

# ISO BULLETIN

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## ISO Mission Institute

By JOHN P. SULLIVAN, S.J.

THE ISS Summer Mission Institute, first of its kind in North America opened for business July 3, 1945 at St. Louis University. Definitely the ISO had reached out to give a lift to the Missions in fields afar!

To make a dream of a Mission Institute come true, more than a year of solid plugging had gone on behind the scenes, largely by Father Calvert Alexander, Editor-in-Chief of *Jesuit Missions*. Father Leo Brown, Director of ISS, despite the fact that he was bending over under the weight of a couple of other full-time jobs, assumed the responsibility, the heavy correspondence, the problem of housing the non-Jesuit missionaries within carfare distance of the University.

Twenty-three missionaries, some veterans, some recruits, lined up for the opening session. The whole thing, like the Church, was Catholic. I mean there were non-Jesuits there, too. For besides the fourteen members of the Society of Jesus, there were six priests from the Society of the Divine Word, two Fathers of the Society of St. Columban, one Maryknoll Father and a student representative of the Pallotine Sisters missioned in British Honduras. Three of the non-Jesuit missionaries, Father Guisto, S.V.D., Fathers McFadden and Dwyer, the latter two of the Society of St. Columban, were but recently released from Japanese prison camps in the Philippines. Father Dwyer, in passing, added the "down under" touch, coming as he does from Wellington, New Zealand.

### Cosmic Flavor

No beards or tropical helmets had to be checked outside the classroom. Father Jack Barrett, S.J., left his elephant in India. Father Weber, M.M., preferred the street-car to his Kwang-

tung rickshaw. Yet for all that, the veterans in the Institute had the air of real, live missionaries back in America for awhile. In fact they converged on St. Louis from all over the map of the world: from India, China, the Philippines, from British Honduras, Jamaica and from the American Indian missions of South Dakota. Hence there was a flavor of the cosmic about the group.

The breakdown among the Jesuit students revealed: two men from the Chicago Province, four men from the New England Province and eight men from the Province of Missouri. We had hoped to have more representatives from the other American Jesuit Provinces. We still hope.

Perhaps the most stimulating and edifying feature of the Institute was the British Honduras delegation from the Missouri province. This delegation included the Very Reverend David F. Hickey, Superior of the Honduras mission, with his shining record of nineteen years on that strenuous Central American foreign field as well as the Reverend Robert L. McCormack, S.J., Headmaster of St. John's College in Belize. Father McCormack's youth and wit belied his eleven years of mission experience. In passing, you can imagine how one of the co-op professors felt when he saw the Honduras Superior with his four times as many years in the tropics (as the said professor) sitting down in class day after day, learning to add and subtract in the co-op way, taking it with the rest of the men.

The local grapevine had it that the Missouri Provincial, so they say, cabled his British Honduras Superior, telling him to drop whatever he was doing, catch the first plane for the States and sit down in class and learn how the co-ops go on the missions. Besides that, the constant and intelligent interest in

the day-to-day fever chart of the Institute manifested by the Provincial of Missouri was, to me, amazing and gave us that kind of lift which only the all-out backing of Superiors can give a Jesuit.

### Siesta Defied

Not only that, but the Honduras group had additional sessions of their own — I mean over and beyond the formal classes and seminars — practically every afternoon, wherein they discussed their peculiar B.H. problems and attempted to blueprint solutions, particularly in the light of proven co-op techniques. "Practically every afternoon" meant literally from one o'clock on and sometimes until four. When you realize that siesta-time in the tropics is pretty sacrosanct you will realize what a revolutionary gesture this post-prandial huddle was. Besides, these huddles took place in a St. Louis July!

As the Institute picked up speed, interest around the house picked up also; that is, among the non-missionaries living at the University. Father Jack Barrett's white habit—shades of Patna—was our most vivid publicity. Upshot was a broadcast over WEW on the Sacred Heart programme and a world mission symposium. At the invitation of Father Eugene Murphy, National Director of the Sacred Heart Hour, distinct broadcasts were given by Father Barrett on India, by Father McCormack on British Honduras, by Father Bates, S.V.D. on New Guinea, by Father McFadden of the Society of St. Columban on the Philippines, by Father Felix Talbot on Iraq and by Father John P. Sullivan on Jamaica.

### Team Work With Non-Jesuits

Furthermore, on the twenty-third of July the tenth American edition of the World Mission Symposium was presented

by the Institute to the nuns of the archdiocese of St. Louis. The panel offering the symposium was made up of four Jesuits, one Maryknoller, one S.V.D. missionary and one St. Columban Father.

(Digression for a moment: Look up precept No. 1, page 3, ISO BULLETIN for June-July, 1945. Now in the St. Louis symposium "varying religious orders" participated; the chairman was "ruthless"; the show went over. And some local Jesuits gave up their early afternoon siesta to listen in! Hence I must gently disagree with Father Cantillon's N. B. to his precept No. 1 quoted above.)

The aim of the Institute was to expose the position of the indirect, social apostolate on the missions with major emphasis placed on co-operative techniques. It was the ISO reaching out to the missions!

Father Ned Murphy of the New England Province, only missiologist we have in the States, almost stole the show with his inspiring and challenging lectures on missiology. Fathers Brown and Bernard Dempsey from St. Louis University steadied us down with their contributions from scientific economics. Very Reverend George Hildner, vice president of the National Catholic Rural Life Conference and Father James Meehan, from St. Louis University High, added the rural life touch. One or two other occasional lecturers were run in. Miss Mary G. Dooling, Chief of the Queen's Work Co-operative Department and Father Sullivan of the Jamaica mission carried the co-op courses; and the co-ops, particularly in credit, distribution and marketing, were the majors of the Institute.

A kind benefactor, constant roofer for the Institute, threw a little dinner for the missionaries at the Coronado Hotel.

I hear that the course is to be resumed next summer.

Despite its initial lack of smoothness and rhythm I feel we've got something in this Mission Institute of the ISO. Its possibilities are incalculable. Its direction is definitely missiological. Its promise for American foreign missions is vast.

#### Challenge to America

Finally, it's a ringing challenge to America. For the foreign missions of the Church today stand in perhaps the most critical period of their modern history. And this not only because the scourge of total war has lashed many of these missions and left them half dead but especially because Europe, nursery of the missions, is prostrate.

Hence with Europe prostrate the Church looks to America to fill the

breach. Who else can? After participating during the past year in ten mission symposia along the Atlantic seaboard and recently in the Midwest, I feel that the United States of America is today standing tiptoe on the verge of an exciting mission-minded education in this country. And this first among our own American missionaries, veterans as well as recruits. Hence the apology for the Mission Institute. May God grant the increase.

For the sake of the record, a list of the students at the first Mission Institute follows.

Jesuit Fathers: Andlauer, Ashe, Barrett, Fuller, Hickey, McCormack, Mahoney, Moore, O'Donnell, Ratermann, Rosenfelder, Talbot, Ulrich; Fathers Dwyer and McFadden of the Society of St. Columban; Fathers Bates, Dunn, Guisto, and Harpel of the Society of the Divine Word; one Maryknoller, Father Arthur Weber.

The instructors were Fathers John P. Sullivan, Edward L. Murphy, Bernard W. Dempsey, Leo C. Brown and James Meehan. Very Rev. George J. Hildner, Vicar Foraine and Miss Mary Dooling assisted.

## ISO FOUNDER TO MISSIONS

By Edward Duff, S.J.

FATHER JOHN P. DELANEY, S.J., founder of the ISO, is leaving for missionary work in the Philippines.

In "Heartfelt Tribute of Gratitude" to Father Delaney a large number of his friends gathered at the Hotel Pennsylvania Roof on the evening of September 13. The list of Catholic Action organizations — Labor Schools, Sodalities, Alumnae groups, retreat associations, etc.—occupies a full page in the very attractive program put out as a souvenir of the occasion. Another page, headed "Of Many Things Memorable", is almost a *Fasti Breviores* of a life crowded with varied and important activities: school texts written during Regency in the Philippines; supervising all news broadcasts of the Vatican Radio during the crucial years 1938-39; ISO in New York with its workers retreats, and "proletarian pamphlets", America editorial assignment that allowed scope for masterful presentation of the meaning of the Mass in lecture courses and in the weekly sermon column, "The Word". Perhaps the most significant date on the list is "March 24, 1943—First Family Retreat." It is the item, we suspect, most dear to Father Delaney himself and perhaps—who can tell?—the most significant and fruitful of his many activities. Already the impetus Father Delaney has given to the movement of shared-husband-and-wife-spiritual-training in view of shared-family-experience has spread to many sections of the country. Around St. Louis fam-

ily retreats have taken the form of Cana Conferences.

"*Fasti Breviores*" connotes a completed life. Father Delaney's is, in a sense, just beginning. To the stricken Philippines with their gigantic task of rebuilding from a Christian foundation, he gives his prodigious zeal, his unmatched talent of explaining spiritual things arrestingly, his ability to communicate to the laity his love of Christ and Christ's poor. The "Friends of Father Delaney" tried to speak their gratitude to him on September 14. Fathers Thomas B. Cannon, S.J., Gerald Treacy, S.J., and Joseph O'Callahan, S.J., were doubtless eloquent. Their tribute could not hope to rival the description of himself that Father Delaney all unwittingly disclosed in the program note of farewell that he wrote to his, "Dear Friends".

"It's a strange thing being a priest—you give your whole heart to all the people you know and all the work you do—and yet keep your whole heart for the next person and the next job.

You'll always have my heart, my whole heart. You'll be in my Mass every day. As I've often told you, every time I say *Dominus Vobiscum* I'll be sending a priestly greeting and Christ's own blessing to every one of you. And in return, every once in a while, will you answer some priest's *Dominus Vobiscum* with a heartfelt *Et Cum Spiritu Tuo . . . and . . .*

Father Delaney"

# The Traffic Tower

It now turns out that prior to Hitler, though the Germans had only reached half their productive capacity, they were living better than any Europeans.

About 60 copies of the Charter of the United Nations and The Statute of the International Court of Justice are on hand at ISO Central Office and will be mailed gratis to those requesting the pamphlet while the supply remains.

Life for September 3 ran a significant article on World Population. According to the conservative estimate, the numerical balance will swing heavily to Russia inside of two generations since the USSR is encouraging the rise of population and the countries of Europe, combined with the United States, are encouraging birth control.

Opinion News, a fortnightly digest of outstanding polls and surveys, is operated by the National Opinion Research Center at the University of Denver, Denver 10, Colorado. There are twenty-six issues published a year, each copy twenty-five cents, and a year's subscription, is \$5. A sample issue has such questions as whether or not Roosevelt was trying to involve the United States in war, Will Russia Cooperate after the War?, Relationships between Russia and England, How Much Do People in the United States Know About the USSR?, World Organization, and What the People Think Should Be the Relationship of our Congress to World Organization. It is of considerable interest to people who want to know what the country is thinking.

A radio program called "Your Opinion," based on reports from Opinion News is broadcast every Sunday afternoon with outlets in every large city. (Father Wobido tells us the stations cannot be identified by "chain"—Columbia, Mutual, etc.—connection and believes the program is a transcribed one.)

The American Institute of Family Relations in Los Angeles was recently invited to sponsor lectures to the International Garment Workers Union. It is felt that counselling will be offered to members of Labor Unions, much in the way other services are offered, like group hospitalization, group insurance, and now—group counselling. This opportunity is one not to be overlooked by Jesuits in their work for social reconstruction.

