas," Christmas plays, are traditionally presented. "El Desprendimiento" (the taking down of the cross) is an important play presented during Lent. The Jesuit parish is sponsoring "La Voz," a Spanish weekly which started at the church and now has a circulation of over 10,000 and has been taken over by the Archbishop.

The news-letters sent out by our Jesuit missions grow more and more interesting and appealing. Father Joseph A. Zimmerman's from Holy Rosary Mission always has a deep undercurrent of human interest which should have a real appeal to the Catholic minded.

# THE NAPKIN BOX

## DANGER SIGNALS IN CO-OP MOVEMENT

The interview with Father Sullivan about Jamaica's Co-ops was excellent. Because of his really magnificent achievements, Father Sullivan speaks with the authority of an expert. He, furthermore, outlines a program which must be developed if we expect any substantial and effective Cooperative advancement.

There are some statements, or perhaps in one case a conclusion, which the interviewer drew from Father's story, which are difficult to see.

The impression is given that the Cooperative movement in Catholic circles in this country has been a Jesuit movement and is now being "deflected elsewhere—not by actual results but by an expression of people who would prefer to see the movement become non-Jesuit." Since when was the movement Jesuit? Quinlan, Trommherz, Dunn, Daren, Ligutti are not Jesuits priests. Schrembs, Murray, Muench, O'Hara, to mention but some, are not Jesuit bishops.

And are the Benedictines of St. John's University and St. Benedict's College to receive no credit for their work? The Rural Life Conference and the Central Verein which have sponsored Cooperatives are not Jesuit organizations. Here is one Jesuit who sincerely prays that the Cooperative movement in our country will never be a Jesuit movement, for the scope and possibilities for Co-ops are too vast for our puny and solitary efforts.

It is stated that one advantage of our participation in the Cooperative field is the fact that it is non-controversial. When the writer visited Nova Scotia, he found Father Coady ill with a bad heart. Father Coady stated that his whole life in connection with promoting the Cooperative movement had been one of tension because of the continual fighting involved.

And how does the ISO handle this, "non-controversial subject"? Dr. Shadid, founder of the Community Hospital of Elk City, Oklahoma, once published a book on the principles of Cooperative medicine. The book is now out of print. The suggestion was made to the ISO to reprint this under the aegis of the ISO.

The reply given was that St. Louis University's attitude on Co-op medicine must be consulted. Why St. Louis alone should decide a point of policy for a proposed national organization is not under discussion; the story simply points out that the subject of Co-op medicine was "too hot to handle" for the ISO.

The pioneers of Nova Scotia were attacked—and by their own brother priests too. They fought successfully because they had the staunch support of their Archbishop. Now, the Cooperative movement is the most dangerous challenge that has ever been made to finance-capitalism. And it will be met as such. Any Cooperative program sponsored by the ISO must face that fact. And the men connected with it have the right to know just how far they can go and how much support they can expect from Superiors when the slugging gets under way.

Father Sullivan's suggestion for creating Extension Departments in our colleges is excellent—and one most difficult of execution. De facto, our educational system in this country is largely geared to produce a professional class. Our men think along such lines, and the Society's institutions belong to their times. The idea of a university bringing adult education to the unlettered and leaderless masses as is done by St. Francis Xavier is most radical. But with the glorious successes being scored by our Labor Schools, even such a radical idea may catch hold. And the sooner the better.

Father Sullivan's article was instructive. But we are far more indebted to him for the high hopes which his indefatigable zeal and brilliant achievements arouse.

Martin Borbeck, S.J.  
Mount St. Michael's  
Spokane, Wash.

## GOD'S "CHILLUN"

In the January number of the *ISO Bulletin* Father Wenzel gives a stimulating report of the address of Dr. Mordecai Johnson, President of Howard University, before the Community of West Baden College, the subject of his address being: "The Negro's Attitude to the Catholic Church." Father Wenzel refers to the distinguished educator as "Negro President..." and Dr. Johnson calls himself a "Negro." This would seem to be the accepted term in use in discussions of the problem of interracial justice. To me, however, it seems an attempt at over simplification of the problem. Why call those "Negroes" who, in fact, are not such? Most of us agree that to solve any problem the first essential is to recognize facts and face them.

The outstanding fact to those who know the Negro is that he differs temperamentally from the white man. This

is not a man-made difference as many seem to assume. The color of the skin is not the essential difference. The genuine Negro is unsophisticated, childlike, reverent, and for the most part, content to be what he is. These virtues do not make him "inferior." The Savior said, "Of such is the kingdom of heaven." These virtues are modified, in one degree or another by contact with the evils of a sophisticated world. But even when the black man becomes vicious he still retains his childlike mentality; he still regards himself as one of God's "chillun." Even when the black man is capable of education; when he acquires a degree of education and culture, the beautiful virtue of humility is his characteristic. No more shining example of this can be found than the character of the late Dr. George Washington Carver.

The white man's mentality, on the other hand, is something quite different, and the great mistake of most of us interested in interracial justice is that we tend to project our own mentality into the Negro and persuade ourselves that his reactions to misfortune and injustice are the same as our own. "Ol' Man River" is a beautiful song with a touching theme, but it is wide of the mark in interpreting the reactions of a typical black man. Allowing for exceptions, of course, the typical Negro will laugh off his troubles. He wants to be happy, and is determined to get all the joy out of life that he can. His theme is well expressed in, "Never Trouble Trouble till Trouble Troubles You."

It is quite different with those of mixed blood. The nearer they approach the white man in blood, by so much the more are they of the temperament of the white man. These are the real sufferers from discrimination and injustice. To call them "Negroes" is an injustice in itself. Why does Dr. Mordecai Johnson call himself a Negro and why do we who are interested in interracial justice accept the term applied to all non-whites by the prejudiced? The genuine Negro is happy with his own kind and appreciates the efforts of friends who would bring him advantages without depriving him of that privilege.

In the last analysis, it is not the color of the skin that makes the difference. We have priests and professional men and women of predominant Negro blood who are outstanding. The problem of interracial justice can be solved but not by mass production methods.