Somewhat belatedly we call attention to the Report of the Director of the National CIO Committee to Abolish Discrimination, of which James B. Carey is

chairman. The report is distributed from 718 Jackson Place, N. W., Washington 6, D. C.

The ultimate goal envisioned by the Resolution adopted at the Seventh Constitutional Convention of the CIO is "full economic, political and social equality for all." Economic equality, says the Report, is an accepted policy of the Federal government as endorsed by FEPC; political equality is being accepted each year by additional States; but the phrase "social equality" is a confused notion.

The Report would seem to equate "social equality" with use of public services, i. e., "Equal access to all residential areas, to all public transportation, public recreation, hotels, restaurants, public schools and other facilities used by the public and supported wholly or in part by public funds. These services must be removed from the realm of private social activities and considered as public facilities to be equally enjoyed by all citizens. Private social activities may be defined as the right of individuals or groups to make purely arbitrary selections, such as marriage, friendships, home entertainment and participation in organizations concerned with social uplift. To attempt to regulate or dictate to an individual in this sphere would be a violation of his constitutional rights and outside the scope of our jurisdiction."

The Report lists the duties of the anti-Discrimination Committees, indicates procedures on grievances, criticizes FHA and OPA, backs a permanent FEPC and endorses Federal Aid to Education Bill, S. 181.

Congressman Randolph (Democrat, West Virginia) is sponsoring a measure to establish a National University of Government in which students would be trained for local, state and federal government service and for teaching the subject of Government in other educational institutions. Congressman Randolph plans to have a maximum tuition of \$100 for American citizens. In addition, there would be many scholarships offered to students selected by governors, senators and congressmen.

Former Premier Leon Blum announced with emphasis that "Socialism is the master of the present hour."

Veterans' organizations, the Department of Agriculture, and the Federal Veterans' Administration have joined hands in a campaign to secure all of the arable land acquired by the Government in war time for returning veterans. In the course of the war more than twenty-

two million acres were purchased for camps, artillery ranges and factories of various kinds. Almost half of this land, approximately ten million acres, is still suitable for cultivation and will either be returned at very moderate cost to pre-war farmers, or will be handed over to returning veterans.

The disposition of this land will influence, to a very great extent, the future of the small family-size farm in this country.

The Conference on Educational and Cultural Organizations (ECO) of the United Nations (described by Father Robert Graham on another page in this issue), meets for the first time in London, November 1, 1945. This conference will attempt to do for the field of culture and education what Bretton Woods did for finance and banking, Hot Springs for food and agriculture, Atlantic City for relief and rehabilitation, and San Francisco for the over-all world organization.

Principal purpose of the conference is to develop and maintain mutual understanding and appreciation of the life and culture of the peoples of the world, as a basis of international organization and world peace.

The Conference hopes to achieve this goal by facilitating consultation among educational and cultural leaders by special meetings and conferences, by fostering within each country education for international peace, and by assisting in the free flow of ideas among nations.

The plan provides for membership by all of the United Nations, a Conference with supreme legislative power composed of not more than five delegates from each member nation; an Executive Board of fifteen elected members, chosen by the Conference from its membership; and a Secretariate, headed by a Director-General.

Copies of the Draft Proposals can be secured gratis from the State Department, Washington.

George E. Sokolsky in his syndicated column lists what he regards as the Communist elements in the labor movement. He frankly admits that he does not think that the CIO or Phil Murray are Communistic nor the rank and file, but that "Communists or their affiliates are placed in strategic positions where they either determine particular policies or actually control their implementation. In the CIO he lists the following unions as "generally regarded as being under Communist influence or control:

United Electrical and Radio Workers, 700,000.

## THE TRAFFIC TOWER

International Union of Mill, Mine and Smelter Workers, 80,000.

United Farm Equipment and Metal Workers, 60,000.

United Gas, Coke and Chemical Workers, 30,000.

International Longshoremen's and Warehousemen's Union (Harry Bridges), 40,000.

National Maritime Union (Joe Curran), 50,000.

Transport Workers' Union (Mike Quill), 95,000.

American Communications Association (Radio and Telegraphy), 18,000.

Maritime Cooks and Stewards, 4000.

United Office and Professional Workers, 43,000.

State, County and Municipal Workers, 38,000.

United Federal Workers, 30,000.

International Federation of Architects, Engineers, Chemists and Technicians, 10,000.

International Fur and Leather Workers, 80,000.

United Furniture Workers, 45,000.

United Shoe Workers, 40,000.

International Union of Fishermen, 18,000.

United Cannery, Agricultural, Packing and Allied Workers, 125,000.

"These unions represent about 1,500,000 members and although this is a small number compared with the whole, their leadership is more potent than the numbers represent. In addition, the Communists are often influential in locals, as in the United States Rubber local in Detroit or the Allis-Chalmers local in Milwaukee. By rare skill and pertinacity they dominate the following industrial union councils: New York, Detroit, Cleveland, Minneapolis, Milwaukee, Buffalo, Newark, Baltimore, San Francisco and Los Angeles. The city councils are important because of their effect on local and federal politics."

The gentle fashion in which Russian newspapers deal with anyone who doesn't like Russia 100% is re-illustrated in the case of Congresswoman Clare Booth Luce whom it recently accredited as a Fascist and "Goebbel's unconsolated political widow."

Is it significant of the perilous state of political affairs in Italy that the Consistorial Congregation has issued a circular inviting the Bishops to remind all Catholics that they have the strict obligation in conscience to exercise their right to vote, in consideration of the dangers which threaten religion and the public good? While the circular was issued in May, the Italian press has

been paying considerable attention to it lately. Observers note that the action can hardly be called novel, since similar instructions have been issued at various times before. The document insists, however, that Catholics can vote only for those candidates who pledge themselves to respect Christian liberties and the rights of the Church in public and private life.

Anne O'Hare McCormick believes that the English swing to the left was in measure effected by the presence of the American soldiers in England. The American soldiers had bragged so much of their automobiles and their high standard of living, displayed so much buying power, wore such good clothes and notably such good shoes, that the English rejected the Party under which they had known economic depression in the hope that the leftists would do better by them.

This observation is not surprising in view of the fact that for years, as we have often noted, no American motion pictures were allowed in Russia since the high quality of the shoes Americans wore and the beautiful automobiles in the pictures would profoundly shake the faith of the average Russian in the Soviet.

So Mrs. McCormick keeps wondering if the American soldier may not turn out to be a powerful revolutionary force—possibly in favor of capitalism.

The NCCW Monthly Message reports that both House and Senate Agricultural Committees have reported favorably on legislation which will continue provision for meals served to children in non-public schools, as well as those in public schools. In the second part of the Bill, however, although provision is made for supplying lunchroom equipment to public schools, the Office of Education prohibits any state from buying lunchroom equipment for non-public schools even if the state desired to do so. If this legislation passes the House and Senate, provision will be made for supplying food to students in Catholic schools but State agencies will be prohibited from furnishing any of the utensils needed to eat it.

Such obvious inconsistency should be called to the attention of legislators so that the children in Catholic schools may receive all that they justly deserve.

The United States Education News announces that army camp and field kitchens, mess hall equipment, furniture and dishes will be given free to schools in a Program of Public Benefit by the Surplus Property Board. It might be

that non-public schools will be able to secure equipment free through the Surplus Property Board, even though the federal government does not provide funds for the purchase of new equipment. H. F. Alvez of the Office of Education is in charge of the arrangements to aid schools in applying for surplus property.

The divorce courts of Chicago are jammed by applicants as war marriages explode. Over six hundred attorneys one morning were present to file cases.

"In all the American Hierarchy, resident in the United States, there is not one bishop, archbishop or cardinal whose father or mother had been graduated from college!", declared Archbishop Cushing of Boston, preaching at the Labor Day Mass in the Cathedral. The Archbishop went on to emphasize the solidarity of priest and working people: "In this country it was working people who built the seminaries in which our priests are trained. Our institutions have no princely patrons: they are monuments to human labor and to the generosity of hard-working laborers. Working men not merely built and paid for our seminaries, they sent to them some of their best sons. We have no priestly class or prelatical families in our tradition."

Food is being seriously considered by Sweden as a method of reducing the economic burden of childbearing. Post-war planners propose that food should be sold at two prices—a lower price to families with children, a higher price to the childless or to those whose children have grown up.

One of the strangest manifestations of the Communistic point of view is the fact that at Potsdam the Russians clearly had much more respect for Churchill than they did for the leftist Clement Atlee.

Probably the largest, most active, most influential group working to promote international collaboration is Americans United for World Organization. As its name should indicate, it is really an organization of organizations. One of the cooperating units is the Catholic Association for International Peace. The CAIP, however, wishes to emphasize that it works with Americans United for World Organization in only a consultative capacity.

The Americans United grew out of a need to correlate the activities of the various organizations during the crucial period preceding the San Francisco

United Nations Conference. Its efforts were directed to achieving political effectiveness for the program of world organization. Even after the ratification of the United Nations Charter by the Senate, the organization continues to function. Literature is available from its offices at 5 West 54th Street, New York 19, N. Y. Teachers and others who are interested in the problems of world co-operation will find much of their material useful.

It was Americans visiting at the Chateau Frontenac who objected to the presence at the hotel of Doctor George Dows Cannon and his wife for the reason that they were Catholics. It was Action Catholique that maintained that the case should be brought into the highest courts of the country.

From the CIO office comes an attractive booklet, an example of what can be done effectively through pictures, charts and statistics, on "Substandard Wages".

Along with sharecroppers and other rural workers, the CIO classifies as substandard earners, waiters, most restaurant employees, librarians, salesgirls, hospital nurses, bus conductors, receptionists, teachers, and many government employees. Apparently, anything less than 65c an hour is now regarded as substandard.

Once more the good effects of war become conspicuous. During war days, the average wages in Britain had increased 76 per cent; men's wages had gone up 73%, women's, 94%. Still, we get a new insight into the difference in scales of living when we find that this new high average means that men now get in factories \$23.80 a week and women, \$12.64!

Variety recently launched an attack upon the comedians whom it called "thoughtless funny men." It objects violently to the type of joke which is based on the use of such words as Hebe, Darkie, and the other opprobrious terms.

The American Medical Association has launched a plan of its own for providing adequate medical care for Americans. This is a counter-plan to the prospect of socialized medicine which was so much opposed by the AMA.

The headlines in the Catholic paper stated, "The Pope Says Social Work Can Save the World." This is a passage taken from a letter sent by the Holy Father to Charles Flory, President of

the *Semaines Sociales* in France. In this letter the Pope insists that if further wars and upheavals are to be avoided, there must be built "a new social and economic order which would become more adequate with regard both to divine laws and to human dignity . . . with the requisites of true equality and Christian principles in closer relationship, as the only guarantees of salvation, welfare, and peace of all."

From Central America comes this puzzled observation from an American, very social-minded in attitude, who has an important job with an American company there: "Frankly, I just don't understand Latins. The Catholic labor group here entered a protest that the peons who came to our office to get hospital passes and the passes to which they are entitled for railroad and boat service were being treated very rudely. They were delayed for days and sometimes just rejected without a hearing.

"We Americans were astonished because we thought we had been bending over backward in an attempt to be nice to them. You can blame it on the American kindness of heart if you wish, or on the fact that there is a labor shortage.

"At any rate we promised to investigate and did. The charges proved to be entirely true. The first person the peons see when they come to our office turns out to be our erstwhile peon office boy. But he is not a peon any longer but a white collar worker and it turns out that he can't abide peons. So he highhats them and makes life generally miserable for them.

"I caught him flatfooted at it and blasted him all over the office.

"But I am puzzled. These people have a long, hard economic struggle before them, and you would think that the least they could do would be to stick together on it. The one who had managed to get a little bit up the ladder ought naturally to be the one to stretch a hand to help the next fellow up. Instead it turns out that he becomes anti-labor, and a small time exploiter.

"I am puzzled by Latin Americans." The only correction one should make on this is the query: "Why confine that to Latin Americans?" It seems to be characteristic that with each step up, the ordinary man or woman grows five to ten steps more remote from the life he once knew.

During 1944 in Los Angeles County every time five marriages were contracted, four others went into the courts (for divorce, annulment, separate maintenance). The divorce rate was 84%—

up 10 points from 1943 when it was only 74%. Reno has an increase in the divorce rate, but it is only up 2 points; in 1944 the rate was 48%. Solid St. Louis which is a family-loving city, granted four thousand five hundred and fourteen divorces in 1944.

The Gallup poll discovers that four years of war has changed the attitude of Americans towards large families. The number of people that consider four children the ideal size family is considerably greater than it was in 1941. Then only one-fourth of the women polled wanted four children; now one-third express themselves that way.

It may be worth saving this picture of the new Russia as sketched by Ella Winter in *Colliers* for June 9. She recalls first of all the Russia of the early Soviet when a divorce took ten minutes, thousands of women were getting free abortions, sex knowledge and hygiene was taught all over the country, the home was chucked into the discard and children were turned over to the care of the state.

Things are completely changed. She writes: Women in 1944 were being asked to wear long braids; co-education was being abolished. Girls' schools were teaching sewing, cooking, embroidery, dancing—not the rumba or jazz, but the polonaise, the stately, old-fashioned court dance of Empress Catherine's reign. Abortions had been made illegal; divorce was becoming more difficult than in many capitalist countries. Marriage was to be made a more solemn matter. Instead of the great apartment houses, the two-family house was to become the architectural unit. Family life was praised, encouraged, subsidized. Stability was the watchword—stability in marriage, in family relationships, between the sexes. No divorce could be obtained without a lower and a higher court passing on it at considerable cost, and it was first announced in the newspapers. . . . Little boys were asked to wear clean collars, to be polite, to hold coats for girls, to give up their seats in the street cars.

In 1944, a popular play made an old, bearded priest and a "militant Godless" peasant "both" heroes. The clergy are no longer oppressed. Objections to religion seem to have faded. Churches are being painted and reopened. Seminaries are being opened to train priests; the Bible is to be printed again after a quarter of a century. Children may be taught the Scriptures, though not in school. All forms of direct anti-religious propaganda have been stopped.

# THE NAPKIN BOX

## THE VALUE OF THE BULLETIN

*Editor's Note: This is a heartening letter. It is especially heartening because an earlier judgment of the correspondent on the value of the BULLETIN was "quite negative," as he confesses. His description of the function of the BULLETIN is applicable particularly to the Napkin Box department. Or so it seems to us. The letter is Signed but the writer prefers that his Name Be Withheld.*

You appear to have created what we as Jesuits never had before, and something that can have remarkable benefits. I allude to the BULLETIN as a forum for discussion on topics of the moment, such as the power of ethics to bring immediate and final solution to current questions in social, economic and political fields. This forum can be the key to a transition from the amateur to the professional outlook, from that of callow criticism to sure and careful definition of issues and patient attempts to meet them. Our old Kaegi-Kleist had an example that read something like this: *Spuede sphodros* (it's my weakness to use these Roman symbols for Greek characters). We can and are pledged by our whole outlook on life to go ahead, but we do need a road map. Your paper is the first among Ours, to my knowledge, to become a forum for forming ideas on the anvil of discussion; and as I believe the ideas to be so necessary, I congratulate you on your achievement. As a group we obey, and our Superiors are forced to admit that they often command on imperfectly developed ideas. We lack expert planning-boards in most fields of action, particularly in the vast works we in America are attempting.

## THE SAME (cont.)

It is rather difficult to evaluate the ISO and its activities. I agree entirely that we ought to get together and know each other, meet one another personally, and learn at first hand the works that others are undertaking. If we continue working alone in an atmosphere of isolation, it seems to me that we are missing much.

But something more should come from the conventions.

There should be some follow-up. How this is to be done, I leave to you. Certainly it would be sad if we never even got together.

I think that the best thing we have accomplished is the ISO BULLETIN. This is an excellent clearing-house for ideas. In many ways it is more satisfactory than a meeting, because at a convention all seems rushed, and it is hard to get

all that is said and read. On the other hand, it is possible to sit down quietly and evaluate the ideas when they are presented in the BULLETIN. If you don't get a thing clearly, you can always pause and reread and ponder. The BULLETIN excites interest. In it questions are thrashed out. It gives us all news of what is being done and brings out questions and solutions stimulating to all.

College Teacher.

## RELIGIOUS FREEDOM

Your issue of May, 1945, carried this boxed question: "RELIGIOUS FREEDOM?" Non-Catholics have what they regard as a real complaint against us. They say we Catholics are completely inconsistent in the matter of religious freedom. When we are in the minority we are all in favor of it. When we are in the majority, we disregard it or repeal it. Would it be possible for a number of Jesuits to give the answer that they would write to such a charge?"

An answer in brief is here attempted:

1. It must be admitted that many Catholics are inconsistent, at least those who have not thought through the matter to the point where they hold to the principle of religious freedom rather than to the convenience of isolated settlements. The inconsistency is not true of many other Catholics, for example, Father Vermeersch in his article, *Tolerance*.

2. It is difficult to find historical examples of this inconsistency. The action of Louis XIV in revoking the Edict of Nantes is often cited as an example of Catholic intolerance. But critics forgot entirely the long, 87-year interval under Catholic rule, from 1598 when the Edict was issued until its revocation in 1685. They forget too the very cogent reforms which moved the King in his action. Aside from this one instance no occasion can be cited in which a non-Catholic minority suffered when Catholics rose from minority to majority status. Examples of this are not very many; two perhaps can be cited, namely, the case of Maryland from 1634 to 1649, and pre-war Holland. Mary Tudor is not a case because Protestantism was used during her reign as a political weapon against both her and the Catholic majority. Besides, her attitude toward conscientious Protestants who did not form a political threat was more tolerant than the treatment of any other ruler in the sixteenth century.

That century was, as everyone knows, most intolerant and neither religion can boast very much of its conduct.

3. The criticism is entirely false in principle. Here one meets the principle

of religious liberty, a subject hardly touched in spite of the volumes of talk about it. This writer made an approach to the problem in America (January 23, 1943) in an article which was severely castigated (see subsequent issues for letters). Yet the Federal Council of Churches had sufficient esteem for the article to reprint it fully in its *Bulletin*.

To avoid repeating here what was there said, it seems good only to urge one point, namely, that in discussing the matter we should take as a fundamental position the fact that the issue is not primarily religious but political, and that therefore we should discuss the subject as a political problem, with all the considerations therein implicit. For example, governments have certain duties toward their peoples, among which is the preservation of the life of the people, their culture, their right not to be molested in peaceful pursuits.

An excellent guide for discussion could be the famous solution given by St. Thomas Aquinas to the problem of the Jewish population on the Catholic island of Rhodes.

Finally, I would suggest a distinction between the minimum requirements of the right of religious liberty, and the maximum enjoyment of political prerogative in developing a religious culture. Without clear thinking on the issue, a writer or speaker is quickly led into a maze where he can easily be tangled up by an adversary and forced either to adopt a positively intolerant position or else throw over altogether the solid human political right of religious freedom.

A corollary would separate the theological question of religious duty from the political question of religious duty, right and freedom. Suggesting the line of argument, it may be said that no government has the duty of forcing anyone to be baptized against his will or his convictions. (Canon Law supports this point. See C.I.C., 1351, that no one may be forced against his will to embrace the Christian faith.) How much latitude a particular regime may allow such people is the proper determination of the regime in question.

W. Eugene Shiels, S.J.  
University of Detroit  
Detroit, Michigan

## RELIGIOUS FREEDOM?

Let us suppose that you and I are living in a country in which 90% of the people are Catholics and 10% are Protestants. All the traditions of the nation are Catholic. Saint Andalusia is the patron of the government; her feast is the big day; her picture is the seal of the nation, etc. A law is passed which

limits the activities of the Protestant 10%: they may not open schools in competition with the public schools or the like.

As a Catholic, I believe I must oppose such a law. The law is an unjustifiable and intolerable restriction on the rights of the individuals who belong to the 10% minority. In some nations the 10% minority is given ample freedom. In Eire for example, a Protestant was elected immediately after the Catholics had set up their new Constitution for the nation.

I am afraid that in some countries a Catholic majority might not be so fair-minded, and that they might pass a law not unlike that which has been described above. It is unfortunate that legislation of this type would be acceptable to Catholics since it would seem to be unjust.

Let us suppose a second case. You and I live in a Catholic country where there are no Protestants at all. We believe that the introduction of Protestant doctrine into the country would be a bad thing, and consequently we exclude it by law. In this case no citizen of the country would suffer because of the legislation since there is no non-Catholic minority. I believe that the law would be just. You and I are laymen, ordinary citizens and we would be casting our vote as citizens, not as members of the Church.

Confessarius.

## RELIGIOUS FREEDOM!

*Editor's Note: The actualities of the problem of Religious Freedom occur in an atmosphere more heated, obviously, than that of academic discussion. Thus, from South America we have two letters.*

Fray Mora Diaz, O.P., of Bogota asks us the question: "Are the Ibero-Americans perchance a pagan people that one comes to evangelize them after the fashion of Papuans or Red-Skins? . . . The Catholics in South America number 98% of the population and for that reason are little disposed to allow the introduction of false religions."

He tells us that the attempt to implant the religion of Henry VIII and Elizabeth of England, crowned licentiousness, is indicative of "tainted intelligence, an absurd standard of values, and a retarded judgment"; assures us that the Colombians are not seeking to provoke a religious strife, that dubious honor falling to the Yankee; and asserts that the principle to be followed is: "The enemy of Catholicism is the enemy of the Fatherland."

And Luis G. Fabrega writes from Lima, as Secretary of the Supreme Council of the Knights of Columbus of Peru: "Before any Protestant sect came

to Peru, we knew the true Gospel. And it is quite difficult for us to understand why, when there are upwards of eighty millions of unbelievers, without any religion at all, in the United States, there is such a rush to work amongst us. Why not let loose that zeal at home? Such tactics as we have seen make us doubt the sincerity of the Good Neighbor policy . . .

"We desire and welcome collaboration with the Catholic thinkers of the United States. For that reason we are truly grateful for the cooperation which has been afforded us by the Maryknollers, because they see and understand our spiritual problems, quite contrary to those who come to do us battle in our own national home."

## COMMUNION AT MASS

*Editor's Note: From a letter in the June-July BULLETIN (p. 16) asserting that a nun "is not being called upon to make any sacrifice because she must receive Holy Communion before Mass, Father Ellard selects these propositions for comment:*

A. The Mass is not a banquet sacrifice. Not in any degree or manner? How did the New Testament name for the Eucharist come to be the Breaking of the Bread, or why did the Apostle write: "Has not Christ been sacrificed for us, our paschal victim. Let us keep the feast then . . ." (I Cor. 5, 7)?