J. Sheridan Knight, S.J.  
Sacred Heart Church  
La Plata, Md.



**WORKER-MANAGEMENT  
COOPERATION**

Providentially I happened to pick up a copy of "Ford Facts," published by Local 600-UAW-CIO, which tells the story of another facet in the changing relationships of workers and capital.

According to the account "The Rouge Rolling Mill (and Open Hearth) is the only steel plant in the country that has the wage set-up that we have." Presumably, besides being unique, it is very good, from the workers' point of view. But, they realized, not long after the management did, that the "wage agreement that exists in the Rouge plant has given outside firms an advantage in steel prices on the open market."

Last December, the men began to hear that the Company intended to sell the plant and return to the practice of open-market purchases after the war. This was a serious prospect for the workers to face. It meant lost jobs for the steel men, and for those "bumped" in other parts of the Ford set-up, when replaced by steel men of higher seniority.

What did the Union officials do? First, "checking through various sources we found that the information was bonafide." Then, "the officers of the Rolling Mill were unanimous in the decision to open up negotiations with the Company to work out plans by which the Rolling Mill would be operated by the Company in the postwar period in competition with outside steel firms."

"Every steel worker in the Rolling Mill attended specially called shift meetings to discuss the problem—and without one dissenting vote instructed the committee to enter into such negotiations with the Company at once."

These negotiations were begun at the beginning of the year and "are still in progress." The workers, through their representatives are seeking to keep their jobs and also, to avoid the introduction of "any sort of piece-work or speed-up system," which prevails in the rest of the steel industry. We ought to be interested in what will come out of these worker-management meetings.

I have another purpose in sending you this story. I want to underline the point I made in my previous letter: that the members of the Industrial Relations Committee need help from the Central Office of the ISO to keep tab on just such occurrences in their field. Someone to spot these developments and follow through with them, and then prepare reports, analyses and recommendations.

Edward S. Dunn, S.J.  
Fordham University  
New York, N. Y.

**QUALIFICATIONS FOR A  
JESUIT BROTHER**

May I suggest the following qualifications that seem to be important in candidates to the Jesuit Brotherhood:

1. The candidate should have a conspicuous Catholic devotion that shows itself in his real zeal and love for the Brother's vocation.

2. He should have the manners and culture of a refined and cultured gentleman.

3. He should at least in his verbal expressions indicate some sign of that spirit of indifference with regards to persons, places, and things that always characterizes a Brother.

4. He should show some definite signs of a love of prayer and work.

5. He should indicate a willingness to leave the world and worldly possessions behind him.

6. He would prove himself more useful if he would have at least an elementary school education.

7. He should acknowledge his willingness to embrace his crosses as well as his consolations during the days of his preparation.

8. He should know the advantages offered by a life of celibacy and some concept of the three vows. It will help much if the examiner makes this clear.

9. He should show some signs of docility and at least the beginning of his love and reverence for obedience.

10. He should have exceptional recommendations from the clergy or laity.

Beyond this the examiner should find out what type of manual work he has done, what education he has received, and what talents remain to be developed.

Brother David Orr  
Woodstock College  
Woodstock, Md.

**MEN'S SOCIETIES CAN LEARN  
FROM THE SCOUTS**

The present situation concerning a program for our Catholic men seems to me to be quite analogous to the situation that confronted the Boy Scouts about a decade back. It seems that most of their Scouts were advancing up to the half-way rung in the ladder, reaching the age of fourteen years, and then dropping out of Scouting altogether.

Scout Headquarters realized this fact, and were bothered a bit about it too. Just what was it that caused boys to drop out of Scouting once they reached the age of fourteen years? Just why was it that they weren't advancing all the way to the top rung of Eagle? It definitely wasn't that lofty and hard that so few should even try for it!

They came to the conclusion that boys "grew out" of their troop. Came four-

teen, adolescence, dancing, and the like, and they had more "important" things they would like to do than attend Scout meetings. But Scouting had an answer to this one too. They initiated their programs for Senior Scouting, Air Scouting, Sea Scouting, Explorer Scouting. Here was a program that would hold their interest. It had room for social events. It brought the type of strict Scout activity up to their age level.

And, parenthetically, these Senior Scouting ideas have gone over quite well.

I think the situation is very analogous with our men, especially in our alumni organizations. They are too old to associate with the boys still in school, in any of the school activities. They couldn't even be expected to! And yet, for the most part, what else do we hold out for them? I know that in my time the school alumni would gather one night a year, the night before the big football game, have a few smokes, wager about the team's chances for victory, talk over old times, and adjourn till next year. That is hardly an active alumni association!

Now what can be done for them? Admittedly it is difficult, but they themselves, I think, have the answer, if they are asked for it. Let them determine what they would like; they will have their objectives. Let them plan—"they are capable of gigantic efforts." Let them go ahead—"men are generous."

We are always saying that we are training for leadership. For leadership in what? Not only in their brand of business or social life, but in all-around Christian manhood. If they have succeeded in this goal, why not remain by them in their success. They can do untold good for us. They are still supremely interested in everything that concerns the school. They could do wonders for recruiting students, planning for those who are following them in the school's traditions, setting up the ideals that they themselves have captured. They, the alumni, should go hand in hand with the present faculty.

Wouldn't they be willing to act as a St. Vincent de Paul Society (in an educational line) in their parish! The parish is really where their leadership activity belongs.

And this isn't an entirely giving proposition on their part. Look at the wonderful altruistic work that so many Mothers' clubs are doing! The same thing in a more business element is just what they want.

Norbert T. Kidd, S.J.  
Weston College  
Weston, Mass.

**CO-OP VILLAGE IN INDIA**

What we have used most out of the ISO material so far has been the helps on Consumers Cooperatives. Two months ago I came to this little mission, two hundred years old and still primitive, to study Hindi. I put the various pamphlets and notices that have been sent from your office at the disposal of Father John Meyer. He became intensely interested and called in the most important gentleman in the village and together they went over some of the material. I was especially interested in the silk stocking Cooperative published in the SSCA notes of several summers ago. This I discussed with Father Meyer and our village friend, Seraphim Baptist. Father Meyer called a Sodality meeting the next night during the course of which Seraphim explained the Cooperative and proposed to apply it with the sale of essential living commodities in the Christian village of about seven hundred people. It was solely an educational meeting and nothing was decided.