B. The Communion of the laity is neither an essential nor an integral part of Mass. Granted, in the sense that Masses are "lawful and therefore not to be abrogated in which the priest alone communicates sacramentally" (DB 955). Denied, in the sense that the lay-person's Communion is less related than the celebrant's to the essence of the Mass, which, intrinsically constituted by the dual consecration, receives an extrinsic perfection in the reception of Communion, and this for the celebrant, by ecclesiastical discipline, is preceptive; and for all the faithful present, by conciliar declaration, is ideally desirable (DB 944).

C. She receives as much from Communion when she receives it before Mass.

D. She profits as much from Mass even though communicating beforehand.

Propositions C and D could scarcely be proved by the one framing them, nor can they be readily disproved by one challenging them, for these opinions deal with questions on which theology has little direct and definite information. Theological opinions can turn out to be wrong. One wonders, too, how traditional these two propositions are.

Could the writer work out, for *Theological Studies*, say, a symposium of the published statements of the theologians of any one century in which these two propositions are precisely formulated and defended?

The reintegration of Communion as an organic part of Mass-worship is one of the great restorations of the present age. The adjustment to be sure demands a careful hand. One can push too hard in insisting on Communion's relation with the Sacrifice, as though lay-Communion and Mass-worship were quite inseparable. But it is possible to stay in the rut of partial truth by not reminding ourselves and the people that normally the Communion of the people (nuns included) belongs right after that of the celebrant, the *con-vivium* part of the Sacrifice being offered conjointly. A practical guide that takes account of all the factors in the problem is furnished by the *Acta Romana* (vii, 230): "with regard to Holy Communion—the frequent reception of which we ought to foster with all our powers, we must accustom the people, as far as possible, to consider Communion as part of the Mass, without, however, going to the extreme, and which is contrary to the mind of the Holy See, of making it difficult for people to receive Communion if they cannot come at Mass-time." Another way of making it difficult for nuns, anxious to lead a fuller Catholic life, is to insist that they receive Communion before Mass.

That the difficulties of readjustment do not come from the chaplain's side exclusively is reflected in the fact that when a bishop asked the Congregation of Rites what to do when nuns insisted on communicating regularly before Mass, without necessity and to the great distress of their chaplains: "Let the bishop use his power," was the rescript of May 25, 1934 (*Canon Law Digest*, II, 217).

Gerald Ellard, S.J.  
St. Mary's College  
St. Marys, Kansas

## FIRST THINGS FIRST

*Editor's Note: Father John F. X. Sweeney, in forwarding his report on ISO activities at Woodstock, enclosed the following reflections of a scholastic who is concerned about the Problem of Proportions. The name of the Theologian was not indicated.*

A bit timidly, but with deep sincerity, I wish to take advantage of the opportunity this questionnaire [the quarterly query sent to each House] seems to offer, to object to a disconcerting assumption that seems to underlie much of our efforts in the social field. It

might be stated as the judgment of the value of social work based upon its "news value." This seems to me to be a misleading norm. The ordinary, intense, interested and wide-awake study of Philosophy and Theology in our seminaries — to my mind the finest contribution those in their studies can make to social reform — is never newsworthy. For many reasons, visible activity in a seminary seems to me abortive. To play up sidelines is to run the risk of misplacing the emphasis. We are not in contact with the world; our atmosphere is artificial; we are not exposed to current problems, nor should they enjoy a large share of our mental preoccupations. As was pointed out in a recent lecture, social teaching on the high school level is futile, because adolescents are not conscious of the problems; so Theologians and Philosophers run the risk of making a hobby of administering to synthetic troubles.

Personally, I would urge most strongly, as the social contribution most consistent with our present duties of state, a serious effort to achieve profound knowledge of the principles of Catholic morals and the unfathomable dogmatic truths of faith, upon which all social progress must be based. Enthusiastic, progressive teaching, alive to the need of more and more spade work to make available the still hidden riches of Catholic truth, supplemented by equally receptive enthusiasm on the part of the students, combined with a vigorous search for the logical conclusions immediately deducible from this subject matter, should, I think, be the basis of the social endeavor in a seminary. If this be done, and occasional lectures by men who are in the field working out the principles be given, our knowledge will pile up as a dynamic reserve of power, not a mere junk-pile.

Experience on the regency proves that Philosophy, made part of oneself, integrated with one's habitual way of thinking and acting, comes ready to hand where the need is felt. The same should be true of Theology.

One thing I almost forgot to mention is daily prayer. If we can say honestly that Meditation, Mass, etc., are performed with all-out effort by each member of the Community, our social consciousness will rate very high indeed.

A Woodstock Scholastic.

#### 'AT ON THE BACK?

It seems to "the Markoes" that Father Curran, in his *Pat On The Back* statement of the ISO BULLETIN took their statistical remarks on Negro Catholics in reverse.

It was not "the Markoes" intention then, nor is it now, to stir up a useless controversy over statistics, especially since the present evidence is so unsatisfactory. What "the Markoes" had in mind was the salvation of souls, not numerical rating.

The purpose of "the Markoes" statement was to call to public attention once more the terribly tragic fact that the number of colored Catholics in the United States is not what it should be. This tragic fact is chiefly due to discrimination on the part of white Catholics and is the greatest shame of the American Church. Rather than "pat ourselves on the back" we should hang our collective heads in shame, then go on to expose the heresy of Racism for what it is and thus increase our efforts to do away with the evils that follow in its wake. Patting ourselves on the back will never solve the problem. Rather, self-complacency may only increase the curse of Racism.

With the death of Nazism, Americans become the greatest exponents of the awful heresy of Racism. Recall its awful effects in Germany. Until the American Negro is integrated into the Church instead of segregated within the Church he will never be converted to Catholicism.

Finally, if the Church has been doing such "a magnificent job for the Negroes", "the Markoes" fail to understand why the present Holy Father felt it necessary to single out this particular apostolate and urge it upon the attention of the American Hierarchy in His Encyclical Letter, *Sertum Laetitiae*. The Holy Father evidently felt that something more than a "pat on the back" was in order.

"The Markoes"

(per) John P. Markoe, S.J.  
2904 Clark Ave.  
St. Louis, Mo.

*Editor's Note: The strictures on the opinions expressed in "Practical Reflection on the Brothers Vocation" (July BULLETIN, p. 17) were strong — and unanimous. The anonymity that St. Alphonsus sought in his life continues to characterize the Brothers. "Please do not print my name," is appended to every letter as a routine signature.*

If the Brothers were in a position to write, I feel that this article would start repercussions something on the order of the "Bombshell." I don't profess to have either the ability or the talent to write an article for the Napkin Box but think it is a duty to send a few lines letting it be known that the above-mentioned article does not express the universal opinion of all the Brothers. Had the

article ended with the first four paragraphs, much would have been said to help the Brothers and also Would-Be-Brothers. The writer reminds me of the ball player who makes a beautiful pick-up and then makes a bad throw at first and allows the runner on third to score, thus helping the opposing team . . .

If every Brother were to live the life as it should be lived, there wouldn't be the slightest doubt that Our Lord could and would increase our ranks . . .

The Brother's work is of such a nature that a vacation should hardly be found necessary. There is a certain healthy attitude of mind that a person ought to try to have in this regard as well as in a lot of other things. It will go a long way towards carrying him over many a rough spot . . .

A person would hardly say that Our Blessed Mother's life or that of St. Joseph was a wasted one, yet a great part of their life must have been spent in sweeping, making beds, washing dishes and doing the domestic duties about the house . . .

I do admit that the Brother's life is at times hard and laborious but if it weren't, it wouldn't be worthwhile. After all, a person shouldn't always expect to be on the receiving end. The day will come when each and all of us will be grateful that everything wasn't easy and just to his liking.

As regards the old school and the modern school of Brothers, it seems to me there is some distinction to be made, but after all not so much . . .

It may happen after we have learned a trade we shall be put at something entirely different, something we know nothing about. Well, what of it? Yes, what of it? That should not seem so strange to a Companion of Jesus. In fact, shouldn't we rather be expecting it? Didn't we say we wanted to be like Him in humility, etc., provided the Superior put us in such a position? . . .

What does the writer mean by "help the Brothers?" Who is not helping them? After all we Brothers are not babies who have to have their own little play-things and be made much of and to look for pity and sympathy at every turn! Let us be men, men fit for the Kingdom of Christ! . . .

If we loved our vocation, certainly it would not be hard to recommend it to others. What did St. Alphonsus say about his vocation? Look it up in Our Manual of Devotions (1934 ed., p. 286-7). In that prayer he says "at the same time I beg Thee graciously to accept this sacrifice in thanksgiving for the kindness with which Thou has called me out of the world into Thy Holy Society, that Society in which I, through Thy mercy,

lead a life of perfect contentment and happiness. The benefit Thou has granted me is so inexpressibly great that nobody can fully appreciate it or even think of another life which would be equally profitable for my spiritual and corporal welfare". . . .

Yes, after we get Brothers we ought to have something definite to offer them, as Brother says. That is the mind of our Mother the Society also; and so she has something definite to offer, namely the vows, the rules, the work and prayer of the Brother's life. . . .

*One Brother shows us this significant letter sent him from an unidentified Scholastic in his Juniorate year:*

"I suppose it has been almost two and a half years ago that I dropped into your office and about an hour and a half later left it feeling very enthused and assured that . . . . . Novitiate should be my stopping place that September. I think it was the big ideas you proposed to me that afternoon and the courage you said I should have in trying to do my best for Christ, even when externally I seemed to fail, that was one of the biggest factors in my determination to be a good and worthy Jesuit. I have never forgotten that day; and whenever I want an example of the power of grace and good example I recall that instance very vividly. I saw that the classroom is not the only place to influence boys as a Scholastic or a priest, but a little office and an enthusiastic talk from a Brother is sometimes even more powerful. I hope I'm half as good a Scholastic as you are a Brother.

"I mean all I say here. If I didn't, I wouldn't be able to find the time to write as much as I have. I have wanted to say this for a long time and now I have."

*Editor's Note: St. Stephen's Mission preferred to send the following general description of its situation rather than answer in detail the quarterly questionnaire on ISO activities.*

"Up here, where we are in a district of farming and ranching, we feel that our problems and difficulties are quite particular to us, yet very fundamental. We have no social order but rather we have well organized "social chaos." This we have been fighting in season and out. So far, our program has failed, due to causes beyond our control but we will continue to work and pray for changes for the better.

This highly organized "social chaos" is due to the fact that the blind lead the blind. This is true of both the White population and the Indian population. The Whites are without any kind of a program in the social order. In fact, the celebration of the Fourth of July yes-

terday at Lander, Wyo., is an example of what is held up to them as the ideal. The advertisements boasted of a Fourth with "wild horse, wild west, wild Indians and wild women." So the social program held for the Whites is one of drinking, gambling, etc. There is a splendid opportunity for the Church to come out against these evils with a definite social program.

The Indian population—and it is with the Indians that we should confine our labors since we are an Indian mission—are the wards of the Government. The policy of the Government has been to encourage the Indians to return to their native, which means primitive and pagan, way of living. All possible aid in this direction has been given the Indian. Against such odds we could not possibly succeed and were defeated before we started. The results have been ruinous for the Indians.

The program of the Mission is very simple and very fundamental. It aims to get the families, both Indians, and some Whites, back to the soil as part or full-time farmers and ranchers. The curriculum of the school was planned around this program. Then we would have Catholic families that would be secure and happy, no birth-control, and an excellent stock—their country's pride. Then the Church would grow on a solid foundation. We will continue to work and pray for the success of this program.

F. J. Coffey, S.J.  
St. Stephen's P. O., Wyoming

*Editor's Note: Father Lord's review of BANSHEE HARVEST in the September issue asked for information on the land question in modern Ireland. The following information is supplied by one of Ours who keeps in touch with events there by regular correspondence.*

For about the past ten years there has existed a movement in Ireland known as the Muintir na Tíre. It was founded by the Reverend J. M. Hayes, C.C., of County Tipperary, the present Chairman of the National Committee. This movement, as I understand both of them, is quite similar to the Catholic Rural Life Movement in this country. Since 1938 the Muintir na Tíre has been holding rural weekly meetings in various cities of Ireland.

The fifth national meeting was held at Mungret College, Limerick, from the 8th to the 16th of August, 1942. The opening sermon, broadcast by Radio Eireann, was delivered by the Reverend John Ryan, S.J., D. Litt., University College, Dublin.

Many of the talks at these annual conferences do not concern the mere proposal of plans but deal with work

actually accomplished. In general, they are outstanding in their clear exposition. American Jesuits, interested in the land problem in this country, might well be interested in reading these annual Records which contain all the proceedings and the complete text of many of the talks. They are published by Muintir na Tíre, National Headquarters, St. Michael's Street, Tipperary City, County Tipperary, Ireland. The price should not be more than three or four shillings each.

Here in the United States with our desire for quick returns and pragmatic judgment, we might ask what has Muintir na Tíre accomplished? In answer let me suggest that they read the annual Records and let me quote the words of Father Hayes, the founder of the movement: "Great buildings must be erected brick by brick. Having planned the building we must get our bricks. Muintir na Tíre has chosen excellent bricks for the social edifice it has envisaged. The bricks it has chosen to build a Christian and Irish social and economic life are the parishes of Ireland. They are precious units of a social and economic life that have been neglected. . . . If it takes centuries it is better to build well than to jerry-build. Social and economic jerry-building has been the ruin of humanity"—from the "Opening Address" at the Fifth National Rural Week.

For many years in Ireland, for many reasons, there has been a flight from the land. Urbanization has been a common feature in more countries than the United States. This flight was much increased during the war years when the lure of extra high earnings in England as industrial workers proved a veritable El Dorado to the tenant farmers (or peasants) of Ireland. Irish men and women went to England by the thousands, leaving large tracts of land actually deserted. It was not until about January of 1943 that the Government in Ireland woke up and stopped the migration of agricultural workers. (Taken from the contents of personal letters from Ireland).

William F. Ryan, S.J.  
Milford, Ohio

#### PERMANENT SOCIAL SECURITY

*Editor's Note: An objection to the Social Security Act, similar to the difficulty raised in the following letter, appeared in the Correspondence Column of America for September 15. An editorial (written by Father Masse?) deals with the objection. The reference may be useful for purposes of discussion.*

The article on the Social Security Act in the May issue of the ISO BULLETIN

gives many important facts about which much publicity should be given at the present time. However, the author and even the quotation from the President of the National Conference of Catholic Charities seem to consider state insurance and other programs as permanent ones.

To create such an impression is rather a serious error. It is an impression in the case of state insurance that is in direct contradiction to the following statement from the Pastoral Letter of the Archbishops and Bishops of the United States of September, 1919: "The ideal to be kept in mind is a condition in which all the workers would themselves have the income and the responsibility of providing for all the needs and contingencies of life, both present and future. Hence all forms of State insurance should be regarded as merely a lesser evil, and should be so organized and administered as to hasten the coming of the normal condition."

To look upon state insurance as a permanent program is also a violation of the principle of subsidiarity of the papal encyclicals. To look upon the entire Social Security Program as a permanent one is rather a serious error in the direction of State Socialism. As a temporary program, something like the Social Security Program is necessary at present.

—Signed but name withheld.

## STAFF INCREASE

To the staff of the ISO Central Office, tentatively called the Office of Social Action, two Jesuit members have been added. They are Father Francis J. Corley of the Missouri Province, and Father Edward Duff of the New England Province.

Father Corley has had a wide teaching experience. As a scholastic he taught in both Marquette University High School returning as a priest to Marquette University. He has been giving special courses in Religion as a sideline to his assignment as Socius to the Master of Novices.

During his scholastic days Father Corley was Associate Editor of *The Modern Schoolman* and has contributed to *America*, *Jesuit Missions*, *The Jesuit Bulletin*, and diocesan newspapers. He is the author of "Wings of Eagles."

Father Duff is a graduate of Holy Cross, where he also spent his regency as instructor in ethics.

The summer after his theology was spent at *America* for which he has been a contributor, as well as *Commonweal*, *The Sign*, and *Columbia*.

To Father Corley and Father Duff has been assigned the first task of editing the ISO BULLETIN.

# Guidance for the Veteran

By Raphael C. McCarthy, S.J.

*Editor's note: We asked the counsel of the well-known psychologist, Father McCarthy of St. Louis University, in reply to a query on the possibility and problems of guidance for the veteran. While the answer is addressed to a pastor, the suggestions will clearly interest a much wider audience among Ours.*

**T**HE PROBLEMS presented by ex-service men will be grave and frequent both by reason of the number of people involved and of the various difficulties which the veterans will meet in trying to readjust themselves to civilian life. The satisfactory solution of these problems will demand the intelligent and cooperative work of many agencies.

Many young men will be ambitious to avail themselves of the liberal educational opportunities granted them by the government under the provisions of the G. I. Bill and the Veterans' Rehabilitation Act. I need not repeat the terms of these two Acts, since they are well known or can be readily obtained. Any type of education, liberal, professional, vocational, even graduate, is allowable and it may be taken in any school of the veteran's choice provided the institution is approved by reputable, accrediting agencies. Questions such as the amount of credit granted for work done while in the Armed Forces, the handling of those who have not finished their high school courses and yet are unwilling to return to school with youngsters, the changes in curricula and discipline necessitated because of the maturity of the returning students, refresher courses and entirely new curricula that will fit the man as quickly and as effectively as possible for his future career will all have to be seriously considered. This can be done best, of course, by the school authorities but the pastor can help by steering the veteran to the sources of correct information.

## EMPLOYMENT

Other problems upon which the man will need guidance and counselling will be, e. g. civilian employment, whether that is in the shape of the old job which he relinquished in order to join the forces, or a new type of work which he wishes to substitute. There will be frequent needs of adjustment for those whose bodies are broken and for those, who have suffered mentally because of the emotional stresses of the war. The number of this latter type of casualty is very high, since about 42% of all medical discharges are given for mental illnesses. Fortunately the percentage of

cures in this type of illness is also high. Still, men of this class need help and direction while they are convalescing, and many will be permanently incapacitated to a greater or lesser degree.

Religion, with its lofty motives of faith in a provident God, in a future life, and in the truth that present difficulties may be minted into eternal gold is a mighty force for good in all psychiatric treatment. And it is precisely here that the pastor can function to great advantage. He can refer returning service men to reputable psychiatrists, when referral is indicated, and can himself aid men whose problems of readjustment are relatively simple. He can, for instance, help the man to adapt himself to the ordinary troubles encountered by one returning to the restrictions of home and social life after his experiences in camp and field. He can protect men from the propaganda of communists and other subversive forces that will become more articulate and openly active when peace comes and when there may very likely be unrest, social dissatisfaction, and other disturbances that make people ripe for changes of any sort.

In regard to advising men who suffer from grievous mental disturbances, I should like to stress two facts: first, their treatment should not be attempted by amateurs, for fatal consequences may easily result; secondly, the psychiatrist to whom they are referred should be a man whose philosophy of life is not vitiated by materialism or Freudian corruption. Most psychiatrists, or at least a high percentage of them, are vitiated by one or both of these evils.

## AGENCIES

There is need of great caution when the matter of counselling comes up. So many factors are involved that mistakes are easily made and may be costly, the pastor who lives in a large city will do the job best, and incidentally save himself an enormous amount of time and effort, by referring the veteran to such agencies as the Veterans Rehabilitation Administration, the Red Cross, and other governmental agencies that are set up in populous places. There is no dearth of these; in fact they seem to be unnecessarily multiplied. The pastor could well acquaint himself with the various fields in which different agencies specialize so that he can spare the veteran the work and irritation of wandering from one office to another. These organizations are equipped to give guidance and counselling. They are more likely than

is the private individual to be informed on such questions as pensions, war insurance, hospitalization privileges, etc. especially as new directives are coming out from the government on these points with such frequency that even the government agencies are hard put to it to keep up to date on the methods of administering the Acts.

Moreover, the official agencies have access to medical and other records which should influence advice and counselling, for example, on occupational training or on types of employment that are indicated for the man in question. Serious mistakes may easily be made even by the most conscientious and well-meaning in this respect. A man, for instance, because of his experience, his skill, or his preference might be advised to attempt some kind of mechanical work because he and his adviser were unaware that he had a 30% heart disability, which would make the operation of most machines a practical step towards suicide.

A parish social program is advisable from every point of view. It is a link between the veteran and his Church; it furnishes the right kind of social con-

tacts; it may be an antidote against revolutionary forces.

#### REACTIONS

The passions that are appealed to by the war and fomented by it will not die down spontaneously and overnight. They will seek other objects to which to cling and we may be scourged again by a wave of lawlessness like that which we witnessed after World War I.

There will be a psychological rebound from the exacting efforts and the multiplied restrictions imposed by the present conflict. Young and old alike may relax and attempt to make up by more intense pleasures for the temporary privations they have borne. We may be shamed again by the frivolities and the uncurbed licenses that disgraced the 1920s. Economic disturbances and social unrest are within the range of possibilities.

In the case of all these probable threats hygiene is more hopeful than therapeutics. Social minded pastors who furnish social programs for both their civilian young people and for the returning service men and women will contribute substantially to the healthy solution of the problems. Unless they are solved well the prospects look dark.

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*Editor's Note: By invitation of the State Department Father E. A. Conway (currently attached to NCWC) was an observer and consultant at the United Nations Conference. Father Conway is Vice-Chairman of ISO Committee of a Just World Order.*

(SEAL)

#### THE SECRETARY OF STATE WASHINGTON

Fairmont Hotel, San Francisco,

June 23, 1945.

Dear Father Conway:

Before you leave San Francisco I want to thank you personally for the splendid public education work you have done in connection with the Dumbarton Oaks Proposals and now the United Nations Conference.

You have made a very real contribution to the cause of peace and security and I sincerely hope you will be able to carry on until the Charter for which we have labored is finally ratified.

With best wishes,

Sincerely yours,  
(Signature)  
E. R. Stettinius Jr.

The Reverend E. A. Conway, S.J.  
Palace Hotel  
San Francisco, California

## RURAL PASTORS DAY

By A. J. Adams, S.J.

For 25 consecutive years Doctor Kolb of the Rural Sociology Department of the University of Wisconsin has directed a 10-day Town-Country Leadership Summer School. Twice in recent years Doctor Kolb has invited a priest to lead the discussions on Rural Pastors Day during this Summer School. Monsignor L. G. Ligutti, Executive Secretary of the National Catholic Rural Life Conference was the first. Father Martin Schirber, O.S.B., Dean of St. John's University, Collegeville, Minnesota was the other.

This year the time was extended to two days, and two priests were invited, Father A. J. Adams, Chairman of the Rural Life Committee, and Father Joseph Urbain of the Cincinnati Archdiocese for the second day. The latter's assignment was to describe the objectives and work of the NCRLC. Father Adams spoke on "The Ethics of Land Use."