Attending the first organization meeting were four Jesuits, sixteen women, thirty-six men and innumerable kiddies. An explanatory lecture was given by Seraphim and discussion was invited. At the proper moment the proposed constitutions were read (translated into Hindi from the Rochdale principles). It was settled that the articles to be sold would include rice and dhal, the substantial food three times a day, and salt and sugar. Shares were tentatively set at two rupees (about 60c). Ordinary living wage is about ten to fifteen rupees a month which is high for a village. A school teacher is paid twenty to thirty rupees a month—ten dollars at the most.

At the meeting a canvass was conducted and sixty shares were promised. This was very good. The rest of the village is being canvassed and Seraphim figures that if he has one hundred members they will use a maund (80 lbs.) each of rice per month. Rice costs about fourteen rupees a maund. On this the Cooperative should be able to make a ten to fifteen percent profit selling at a government controlled rate. Taking the lowest figure of 10 percent this would be a profit of 140 rupees on rice alone.

Expenses should be practically nil—no rent, no heating, no depreciation. The manager's salary will not exceed thirty rupees a month.

Best of all this village is a unit by itself. It is eight miles by cart track from the nearest large town and the only approach is by walking. There may be many difficulties we do not foresee but the economy of these folks is so simple that it is difficult to see where the venture can fail. Seraphim, the moving

spirit behind it, is truly an apostolic layman, impatient with the stagnation of his people and willing to exert his best effort to help his village.

But Seraphim reminded me how much better it would be if we had a Father here trained in social work who would be familiar with the snags of these enterprises and could offer us his advice and expert help.

E. Burke, S.J.  
Catholic Mission  
Chuhari (via Bettiah)  
Bihar, India

**THE WORKS OF MERCY IN ISO**

What is our position regarding the works of mercy? The position of the Gospels is clear and fearfully emphatic. The works of mercy in Matthew, Chapter 27, are the social works by which we are to be judged. Christ does not ask us merely to teach and lecture on the works of mercy, but to do them. We are to be engaged as directly as possible in the feeding, clothing, and sheltering Christ in the poor if we are to have part with Him. The position of the early Society was just that and has been with the saints of the Society ever since then.

What is our position on the works of mercy today? There are many who think that our position is that of the comfortable clergy, unconcerned with charity to the poor and needy. We seem not to wish to be troubled by the poor and superiors wish not to be troubled by a subject who is interested and who will likely get into some kind of trouble which is to be expected in any good work of this kind.

For that matter, what is our position on trouble? The Eleventh Rule of the Summary is clear with heavenly wisdom on this point, and the history of the early Society is shining with the practice of it.

What is our position today on this whole point? Are we willing to be identified with the poor and disrespected, or have we become identified with the comfortable and respected? Are we to respect respectability? Pope Pius XI told us to "Go to the working man, go to the poor." For us would that mean that we are to go down to the poor? Until we are ready to risk getting our hands dirty and also risk getting our reputations dirty are we ready to face the real issue of the social apostolate? Will we not have to face the real issue of the Eleventh Rule and begin to disrespect respectability?

Is the ISO ready to face and meet the uncomfortable basic reality of the social apostolate, or is it the uneasy squirming of our social conscience that confesses we are confined to the learned,

clean, white-collar activity? What works for the needy has the ISO inspired, for which ones already existing has it supported with counter-attack from without or within?

Name signed but withheld.

**SCHOLASTIC WRITERS**

Perhaps many Jesuit Scholastics wonder if the stuff he could write would be good enough for print. This letter is written as proof that the Catholic market is certainly open to Jesuit Scholastics who are eager that "stilum—diligenter exerceant."

Recently West Baden philosophers have carried off the laurels in several contests. Mr. James H. Donahoe won first prize in the National Catholic Magazine Short Story Contest, after his story had also finished first in the contest sponsored by *The St. Anthony Messenger*. Mr. James L. Tyne's short story took top honors in the contest run in the diocesan paper of Chicago, *The New World*. In 1944 this same contest was won by Mr. Thomas P. Hopkins whose story then went on to win first prize in the National Catholic Newspaper Short Story Contest.

Two national and three local First Place winners in two years plus the forty-one articles (stories, verse, essays) published over the same period in such magazines as *America*, *Colored Harvest*, *Victorian*, *Classical Bulletin*, *Vincentian*, *J.E.Q.*, *Canadian Messenger of the Sacred Heart* and others show that if we will but use it we have the ability to write what Catholic editors are looking for.

"Talking It Over" is another proof. This is our quite well received editorial column in eight southern Indiana weekly newspapers.

Our Novitiate, daily meditations, Juniorate and Philosophy have already enriched us with an incomplete, yes, but, it seems, sufficient formation as a spiritual, intellectual and emotional storehouse from which to draw our themes. And evidently our courses in Composition have developed in us a style which satisfies editors and judges.

We have the stuff then, all we have to do is put it on paper, mail it—and hope!

If the ISO of tomorrow will need writers, many Catholic publications of today offer fine opportunities for developing them—without severely imposing on the scholastics' study time.

Other Scholasticates can probably top these figures, we merely submit them or the encouragement they may provide.

William G. Topmoeller, S.J.  
Member, Cross and Quill Club  
West Baden College  
West Baden, Indiana

**NEWS OF FILIPINO FRIENDS**

Your column, "Along the Way," in the New World for April 13, appealed for help for our dear people in the Philippines. I want to thank you for that, for we do need help in the islands and very badly. Out of seventy churches only two remain standing in the great Pearl of the Orient—symbols of spiritual supremacy in the heart of our nation.

Before the war there was a priest for every 30,000. The Japs managed to kill eighty-three priests and Christian Brothers. Perhaps more will be found to have given their lives when the final figures appear. This leaves our people sadly bereft of priests—a great many more souls for each priest to take care of.