The audience at these Schools is composed of Protestant Ministers representing the Congregational, Episcopal, Lutheran, Methodist, Presbyterian, United Brethren, and Evangelical Reformed churches. Doctor Kolb hoped to have about 40 priests in attendance and sent out separate invitations. About six made their appearance which brought the audience to nearly 150.

On the panel with Father Adams were: Chairman Prof. A. F. Wileden, Department of Rural Sociology, Prof. K. Parsons, Department of Agricultural Economics, Rev. Martin Schroeder, Board of American Missions, United Lutheran Church of America, and Rev. H. C. Hoyer, Executive Secretary, Division of American Missions. Father Adams reports: "Before the meeting I had met all panel members with the exception of Professor Parsons. It was from him that I expected a possible difference of opinion. He was called upon immediately following my talk. He stated that he was unable to answer me on the level I had taken, that, as a matter of fact he agreed with my principles and statements. Rev. Schroeder and Rev. Hoyer likewise agreed."

At all of the meetings there was very remarkable cordiality and not even a hint of disagreement or of odium theologium.

After the formal meetings Fathers Urbain and Adams met the other members of the staff at the Protestant Clubhouse. There informal discussions were continued about rural education and the Rural Life Program.

# The Ethics of C

**A**MERICA for March 3 carried an excellent article on "Land and Water in California" by Father Richard E. Mulcahy, S.J. That article should be reread in conjunction with our present discussion on the ethics of commercial farming. It presents a problem which we as Jesuits should be able to solve with clear-cut ethical principles. Because of the fact that the authors of our textbooks in ethics have never been confronted with the problem of commercial farming their treatment of the general question of property often seems to favor rather than to condemn the methods employed by modern commercial farmers. However, since the evils of commercial farming are so widespread, one is led to believe that the evils connected with it are intrinsic and that therefore the practice itself is unethical.

The question then might be worded thus: Is commercial farming basically unethical, or are its present evil effects, as some economists hold, only the result of inexperience, and unavoidable discomfort caused by readjustments? When the guilds gave way to the Industrial Revolution, the process was accomplished with much distress. Yet few would go back to the guild system today. Some also hold that the change from family farming to commercial farming is a necessary product of economic loss, and that it is up to man to adjust himself. Why ever bother about the ethics of it?

## PREVIOUS ATTEMPTS

The strongest argument favoring commercial farming is based on its efficiency. If one man or a company owning a huge tract of land can work more efficiently than a family farmer, if by cutting down overhead expenses through mass production he can procure and sell more cheaply than the family man on a small farm, why retard the wheels of progress and the production of an abundance? Mass production in industry has raised our standard of living; mass production in agriculture should raise it still higher. Efficiency in industry has been achieved through distribution of labor; apply the same laws to agriculture by specialization in single crops, and a few men with huge tracts of land can easily feed the multitudes in industry at a price beneficial to all. Consequently the right to ownership of land should be exercised almost exclusively by those whose efficiency can make this dream come true.

It is a somewhat breath-taking dream. A man named Thompson tried it in Montana on a super-huge scale during World War I. The first two years' success lent support to the idea. Then came a period of drought years and bankruptcy. Wilson of the United States Department of Agriculture had the same vision when Premier Stalin invited him to take over the agricultural part of his First Five Year Plan. Despite lack of willing co-operation on the part of kulaks and peasants, the Russian Government was able to flood the world wheat market and knock floor-prices down to the cellar. Wilson returned with dreams of doing the same in this country but has not been given the opportunity to date. The AAA, however, has encouraged the drift towards commercialization of farming with results not favorable to family life.

It is difficult to essay the solution of this problem in text book or thesis form. There are too many factors with which to grapple, too many principles involved to package the problem in a neat major and minor wrapping securely tied with a definititive "ergo."

## DEFINITIONS

However, a few definitions, the statement of some principles, and the enumeration of factors involved are certainly necessary; and these may inspire some Aristotle or Thomas to forge a bullet-proof syllogism that will withstand the rapid-fire arguments of communists and capitalists alike.

The terms needing definition are: land, commercial farming, ownership, and justice.

**Land**, as used in this article, will be restricted in its meaning to arable, productive soil.

**Commercial farming** is the employment of large tracts of land for the production of single cash crops. It differs from truck farming in acreage; from ranching in the fact that live stock, if any, are few; from diversified, family farming in acreage and its concentration on single crops. Commercial farming is employed chiefly in the production of fruit, fibers, and cereals exclusively for the market.

**Ownership** is defined as the legitimate faculty of disposing of some object as one's own. It is perfect or imperfect according to whether or not one has total use and disposition of the object. Imperfect ownership is either direct or indirect according to whether it extends

only to the possession of the object or also to its use.

**Justice** is the cardinal virtue which inclines the will constantly to give to each one his due. It is legal, if it pertains to the observance of laws enacted for the common good; distributive, if it pertains to the distribution of honors, offices, and burdens according to merit and ability; commutative, if it respects the rights of individuals, giving each what is his due.

## PRINCIPLES

The most important principles in the case at hand devolve around ownership and justice.

There are three classes of goods which a man may own; internal, external, and mixed. Absolute ownership is God's alone.

Over **internal** goods, indistinct from the person, such as life, limbs, and faculties, man has only the ownership of use. Over goods distinct from the person but inherent to him, such as his habits and actions, man has perfect ownership.

Over **external** goods or property, whether movable or immovable, man can have perfect ownership, which in so far as it touches divine or human law, may be limited by either for the common good.

**Mixed** goods are those radically internal, formally external, such as reputation, over which man has perfect ownership.

Justice has to do with rights. Moralists tell us that when man has legitimately made something his own he thereby acquires a right, *per se* inviolable, to it. In the supposition that God has communicated the right, that right cannot be violated without deordination. Hence two principles follow: a. violation of this right demands restitution; b. commutative justice imposes a serious obligation.

## LAND TITLE UNIQUE

With these definitions and principles certainly every mature Jesuit is familiar. The chief purpose of reviewing them is to gain perspective to see where one tessera, land, fits into the complete mosaic.

Ownership of land presents a series of problems unique in character. Among the types of ownership listed above none seem to fit perfectly the ownership of land. My reason for saying this will appear presently. The principles gov-

# Commercial Farming

1915.

erning the use of goods likewise appear to fit rather loosely when applied to land simply because they are based on the nature and purpose of goods which differ in character from land.

How then does land differ from other goods? Why cannot we simply say that land is an external, immovable good of which man can have perfect ownership, limited either by divine or human law for the common good, and let it go at that?

The difficulty arises in trying to apply that principle. Here is Mr. X. with 46,080 acres of good land set out in fruit trees. He is a scientific farmer, works efficiently, and maintains the fertility of the soil. By his industry he has succeeded in paying for the farm. Therefore he owns it, and no one else can claim even a share of that particular piece of land. Furthermore, no one has the right to filch his fruit. In addition he pays union wages to all his laborers. Now because of time- and labor-saving equipment, fewness of buildings, etc., he cuts down the overhead expenses of time, labor, maintenance, and taxes, and consequently can sell his fruit more cheaply than the small farmer. Do not we fruit eaters all profit by his ingenuity?

## PRACTICAL EXAMPLE

Mr. Y. is captivated by the prospects of similar profits and takes to himself the adjoining two townships, so he too has 46,080 acres. He likewise is a good sport. Mr. Z., a successful business man from Chicago has some surplus capital to invest. He meets Mr. X. and after a friendly chat they call in Mr. Y. The result is The XYZ Land Corporation with offices in Chicago. Henceforth all supplies are shipped directly from Chicago, and all produce sold on the city market. Since all the ownership and business is now centered in the city, the banking and taxes are likewise centered there.

Back in the county the county treasurer suddenly realizes that the people's purse is growing lean. The county roads are no longer kept in maintenance because funds are lacking. The school system suffers from lack of children and funds to pay teachers. The local merchants have lost old customers; the local paper is abandoned for lack of advertising and subscribers; the banker sees no prospect of making a livelihood; the pastor sees the families of his parish partially replaced by seasonal itinerant

workers; the law enforcement agency is hard pressed by people who feel no civic pride and less responsibility.

## TREND ACCELERATED

That is not fiction. It has happened and is happening in community after community. The trend has been accelerated by war prices and the compulsory military conscription of farm youth necessitating the abandonment of farming on the part of farm parents.

In favor of the fruit growers at least this much can be said that they maintain soil fertility. They must if they plan a permanent industry. But in so planning they preclude widespread ownership even at a future date. The wheat and cotton growers on the other hand are, ex professo, out for the "haul" while the soil remains fertile. When it approaches the marginal stage they pull out and leave to the nation a dust bowl like that of the Colorado-western Kansas area. Together with the loss of a once arable, productive territory the people at large suffer the loss of millions of dollars in subsequent dust storms and uncontrollable floods. By 1937 no less than 253,000,000 acres, or 61% of the total U. S. area under cultivation had either been completely or partly destroyed or had lost most of its fertility. That much of this eroded soil is on farms no larger than a section (640 acres) or less, only lends weight to the argument that commercialization of agriculture, the practice of farming primarily as a business and only secondarily, if at all, as a way of life, is inherently destructive.

## SPIRITUAL HARM

So much for the material angle; what of the spiritual? Religion thrives best where family life thrives best. Study after study has proven that the best environment for wholesome family life is a family-owned farm, just large enough to provide a moderately comfortable living for all members of the family. The industrial areas fail to maintain an even population level, have higher divorce and crime rates. Rural slums formed of share-croppers or migrant laborers, both non-owners of the land they till, are unhealthy for family life.

Family life thrives best then where there is the stability and community of interest found most favorably in the independent ownership of productive soil in quantity sufficient to support a family, or at least to provide part time occupation and subsistence if the father

has a part-time industrial job. Larger acreage also tends to break the privacy of the home with year-round hired help. Commercialize farming in general, as some hope to do, and the family type farm will become practically extinct, and with it the most wholesome environment for family life. Spiritually, economically, and politically commercial farming leads to chaos. The shores of history are strewn with the ships of state that floundered and cracked up when land-barons took over.

## SIX REASONS

When the definitions, principles and special factors involved in the use of land have been considered, it becomes apparent that the practice of commercial farming can hardly be considered ethical. It may well be that not all will agree with this assertion but I am presenting here the six reasons upon which my assertion is based:

1. Land is unique in character among all the goods that man may own. By nature it is the basic natural resource. Its purpose is to provide sustenance for life. Being basic, it is essential to the sustenance of life.

2. As a basic natural resource, essential to the sustenance of life, land is not expendable; that is, it may not be exploited to the degree of irreparable infertility. To do so is contrary to the common good and works an unnecessary hardship on society. If ownership in general should have the character of stewardship, pre-eminently is this true of land use.

## BASIC RESOURCE

3. Land was created for the human race, not for one man only, nor one generation, but for all men for all time. This fact lends emphasis to its social character and adds weight to the argument against total exploitation. It is also one basis for every man's natural right to a piece of it. A practice, therefore, which makes it relatively impossible for many to own land, militates against one of man's fundamental rights. Since land is a basic natural resource essential to life, meant for all men, but limited in quantity, ownership of it should be limited to such a quantity as will provide the family with a reasonably comfortable income befitting the dignity of man.