I wish I could tell the story of the Sodalists in the struggle for freedom, but all the facts have not come in yet. You may remember the story which I sent you and which you printed in *The Queen's Work*, "Twice a Tiger." That was the story of the Jesuit novice, former prefect of his Sodality who literally fought his way through the courts into the novitiate. The sequel of Teddy's heroic stand at Bataan is this: he came back to the novitiate so weak that he almost died. This year, we were told by the Jesuit Fathers who recently returned from Manila, Teddy pronounced his simple vows in the Society. Another marvelous fact about God's providence is the Jesuit vocations developed during the Jap occupation. As usual, the good Lord found ways of feeding the novices and keeping them together, even though the rest of the Society including the philosophers and theologians were scattered all over the islands in bands of three or four.

Indeed, God loves our nation and the suffering through which we have gone beggars all description. The first man killed in the liberation of the prisoners in Santo Tomas, Manuel Colayco, was a graduate of our school, an outstanding Sodalist, and a leader of Catholic Action in the country. Father Hurley says that our boys who walked in the March of Death and gave their noble souls to their Creator all wore rosaries around their necks or miraculous medals.

I hope our fellow Jesuits get the chance to help us rebuild Sodality work in the Philippines. America and the Philippines have come out of this war with clasped hands—I hope never to be unclasped!

Lorenzo Maria Guerrero, S.J.  
St. Mary's College  
St. Marys, Kansas

**LAYING THE FOUNDATION**

The aim of the ISO, as I understand it, is an attempt to elicit the cooperation of every Jesuit in an endeavor to establish a social order based on the principles taught us by Jesus Christ. The principles of Jesus Christ are found chiefly in the Beatitudes and the Sermon on the Mount. Now these cannot be enforced by commanding; "Thou shalt" or "thou shalt not," but are based on the spirit of a self-sacrificing love of our Lord, which is infused into the hearts of the faithful by the Holy Spirit and that is something we cannot give.

The first step towards laying a solid foundation for such a Christian social order must therefore, be the full realization that we are mere instruments in the hand of God, and that we must accept in their full significance the words by our Lord to the Apostles: "Without Me you can do nothing." If we base our hopes on God alone we may have confidence that our efforts will be fruitful.

Our Lord Himself told St. Margaret Mary that to the Society of Jesus is reserved the task of making known the value and utility of the devotion to his Sacred Heart, and the Society has officially accepted this charge as coming from God, and thereby asks every member to contribute his share in promoting this cause.

Since this is a work that belongs to the order of supernatural grace and since God looks rather at the love and fidelity with which each one performs the task assigned to him by obedience rather than at the nature of the work itself, the Brothers can and should contribute their share in making known the value and utility of a life devoted to the Sacred Heart of Jesus. By imitating our heavenly patron and model, St. Joseph, in the loving and self-sacrificing application to the duties assigned to each, every brother can truly serve Christ in his brethren, according to the final reckoning, "As long as you did it for one of these, the least of my brethren, you did it to Me." (Matt. 25, 40)

In this manner we can all, not only amass immense treasures of heavenly glory, but also contribute our mite to draw down God's blessing on the work of the priests so that their words may be accompanied by the unction of the Holy Spirit to enlighten and inflame the hearts of the faithful so as to make them realize that the words of the Supreme Judge are meant for all and not only for religious, and that no matter what their calling in life may be, if they perform their daily duties and bear their daily crosses in the spirit of love and reparation in union with the Sacred Heart of

Jesus, they are indeed serving God in their fellowmen and procuring for themselves peace of heart and consolation in all their undertakings, in as far as this is not detrimental to their eternal welfare; and finally, they lay up for themselves treasures of divine glory and happiness in their participation of Christ's own eternal glory in heaven.

This, it seems to me, is the only solid foundation on which we can hope successfully to erect a truly Christian social order.

Albert Lutz, S.J.  
St. Stanislaus  
5629 State Road  
Cleveland 9, Ohio

**QUESTIONS ON INTER-FAITH PROGRAMS**

For almost a year now I have been working with some Protestant associates here in Trinidad in launching and guiding the Trinidad Youth Association. This is an association open to all boys and girls of high school age in the city. We have a center which is furnished, lighted and heated by the county, financial support from the city, a paid supervisor and so on.

Do the Jesuit pastors feel that it would be better to organize independent organizations of this type for Catholics only? Will such organizations hamper our efforts toward a restoration of a better family and home life? How far should we cooperate with non-Catholics? Should we limit ourselves to the occasional "brotherhood" meeting or should we not rather do more?

The desire of the Holy Father seems to be that we cooperate with other religious forces against the secularist spirit. Can we get the cooperation of non-Catholic lay people without coming to some sort of understanding with the non-Catholic clergymen? Should we not take the initiative in seeking this understanding and cooperation? Must we have to await an official pronouncement of our Hierarchy before attempting anything along these lines?

Theo. E. Yoch, S.J.  
Holy Trinity Church  
235 N. Convent St.  
Trinidad, Colo.

**BROTHER BENILDUS**

Have you noticed that the cause for the beatification of Brother Benildus has been introduced? He was one of the Brothers of the Christian School who died in 1862. I thought it might be of interest to other Brothers.

F. M. Widera, S.J.  
St. Ignatius High School  
Cleveland, Ohio

# The Rights of the Negro

By Edwin F. Healy, S. J.

**1. General Principles.** Every man has the innate right to what is required for the perfecting of his moral nature. In general, therefore, everyone has the right to life, to liberty and to the pursuit of happiness. These human rights as such are shared equally by all men. Hence, all men must be allowed the opportunity of enjoying them. These natural rights must not be interfered with because of one's color or race. To deny to an individual or to a group of individuals the free exercise of these fundamental rights is an act of injustice.

What is to be said of the practice of segregating racial groups? Let us suppose, for example, that the Negroes of a certain city were to be segregated, and that they were provided with all the benefits of proper living conditions, good education, opportunities for religious worship, and so forth. If the segregated group is given entirely equal facilities in housing, education, recreation, etc., there appears to be, in theory, no violation of strict justice, but, in practice, strict justice ordinarily speaking would not be observed. Moreover, because of the stigma which is thus imposed on the isolated group, there would be a violation of social justice.