4. Land is organic; therefore it may not be treated as inorganic without violating nature. The prolonged use of only commercial fertilizers eventually

## FARM ETHICS (cont.)

destroys the soil. The maintenance of fertility is best achieved through diversification of crops and the use of natural fertilizers resulting from a proper balance of livestock and acreage. This latter possibility is precluded by the very nature of commercial farming, hence the unnatural practice of using only commercial fertilizers.

5. Commercial farming by its nature is unwholesome because it militates against wholesome family life: a) in excluding the settlement of many families on the land; b) in providing unfair competition to the small farmer and thereby endangering his ownership; c) in creating rural slums through underpayment of share croppers and migrant workers.

### PAPAL OPINION

6. The monopolistic tendencies of commercial farming are inherent in the system itself. Pope Leo XIII in "Rerum Novarum" writing about the Socialists said, "What is of still greater importance, however, is that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own . . . That right of property, therefore, which has been proved to belong naturally to individual persons must also belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties." Since in practice, by its monopoly of land, commercial farming denies the exercise of ownership to the many, it would seem to fall under the same condemnation as being unjust. It makes little difference, in effect, whether a few private individuals should control the life-source of a nation, or that the State should control it. Further, monopoly leads ultimately to collectivism. Let the tree be judged by its fruits.

### CORRELATIVE RIGHTS

Because the Socialists endangered man's natural right to keep his property, we have laid very great emphasis upon this right and have neglected somewhat the necessary correlative of man's rights to acquire property. If commercial farmers are allowed to multiply their holdings to mammoth proportions, it will obviously be impossible for many others to secure even a minimal possession of land. Since these two rights are correlative, it is as great an injustice to prevent man from acquiring property as to deprive him of the property which he has already secured.

Scripture has some strong language against those who concentrate ownership of land. Look up the Seven Woes of Isaias.

## UNO CULTURAL ORGANIZATION MEETS

THE United Nations Charter is nothing if not thorough. It aims to achieve co-operation between nations on every level, at every conceivable contact. It has a program for political co-operation, for juridical co-operation, for economic co-operation, for technical co-operation, for monetary co-operation. Every avenue of contact between the nations of the world is being put to use.

Culture and Education is also an avenue of contact. That is why the Charter of the United Nations aims to "promote . . . international cultural and economic co-operation." (art. 55)

Plans are now under way for the creation of an International Organization for Education and Cultural Co-operation. A draft constitution had already been prepared in London a month before the United Nations Conference in San Francisco. Another Conference was scheduled to meet in London in November to consider revisions of the draft, with a view of proposing the organization to the United Nations.

Originally conceived as an educational project, particularly as an effort to aid the reconstruction of education in Europe, the program has grown from an emergency plan to a permanent activity embracing not only educational co-operation but co-operation in the cultural field generally.

The draft will probably require considerable changes. One main task will be to bring the phraseology into line with the phraseology of the United Nations Charter. But even more important will be the need to bring the ideas of the proposed organization into line with the ideas of the United Nations.

For instance, it is not clear whether the organization is primarily aimed at promoting international co-operation for peace, or whether it is just an "office of education." From the way many in this country speak, the impression is created that this organization is exclusively educational. This arises from the fact that the chief supporters of the proposed organization are educators. But the cultural elements must not be left out. Above all, it must be emphasized that the Organization like the United Nations itself is primarily a peace effort. It is not just an International Office of Education.

A high government official has said that when the major educational bodies of this country are united on a proposition their pressure is practically irresistible. Yet, he continued, there are other groups in this country which have

just as much right to be represented in the organization even though they do not possess the power of articulation of the educators. He referred particularly to the musicians, the architects, the poets, the sculptors and painters, who can contribute much in their own way to international co-operation and understanding.

But there seems to be little doubt that, should the International Organization for Educational and Cultural Co-operation (there is yet no official title) get the necessary ratification, the lion's share of funds and attention will go to education.

It is known that Catholic educators are keenly interested in the project and have made their suggestions for the revisions of the draft. However, it must be admitted that Catholic educational circles have been handicapped by a certain amount of indecision and uncertainty as to policy.

Yet the concern of Catholics in a venture of this nature should be clear. If there are to be exchanges of professors, our schools should be in a position to participate. A still more important concern is whether the organization might possibly be used to propagate any particular philosophy or ideology. Some extreme proposals have been made, such as the re-writing of text books for the whole world or the use of organization to denounce various countries to the Security Council for undemocratic educational practices or theories. It is unlikely that such dangerous moves are contemplated seriously but just the same there are no guarantees in the draft that the organization will not be used to this purpose. The views of Dean Virginia Gildersleeve reflect this concern. Speaking in Washington, September 22, she warned the organization against undertaking a policing job: "I do not say that in the long run the organization may not influence very considerably the curriculum and the textbooks. We must not talk as if the new organization is going to dictate a curriculum or the type of textbook to be used. I feel that we must not try to impose our cultural ideas on the other countries."

To Jesuits studying the Rural Life movement, it should be pointed out that Rural life as well as Urban Planning are reckoned as "cultural activities." It is expected that a place will be found for this sphere in the proposed organization.

Robert A. Graham, S.J.  
Sec'y. Committee on a  
Just World Order

## ISOccasions

**J**UST as we go to press a full report of the ISO Alumni Committee meeting at Regis High School, New York City, August 28, 29, arrives from Father Gabriel Zema, Chairman. We reprint the resolutions:

**RESOLVED:** That during the coming scholastic year each issue of **JESUIT ALUMNI NOTES** deal with a special phase of alumni work and that it also treat of matters that are of special local interest.

That each member of the alumni committee respectfully consult Reverend Father Rector, requesting that his official position as member of the Alumni Committee of the ISO be so designated in the Province catalogue.

To develop the alumni spirit in our students, it is hereby officially recorded that each member of the Alumni Committee use his influence with the Reverend Fathers Rector and heads of schools and colleges to bring about the ceremony of inducting the senior class into the alumni association on some suitable date during the senior year.

That wherever such does not already exist, we recommend the erection of a placement bureau for under-graduates in our high schools, colleges and universities under the auspices of the alumni association.

That a recommendation be made to the Reverend Rectors of our schools and colleges that a reunion of the Reverend clergy as alumni be held annually or from time to time.

That an alumni journal or newsletter, where at present non-existent, be published periodically and that such a journal feature the exchange of personal news of the alumni.

That each alumni association consider and carry out the establishment of a lecture series for the public or an activity of similar nature to stimulate the cultural development of the members of the association and strive to benefit Catholic audiences in the field of social Catholic action.

That a Veterans' Aid Bureau be established together with a department of placement and guidance of returning servicemen in our schools and colleges and that where feasible this activity be placed under the auspices of the alumni association.

That the Committee send a letter thanking the Reverend Fathers Provincial, for releasing the members of this committee for the first annual meeting, and to Reverend Father Francis McQuade, Rector of Regis High School for the use of the Regis Alumni Association conference room. The Chairman's efforts for arranging the meeting

through the ISO and for conducting the various sessions so successfully was deeply appreciated and thanks were extended.

That each member of the alumni Committee arrange at least one regional meeting of local alumni directors towards solidifying the organization of local alumni associations and of establishing public lectures or activities according to the ideals and aims of ISO.

Present at the meeting were: Father Edward W. McCauley of the Maryland Province, Father Raymond York of New York, Father Charles E. Mallon of Missouri, Father Lloyd R. Burns of San Francisco, Father A. W. Crandell of New Orleans, Father Joseph C. Bilstein of Chicago, Father Eugene Burns of New England, and Father Arthur Dusault of Oregon. Father Gabriel A. Zema of New York presided.

Congratulatory letters from Very Reverend Father Assistant and Father Lord were read.

Father C. C. Clump of Saint Joseph's College, Darjeeling, India, has prepared a plan of Social Sermons for all Sundays of the Year. Included in his list of topics are such subjects as "Christ, the Only True Social Reformer," "Social Value of the Holy Eucharist," "International Charity," and "The Problem of Racism."

Catholics, Protestants and Jews continue efforts at collaboration with a statement on **Man's Relation to the Land**, released recently by all three religious groups. Catholic signers include Father A. J. Adams, Campion High School and Chairman of ISO Rural Life Committee; Father John LaFarge, Editor of **AMERICA**; Father John C. Rawe, S.J., of Ridge, Md.; and Miss Dorothy Willmann, of **The Queen's Work**.

The Statement, the first of its kind on this subject, presents a body of principles to regulate man's use of the land and a series of fifteen practical methods of carrying out these principles. The natural right to possess the resources of the land is stressed; the fact of the family as the primary society and its economic connection with agriculture is emphasized; ownership of the farm by those who operate it is urged; the revision of present legislation on land sale, rental, mortgages is demanded.

The family-type farm is proposed as a major objective of legislation. The Statement is emphatically against large land-holdings as undemocratic and un-social and strongly encourages co-ops and improved wage and housing conditions for the laborer on the small farm. It seeks extension of social security pro-

visions, especially regarding health and old age, to farmers and urges land settlement where possible for returned soldiers.

Copies of the Statement may be obtained gratis from the National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines 12, Iowa.

Mr. Ira A. Mosher, President of the National Association of Manufacturers, was the speaker at the May 17th seminar of the Holy Cross Institute of Industrial Relations.

Three days later the annual Retreat opened under Father William J. Smith, S. J. (As a corrective?) Fifty attended the Retreat on the Hill.

A superb declaration of purpose (written by Father Dennis J. Comey, we suspect) prefaces the illustrated bulletin announcing the courses and faculty for the coming year of St. Joseph's College Institute of Industrial Relations, Philadelphia. A staff of fourteen are listed as assisting Father Comey.

Of particular interest is a forum on Current Problems that meets at 10 p. m. on Thursday evenings. The period grew out of the discussions occasioned by the Montgomery Ward case last spring. It proposes to survey the more important issues current in labor-management relations under the guidance of an authoritative lecturer invited each week.

Members of the community at Loyola University in New Orleans cooperate with the Church and Industry Conferences of the National Association of Manufacturers. Meetings are held each month at which members of the community, especially Fathers Hatrel and Chapman, are in attendance.

About twenty schools, either for Sisters or priests and seminarians, were aided or directed by members of the ISO under the sponsorship of the Catholic Rural Life Conference. Father Gerald Ellard assisted with the Rural Life School at the seminary in Montezuma, New Mexico. Fathers John Rawe and William Gibbons worked with institutes in Maryland, while Fathers Demeyer, Meehan, White and Adams spoke at a series of Rural Life Institutes throughout the Midwest.

Father Edmund C. Horne, S.J., will preach a series of sermons at the eleven and twelve o'clock Masses at SS. Peter and Paul's Church, Detroit, dealing with social themes. The series began October 1 and ends the last Sunday in May. "A review and interpretation of civic, social

## IS OCCASIONS

and economic movements from the standpoint of the Catholic," is the description the *Church Bulletin* provides. While Rector of John Carroll University, Cleveland, Father Horne was active in labor arbitration work.

Father C. Tranchese continues as a member of the Board of Directors for the San Antonio housing project. To facilitate recreation for the children he has installed flood lights at the Guadalupe School making possible the use of the school grounds by night.

Recently he was re-elected as first Vice-President of the Tuberculosis Society.

A special Medical Council has been organized among the Alumni of Loyola College, Baltimore, numbering 150 physicians who met every month to talk medical ethics and kindred topics. It is planned that a member of the community each month will have a chance to meet with these men to discuss some particular phase of religion in relation to medicine.

An interracial group composed of white and colored students of St. Louis meet regularly for bi-monthly meetings at SAINT MALACHY'S CHURCH. The purpose of this group meeting is to develop mutual understanding, respect, harmony and good will by normal natural association. A fine response from both the colored and white students has marked the progress of its development.