**2. Negro Boy and Jesuit High School.**

If there is no other Catholic school which Negroes may attend, Father Robert is not justified in excluding Samuel Jones. As a private institution, a Jesuit school has, it is true, the right to receive or to reject any pupils who apply for admission. Moreover, in the present case, admitting Negro students it is feared would cause a large financial loss. On the other hand, what evils would follow from excluding Samuel? If this Catholic school were to maintain the policy of barring Negroes, would not the following results be produced:

a) Negro members of the Church would be deprived of a Catholic education;

b) Many white parents would be encouraged in their unjust discrimination against the Negro;

c) Many Negroes, well disposed toward the true faith, would be alienated from the Church;

d) Our enemies would use this case as material for effective attacks on the Church.

Moreover, would not the financial loss to the school be merely a temporary one? After the first year or two, the practice of receiving Negroes as stu-

dents at that institution would be accepted without comment, and few of the parents would make any objection.

Besides, it is well to consider the objective value of Father Robert's contention that "we would lose a large number of our white students." Is his fear well founded? Whatever may be said of the situation as it existed twenty years ago, today there seems to be little foundation for his apprehensions. In most cases, as long as the Negro students are of the same cultural background as the whites, there would be no objection from the white students and very little from the parents of the students. Actually, Catholic schools which have admitted Negro students have not, as a rule, suffered decreased enrollment. It would be a sad commentary on Jesuit education, if the boys whom we teach were to show themselves blind to the Catholic attitude toward the Negro. Given these reasons, therefore, it seems clear that Father Robert could not refuse to accept a Negro student who satisfies the ordinary requirements of that high school.

If there are other Catholic schools in that section of the city, which Negroes may, without difficulty, attend, in some circumstances Father Robert might be justified in excluding Samuel Jones.

## CASES OF CONSCIENCE

By Gerald Kelly, S. J.

### THE MORALITY OF RHYTHM

1. Father Ambrose, while attempting to discover why a certain penitent frequently lapses into sins of onanism and other serious sins of impurity, gets the following story:

Both the penitent and his wife are young and healthy, very much in love, and strongly passionate. He makes a fine salary and could easily support a family. However, neither he nor his wife wishes to have children; they want to preserve their youth and liberty. Shortly after their marriage, about a year ago, they had agreed to practice periodic continence; but up to this time their efforts at self-restraint during the fertile period have been futile. They still hope to practice the necessary self-restraint and thus avoid both mortal sin and children. The penitent admits that there is no sign of progress; rather the sins of impurity are becoming more frequent.

After considering the facts thoughtfully, Father Ambrose gave his penitent a good talk about the purpose of marriage and told him that he could not give him absolution unless he was willing to lead a normal married life and give up the idea of periodic continence.

2. "We have five children, Father, and we simply cannot support any more. My wife and I are still young, and unless we do something about it, we'll very likely have four or five more children. We do not want to offend God, but we want to know if it's all right for us to use the Rhythm."—

Such was the case presented to Father Augustine. The priest readily agreed that under the circumstances the Rhythm could be used without sin.

3. A woman who had committed several sins of contraception told her confessor, Father Anthony, that she already had two children, a boy and a girl. In her social set this was considered a normal family, and she would not have

any more. Hence she was faced with the alternative of refusing her husband the debitum or of practicing contraception. Finding exhortation and discussion futile, Father Anthony finally suggested that she and her husband practice periodic continence.

4. Father Barnabas teaches a college course on marriage. In the treatise on birth control he always explains the essentials of the Rhythm theory and the morality of using it. He follows the same plan when he is instructing couples for marriage.

#### Quaeritur:

1. What are the moral principles governing periodic continence in marriage?

2. Under what circumstances may a confessor suggest periodic continence?

3. What is the attitude of the Church concerning the publicizing of the Rhythm theory?

4. What about the cases?

# TYPE IN A FEW HOURS

Compiled by George Porter, Mt. St. Michael's

Even in such a case, however, it would be preferable to receive Negro students, though this were to result in some loss of revenue, for this manner of acting would constitute a good example to others in thus recognizing interracial equality.

**3. Negro Maid and Sunday Mass.** Since Susan Miller lives in Father Henry's parish, she has a right to attend this church. Father Henry would violate that right, if he prevented her from hearing Mass there. The fact that his white parishioners will resent Susan's presence and that some may for that reason absent themselves from Sunday Mass does not substantially alter the case. Their resentment is unjustified, and so it should not interfere with Miss Miller's free exercise of her right to attend Mass in this, her parish church. Moreover, experience shows that the difficulties, which are at first caused by allowing Negroes to mingle with white persons in such cases, remedy themselves after a short time. The whites will gradually become accustomed to Susan's presence and will, before long, take it for granted.

A Catholic church, moreover, is a public place of worship to which all Catholics have a right to go, at least, during the time of Sunday Mass. Even though Miss Miller were not a parishioner, she would nevertheless, have a right to attend Mass in this church on Sunday. To bar Catholics from divine services because of the color of their skin would give rise to grave scandal among both white and colored Catholics and non-Catholics. That the pastor, an ecclesiastical official, was the author of this prohibition would create the impression that the Catholic Church officially allowed unjust discrimination against the Negro.

**4. Mr. Hines' Theater and Negroes.** We take it for granted that Mr. Hines, himself, is not opposed to the Negroes' attending his theater. If he excludes them, he does so merely because of the attitude of his customers toward colored people. Hence, the ultimate responsibility for any discrimination in excluding Negroes is that of the white people of that community.

Mr. Hines' remark indicates that barring Negroes from his theater is necessary for the protection of his business. If he does not keep the Negroes out, his theater will gradually fall from its high rank into the class of cheap theaters, and thus the value of his investment will be greatly lessened. Although this situation is deplorable, Mr. Hines can-

I am convinced that every Jesuit should learn to touch type. With this in view, I thought out the following scheme. The system has been tried with success in the Juniorate besides by others who have tried it. Since the average Jesuit may feel that it takes entirely too much time to learn to type, let him know that this system will cut his work about eighty per cent.

## I. Rules

1. Relax—typing is fun.
2. Consider the keys as hot, and give a quick stroke to each key. Don't ride or follow the keys. Consider the whole carriage as hot; hence, return it quickly with the left hand.
3. Copy letters from a picture or drawing of a key-board in some typing manual. Copy all material from the right side of the typewriter. Some prefer to have the material at eye-level in back of the machine, this is more scientifically efficient. The position of the typewriter should be a little to the left of the typist.
4. Keep wrists up. Always keep fingers near home-keys: ASDF JKL;
5. Keep in rhythm. Begin very slow at first, but always *even*.
6. Type the Alphabet. Look for the position of the key on the picture or drawing of the key-board, *not* on the typewriter. Look for one letter at a time: Feel where it is: Think which finger will strike the key (reach for

the key — keeping other fingers on Home-Keys.) Strike the letter. See-Think-Feel-Strike.

7. Division of time: One full hour: take a brief rest after each twenty-minute period. Good to shake the hands vigorously for a few minutes before beginning.

20 minutes:  
abcdefghijklmnopqrstuvwxyza;

20 minutes:  
a;zyxwvutsrqponmlkjihgfedcba  
(not memory, but mechanical).

20 minutes:  
alternating each of the above.

## II. Supplementary Exercises

1. aaeiou; baeiou; caeiou; etc.
2. Combination of e and r: there, are, area, etc.
3. Type as much as you can of everything: letters, reports.
4. Read any good, *recent* (after 1935) typing book for further theory.

Since these exercises have cut two weeks or more from the complete task of learning to type most of the ground work is now accomplished. Don't forget rhythm—this is most important. It is good to begin each exercise by typing out the alphabet. Make the work of typing mechanical—not a memory exercise. Finally, we might add that a machine taken good care of and oiled frequently will pay dividends. All that now remains is practice, practice!

not remedy it by any action of his. The responsibility for this state of affairs must be attributed to his white customers. Hence, as long as these circumstances exist, Mr. Hines may licitly bar Negroes, in order to safeguard his financial investment. But would not such a way of acting violate the rights of the Negro? In thus acting, Mr. Hines would be guilty of violating neither justice nor charity. He does not violate strict justice, for Negroes have no strict right to admission into this particular theater. They can, moreover, obtain their entertainment elsewhere. Mr. Hines does not violate social justice, for his obligation to promote the common good would not bind *cum tanto incommodo*. There is no violation of charity on the part of Mr. Hines, as long as he is barring the

Negroes merely in order to protect the interests of his theater. In ordinary communities, however, to admit Negroes of the same cultural level as that of the whites would not cause the loss of any considerable amount of patronage on the part of the whites.

Consult:

- a) *The Race Question and the Negro*: LaFarge, S.J., John
- b) *Colored Catholics in the U. S.*: Gillard, S.S.J., John T.
- c) *An American Dilemma*: Myrdal, Gunnar
- d) *The Catholic Church and the Negro*: Madigan, S.J., James (pamphlet)

Edwin F. Healy, S. J.

## A CATHOLIC OFFICER IN EUROPE SPEAKS HIS MIND

**T**HE writer of the following letter is a United States Army officer now with the AMG administering a section of Germany. In preparation for the present work he had intensive training in the Army Civil Affairs Schools and spent considerable time in England, France, and Belgium. He also came in contact with other European countries. Before enlisting he was connected with one of the big news syndicates. He is a graduate of a Jesuit University and former officer in a diocesan Sodality Union. His comments were intended for his Jesuit brother. He passed them on to us since he felt that they might be of interest to Jesuit readers.

### PREWAR EUROPE

"No one will ever convince me that things in Europe anywhere before the war were really good. The events that lead up to the outbreak of the war and all the machinations that have gone on behind the scenes during the five years' duration have too clear and positive an odor.

"What most amazes me is that everywhere I find Europeans who were satisfied with the way things were and who are either directly or indirectly working with their enemies. I mean mostly the type that are usually called "the conservative elements." They were so afraid of Communism that they befriended almost anything that claimed to fight against it. I hate to use terms like Nazi and Facist because while I know their original definitions, I also know how popular misusage has twisted them.

"I am aware that the Church fought Nazism in Germany. But the same principles of entrenched power flourished in a dozen countries at the same time, and a lot of high names backed the Nazis because they were conservative and anti-Red.

### ENCYCLICALS IGNORED

"Nor am I impressed by clerics in central French cities who see no injustice in a family of old nobility and landed estate growing richer from the profits of industry, while the people who operate their mills continue to live in the same houses they occupied for a hundred years, houses that still have no floor much less decent furnishings and adequate food and clothing. I have seen conditions here accepted as normal that in most parts of the United States would cause riots. And when I complained, I was told 'but the man has a right to run his business that way.' The Encyclicals have never, I guess, been promulgated for France.

### REVOLUTION AHEAD

"From what I have seen, I firmly expect all hell to break loose in these countries within the next two or three years. But I expect that hell in the long run to be beneficial to the countries concerned. By that I simply mean that the people who are now in power either stubbornly refuse to wake up to the urgent need of reforms which their people will force by revolution if they are not given them, or they refuse out of selfishness or irresponsibility to grant the reforms which they see inevitably coming. There is a lot of blindness resulting from tradition which doesn't admit the possibility either of change or revolution.

"The refusal of these people to allow progress is similar to Hitler's refusal to give up a lost war. It is their determination to hang on to what they have to the desperate and bitter end.

### NO MORALITY AND NO RELIGION

"In the other portions of continental Europe where I have personally seen conditions and in the releases from countries which I have studied, there is an attitude of the power-people that seems to say that they cannot be bothered with the needs and demands of the small people. Yet in many places the small people are becoming powerful. In many places, especially in parts of France, they are irresponsible. In many places I find they are amoral. This last is perhaps the worst side. Whereas religion was formerly the bulwark against such things as Communism, today the ravages of war and occupation, of brutality and rivalries, have made a lot of people forget that religion ever existed.

"I don't believe there is a religious country left in Europe much less a Catholic country.

"Much as I have tried to avoid the conclusion, it is inevitably forced on my mind that the biggest reason for this fact is the consistent refusal of the Church leaders and the moneyholders to admit that the past five to twenty-five years have brought drastic changes to the Continent. Talking to priests and prominent people in many towns, I keep finding the attitude that nothing at all has happened, and that as soon as American Army gets out of Europe, the Europeans will be able to return to normal—whatever that is. Americans should have learned twenty years ago that there is no such thing as a return to normal after a war. Change is inescapable. The only question is whether the right people will direct it.

"It is no secret that the Communists are powerfully organized. They know their ground and have a lot more practice in propaganda than we have. What is more, they actually offer the man who hasn't got anything a better deal than he ever had before.

### TIME RUNNING OUT

"You can add to this the surprising fact that the American GI's have broadcasted through every village and down every country road the glories of America. They have painted such a rosy picture of American life that every little Englishman and every little Frenchman and every little Belgian begins to see no reason why he can't have those same delightful things in his own country.

"In fact, the Europeans are beginning to demand them. If the people in power do not wake up and grant these things freely, the Communists will be right on the job to stir the people into grabbing them forcefully, and the time is not far off for all this in some of these countries. The period of test and opportunity for the present leaders is very short.

"Another aspect of the picture concerns GI Joe himself. He has painted for the Europeans a picture so glamorous as a result of his long absence from the country and of contrast with what he has seen in Europe, that he himself is getting a more glorious memory of his home land everytime he tells his story. He will come back, expecting his country to be all together wonderful. If his country isn't up to what he had talked himself into thinking it is, he will come home to deep disappointment. He will blame the difference between his dream and his reality on the folks who stayed home. As a result things will pop.

"The average American soldier sees little good to come out of the war. His highest hope is that our participation will minimize the bad. Now he is beginning to wonder if we are succeeding in doing even that.

### THE BRIGHTER SIDE

"I am convinced that any Communistic uprising in these countries cannot have the overwhelming power and support necessary for lasting effect. When the pendulum swings all the way in revolution, it is certainly swinging gradually back into a median position which will be far more beneficial to all concerned than either extreme. How far the pendulum will swing and how long before the median is achieved depends upon the religious leaders, the business men, and the heads of labor groups. They can avert or precipitate a most bitter struggle."

# A Round-Table on Health Insurance

By R. C. Harnett, S. J.

ON FEBRUARY 22, 1945, a very interesting round-table was held at the Fordham University City Hall Division on the subject of "Health Insurance." The meeting was sponsored by a small group of Catholic sociologists of the New York area, members of the Department of Political Philosophy and the Social Sciences of Fordham University Graduate School took the lead. A summary of the discussion may serve to broach the subject in these pages. As no stenographic record was taken, the chairman must assume responsibility for the accuracy of the report.

## CONFLICTING VIEWS ON HEALTH INSURANCE

Father Robert C. Harnett, as chairman, opened the round-table. He remarked that confusion had arisen in the discussion of proposals for compulsory health insurance because proponents and opponents take conflicting views of the function of the state in promoting social welfare. He thought that in a discussion held under Catholic auspices this source of confusion could easily be avoided. The Catholic position on the role of the state differed notably from the laissez-faire assumption implicit in "the American way." Catholic political philosophy teaches that the state consists of the people juridically organized to achieve through political action such desirable social goals as are unattainable by private persons or associations. The area of permissible state action is limited, however, to temporal interests. But as health was a temporal interest, he declared that it could be a proper object of political policy. The great question was the necessity, extent, and manner of such a government program. In a federal system like ours, the further question of looking to either the state and local governments, or to the Federal Government, had to be decided.

## MODERN MEDICINE TOO COMPLEX FOR "THE OLD FAMILY DOCTOR"

Dr. John P. Peters, Professor of Internal Medicine at Yale University and Secretary of the Committee of Physicians for the Improvement of Medical Care, was the first speaker. He took a rather extreme position in favor of a system of compulsory health insurance. No one individual physician, he maintained, could competently care for all the ills of the individual patients who come to him. The science of modern medicine has become too complex, is changing too fast, and requires too elaborate equipment for any one man to master it. He

proposed to center medical care in hospitals, where adequate, specialized services could be given, and to gather physicians together there. He argued that the fee-for-service system cannot work where a third party (the state) pays the expenses. His conclusion was that doctors must be placed on salaries, in order to avoid the abuse of having both patients and doctors ask or give unnecessary medical care. This first argument was founded entirely on the nature of modern medical science.

On the *financial need* of the people, Dr. Peters pointed out that medical care costs the average family one hundred dollars per year. Now twenty-five per cent of the population earns less than one thousand dollars per year, and sixty percent earn under two thousand. (Note: As the present writer did not take down whether this referred to individuals or families, the figures given in *The National Resources Committee's Consumer Expenditures in the United States: Estimates for 1935-1936*, Washington, G.P.O., 1939, p. 20, may be given. For families, they are forty per cent under one thousand per year, eighty per cent under two thousand.) Dr. Peters concluded, using his figures, that well over one-half the people in the U. S. could not, under the present system, afford the medical services they need. Therefore the insurance principle, made compulsory in the way he proposed, was a financial necessity to meet the medical needs of the people.

## COLLECTIVISTIC WAGNER-MURRAY-DINGELL BILL

The next speaker was Dr. J. Stanley Kenney, past President of the Medical Society of New York County (A.M.A.) and at present member of the Council of the Medical Society of the State of New York. In his prepared paper, he declared that America was confronted by a grave threat of growing collectivism, by desertion of tried-and-true American traditions of private enterprise, and that compulsory health insurance was another collectivistic proposal.

He stigmatized the Wagner-Murray-Dingell bill as an attempt to impose mass-production methods on the practice of medicine. Health, he asserted, was not a mere matter of medical care, but of proper food, adequate housing, recreation, etc. Medical care itself was not a mere commodity. It depended on professional skill, character, and humanitarianism. The principal costs of medical care were not physicians' fees but the

expenses of hospitalization, nursing care, and diagnosis. He divided the population into four classes: those able to pay for any medical necessities that might arise, those able to pay for all ordinary but not for extraordinary medical necessities, those able to pay only for the bare essentials, and those dependent on outside assistance for all medical care.

He contended that all-inclusive coverage contracts were inadvisable, and that in all cases in the United States where such coverage had been tried under the insurance scheme, it had been dropped after experience. Surveys had shown that over one-half the people questioned had judged that only serious illnesses should be covered by insurance policies.

He maintained that the medical profession accepted the insurance principle as applied to health hazards, but wanted it left voluntary so as to be free from the evils of bureaucracy. Seventeen million persons in the United States were already covered by [voluntary?] health insurance systems. He cited the success of the "United Medical Service" plan in Michigan, which covered 653,000 persons. He favored a Federal Department of Health, the Hill-Burton bill to put hospitals in rural districts, and concluded by saying that although the American Medical Association up to ten years ago, and even now through some of its official representatives, opposed the liberalization of medical care, there was a progressive wing in the A.M.A. today which was more forward-looking. But the fact remained that the rising demand for medical services had outrun the supply.

## REPORT FROM EXPERIENCE

Dr. William B. Berger, former Head of the Medical Department at St. John's Hospital, Salzburg, and Professor at Graz, gave an interesting account of the Austrian experience with compulsory health insurance. Under the fee-system, which was retained, he thought that physicians profited less per unit of service but more in the total volume. Patients complained that the personal relationship between them and physicians declined, but Dr. Berger thought this complaint was exaggerated. Doctors complained that they had too little to say in the administration of the plan, and he thought this objection rather valid. In general, and without making any application to this country, he thought that the public received better medical service with the compulsory medical system than without it.

The last appointed speaker was Dr. Friedrich Baerwald. As Associate Professor of Economics in Fordham University Graduate School, lecturing especially on the Economics of Labor (which deals with costs of living), he took the public point of view. His over-all position was that he agreed with many of Dr. Peters' principles, but strongly disagreed with some of his proposals. On the other hand, he strongly disagreed with some of Dr. Kenney's principles, but agreed with some of his proposals. He especially disagreed with the latter's intrusion of ideologies ("collectivistic," "totalitarian," "bureaucracy") into what was basically a problem of public administration and social welfare, equally relevant under any political system.

He disagreed with Dr. Peters, for example, in demanding that the fee-for-service practice be abolished. He thought that Dr. Peters went too far in insisting that physicians be gathered together in hospitals and put on a salary basis.

But he challenged Dr. Kenney's division of the population into four classes, because Dr. Kenney did not tell us how many people were in each class. He supported the position that the ma-

majority of families could not pay for adequate medical care. He stated that some form of state-initiated compulsory health insurance should be adopted, and that its opponents should not call it Hitlerian. "Germany had compulsory health insurance long before Hitler, and it will have it long after he has gone."

In the discussion which followed, three notable statements were made. Dr. Peters answered Dr. Kenney's claim that American medicine had made great strides forward under the system of private practice by saying: "The great research discoveries have not been made by private practitioners, but by salaried scientists working in laboratories and on foundations, and many of them were not even doctors of medicine." Dr. N. S. Timasheff, Professor of Sociology in Fordham University Graduate School, remarked that a certain confusion ran through the statements of some of the speakers. There were three types of medical service, not two—the old-fashioned system of private practice, the newer system of health insurance, and thirdly, public medicine provided by salaried physicians as employees of the state. He saw no reason for going along

with Dr. Peters' proposal that all physicians engaged in health insurance plans should be put on salaries. The problem was to find a proper combination of all three systems. But he considered it no contribution to a solution to make an ideological question of the issues involved.

Dr. Baerwald's final statement made a fine summing up of the afternoon's exploration of health insurance. Explicitly opposing many of the implications of Dr. Peters' views, he said: (1) that compulsory health insurance should be organized on a state and local basis, but according to standards set by the national government; (2) that the public should be represented on the administrative boards overseeing the operation of the system; (3) that not all doctors should be, directly or indirectly, compelled to participate; (4) that the coverage should not be all-inclusive, but that voluntary systems should be set up parallel to the compulsory, in order to cover medical needs not falling within the scope of compulsory insurance; and (5) that the free choice of physicians should be preserved.

## Announcing

### THE EXECUTIVE COMMITTEE OF THE ISO

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Rev. Daniel A. Lord, S. J., Ex-officio Chairman  
 Rev. Edward Dowling, S. J.  
 Rev. Edward Duff, S. J.  
 Rev. Francis J. Corley, S. J.

#### Adviser on Constitution

Rev. Edward B. Rooney, S. J.  
 45 E. 78th St.  
 New York 21, New York

#### Province Representatives

##### California

Rev. Raymond T. Feely, S. J.  
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 2130 Fulton St.  
 San Francisco 17, California

##### Chicago

Rev. Henry J. Wirtenberger, S. J.  
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 17138 Quincy Ave.  
 Detroit 21, Michigan

##### Maryland

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 3303 Tenth St., N. E.  
 Washington 17, D. C.

##### Missouri

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 St. Louis University  
 221 N. Grand Ave.  
 St. Louis 3, Missouri

##### New England

Rev. William F. Drummond, S. J.  
 Weston College  
 Weston 93, Massachusetts

##### New Orleans

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 Sacred Heart Church  
 Florida Ave. and Madison St.  
 Tampa 1, Florida

##### New York

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 Woodstock College  
 Woodstock, Maryland

##### Oregon

Very Rev. Leo Robinson, S. J.  
 Provincial's Residence  
 3220 S. E. 43rd Ave.  
 Portland 6, Oregon

The appointments were made by the Fathers Provincial at their annual meeting. The first meeting of the Executive Committee will be held in St. Louis, September 8 and 9.

#### I S O BULLETIN