Fathers Francis Bimanski, Andrew Cook, Edward Jones, and Paul Kovalcik are full-time Chaplains of the Cook County Hospital in Chicago. Their work is social from beginning to end. Into this enormous hospital, still called by some the largest in the world, five thousand patients are received each month. These chaplains took care of 75% of them in times past. Even now 45% of these patients actually receive the ministrations of the priests.

As the priests are not allowed to go home or to move from ward to ward, Father Bimanski breaks the monotony by securing the best possible talent for his Monday evening entertainments. The students and scholastics of Saint Ignatius High School have had place on these programs. Twice a month movies are shown.

Besides their work for the patients, the chaplains do what they can for both the doctors and the nurses. Throughout the hospital pamphlets are made available and Catholic cards distributed. In this work they are assisted by a

group of lay men and women who pass out close to two thousand magazines and Catholic papers every Sunday afternoon.

The ISO Central Office desires to receive all Labor School announcements as soon as possible.

Father Andrew Bouwhuis, President of the Catholic Library Association was one of 35 invited to Washington to discuss aid to be given devastated libraries in war areas. The Council of National Library Associations has set up a committee for this work. The Cultural Unit of the State Department is promoting it. Information about the ruined Jesuit libraries in France and in the Philippines has been sent to the State Department and to Mr. Wyllis Wright, New York Public Library, who is chairman of the committee. Mr. H. M. Lydenberg, of the International Relations Office, American Library Association, Library of Congress Annex, Study 251, Washington 25, will probably be very active in this work. It would be wise to keep him informed, Father Bouwhuis suggests.

There will probably be a national drive for learned books and periodicals. Back issues of *Acta Apostolicae Sedis*, *Thought*, *American Ecclesiastical Review*, *Theological Studies*, *Etudes*, and other periodicals on every branch of theology and canon law, sound scholarly books on any phase of Catholic doctrine or history, sets of St. Thomas, Suarez and other great writers will be needed. Many of these cannot be purchased. All attics, storerooms, libraries should be examined to see if extra copies are lurking anywhere.

Father F. E. Welfle saw to it that each United States Senator got a copy of *Conscription Is Not the American Way*, the pamphlet comprising the discussions and conclusions of eleven faculty members of John Carroll University, Cleveland and published by *America*. Of the replies he has received, some are equivocal, some non-committal but a few are insistent that voting be postponed until the veterans return.

Father Lassance, who teaches philosophy at Marquette in Milwaukee, gave a talk some time ago to a Milwaukee Credit Union Group. The address was so well received that he was invited to speak again at the annual meeting of the Milwaukee Credit Union League, which is made up of some 200 local credit unions. The title of his talk was "Credit Unions as Character Builders."

The University of Santa Clara was host to a gathering of 200 executives from Labor and Industry. An amazing unanimity between Industrialists (e. g. Food Machinery Corporation, Hendy's Iron Works, S. & W. Foods, etc., etc.), and Labor leaders is reported. The discussions stressed the interdependence of Labor and Capital; indicated a desire for all-out production, for high wages, for freedom from Government interference; proclaimed the need of good will and the understanding and abolition of class warfare. Father Charles J. Walsh, President of the University, welcomed the group. The Conference is expected to become an annual affair.

The Jesuits in Los Angeles continue activity in the Labor field: Father John Connolly is a member of the Public Panel of War Labor Board and Arbitrator of Grievances between North American Aviation, Inc., and U.A.W., C.I.O., Local 887. Father Vaughan acted as labor arbitrator for Bendix Aviation Company and the Walt Disney Studios.

The Child Care Center and Day Nursery of St. Ann's Parish, Buffalo, has been expanded. Financed by FWA to the extent of \$35,500 over two years, it cares for over 600 children.

Canisius College, Buffalo, is a member of the Buffalo Council of Social Agencies. Representatives of the college have been on the committee for adult education, recreation, juvenile delinquency, care of returning veterans, housing, and the like.

Word has just been received of the death of Father LOUIS B. EGAN, of Yakima, Washington. R.I.P. His last report included news of the beginnings of a small labor school for mill workers and the like.

Father F. D. Sullivan of Tampa presented to the Miami Chamber of Commerce the El Paso Co-operation Plan, a project to get Industry and Labor together for post-war planning and the avoidance of Labor disputes.

The University of Scranton now has an Institute of Industrial Relations on its own campus. This new school is in addition to institutes conducted at Shendoah and Hazelton. Father W. Eugene Gallery, S.J., directs all three institutes.

# Publishers' Galley

**THE HAYS OFFICE.** By Raymond Moley. Bobbs-Merrill. 1945. 266 pp. Complete Index and Bibliography, Price \$3.75.

Since the days when Will H. Hays was made "Czar" of the motion picture industry, he has been the subject of vast publicity, bitter criticism, sympathetic cooperation, much lampooning, and, on the part of those who knew best, sincere gratitude. In **THE HAYS OFFICE** Raymond Moley, of Brain Trust fame, tells the story of Hays' work with the industry as a kind of thesis that the best business regulation is self-regulation and that that industry does the finest job by the public which is freest from government control and most deeply infested with the sense of its own responsibilities.

Having been connected with the Hays operations from about 1929, I read the book with very considerable interest. Naturally there are some inaccuracies, many overstresses, and many understresses, but the book at the same time presents what has been one of the great social assignments of the country. What Judge Landis did for baseball Will Hays did even more emphatically for the motion picture industry. For whereas baseball was infected during the Black Sox Scandal with gambling and dishonesty, in the early days of the Hays take-over he faced an industry that was shot through with almost every offense against the public good.

Incidentally, the story pays well deserved credit to Joseph I. Breen, a Jesuit product of Saint Joseph's College in Philadelphia. It was Breen who really took the production Code and made it work. Up to that time it had not worked, despite what I think were the obvious good intentions of Mr. Hays. Breen put it into action and has kept it at such a high level that it is difficult to recall the type of pictures that were in existence prior to 1933. On occasion I have stumbled across some of these old pictures and I was amazed myself to see what a tremendous job had been done for the industry and for the general public when the motion picture Code was put into effect and made the tough standard to which films had to adapt themselves.

Mr. Moley is convinced that the whole story of the industry's cleanup, of its adjustment of inter-industrial strife, of its acceptance of public responsibilities and of its effort to lift the standard of entertainment in America is a great demonstration of democratic principles. In this I should be inclined to agree with him.

The one difficulty which every Catholic recognizes is that democratic prin-

ciples may often fall short of Catholic principles. When we wrote the Code, it wasn't possible to write into it the Ten Commandments and the standards of American law. It wasn't possible to write the standards of Catholic virtue nor, sadly enough, even what we consider to be the Christlike attitude toward home, divorce and the high standards of life. Those who are interested in seeing the Code in its completeness with the reasons back of the Code, which we wrote at the time without any intention of publishing them, will find all this in this extremely interesting volume.

Daniel A. Lord, S.J.

**CHINA AMONG THE POWERS.** By David Nelson Rowe. New York: Harcourt, Brace and Company. 1945. 205 pages. \$2.00.

*China among the Powers* presents a sober unbiased picture of China at the end of over eight years of war and of her gigantic problems of organization for peace and a place among the nations of the earth. In three chapters, her resources in manpower, agriculture and industry are outlined in an accurate and comprehensive manner. China's manpower or population is presented as her major problem and not as her major asset. Mr. Rowe's presentation of conditions is better than his suggested solutions of problems. His only solution of the population problem is the use of birth-control by the Chinese. The next three chapters on integrating China's power are perhaps the best in the book. Of these three, the chapter on the problems of social and political reorganization should help to clear up much of the misunderstanding which disgruntled and sensation-seeking news-correspondents have created about conditions in China. A final chapter on China in the World of Tomorrow seems to have made some rather valid predictions of the pattern of peace in the Far East as it is now being worked out before our eyes.

Albert R. O'Hara, S.J.

**THE APOSTOLATE OF PUBLIC OPINION.** By Felix Morlion, O.P. Montreal: Fides. 1945. Paper, \$1.25; cloth, \$2.50.

Elmer Davis, Walter Lippman, H. V. Kaltenborn, Samuel Grafton, Mrs. Roosevelt, Fletcher Pratt, Quincey Howe have not as yet been accused of having an especially pro-Catholic bias. Yet they use, and have permitted publication of the fact that they use, a Catholic newsletter as background for their work. The newsletter is part of the press service of CIP. CIP stands for **Centers of Information Pro Deo** and

the history, activities and methodology of the international **Pro Deo** movement is the subject of this little book by Pèrè Felix A. Morlion, O.P., Spiritual Advisor of the movement.

The apostolate of public opinion is defined by the author as "nothing but the art of giving to certain ideas a greater dynamism, a greater force to move the imagination, feeling and will of the masses."

The need of the movement is indicated by Pèrè Morlion in these words: "The ideas threatening the Christian faith in the twentieth century are not those refuted in the official manuals of apologetics. The science of apologetics, although distinguished by great clarity in its presentation of errors and its arguments against them, has one practical defect: it often kills heresies after they have ceased to live. The twentieth century could perhaps best be defined by this simple statement: it is the century in which heretics have lost all following because their place has been taken by journalists and story-tellers."

Hence the great rule of the **Pro Deo** movement is based on these two considerations: "A fact: The people want to discuss topical questions. A conclusion: We take interest in these questions and help to develop the right dialectics which lead to correct answers."

But lest the **Pro Deo** movement might seem to be merely a Catholic counterpart to Jehovah Witnesses' tactics, a corrective can be found in the words spoken by Cardinal Cerejeira at the occasion of the establishment of the CIP Center in Lisbon, July, 1940: "What we want is a handful of specialists trained in the techniques of public opinion, for that is as important as the great mass organizations. It has been a lesson that just a handful of atheistic and immoral demagogues have in the past driven the good, overly-credulous people of Portugal from catastrophe to catastrophe through a series of revolutions."

The history of the movement, from its establishment in Belgium in 1930, through its anti-pagan campaigns, its suppression by the Gestapo, its transfer to Lisbon and growth in America, Canada and South America, is written as an Introduction by Mrs. Anna Brady, Director of the American Center at 5 Beekman Street, New York City.

The scope of the movement is indicated by listing its present publications: **CIP Correspondence** (bi-weekly newsletter dedicated to the clarification of spiritual issues in current events); **CIP Documentation Service** (weekly bulletin of condensed news items); **CIP Forum** (studies and discussions dedicated to

the clarification of the fundamentals of democracy); and the **CIP Course in Politics: Philosophy and Practice** (dedicated to the clarification of the Catholic philosophy of State)—all services for leaders of public opinion; and, as means for reaching the masses, the **CIP Daily Press Releases**, the CIP weekly syndicated column (**Undercurrents**) and CIP special articles, all of which are based on news reports from CIP's correspondents in Europe and the Americas.

The techniques of the movement are explained by recourse to a seemingly over-elaborated collection of Thomistic categories, an indication doubtless of the Dominican inspiration and direction of the organization. The indication is confirmed by an announcement by **CIP Correspondence** of Sept. 8 of "the establishment at Rome of an International Institute of Journalism, where specialists in a new kind of journalism based on sound philosophical principles are to be trained." The courses will be held at the Angelicum.

The spirit of the movement is expressed in the slogans: "Be joyful in the idea of God, be radical in the love of neighbor, be fanatic in will to spiritual conquest. The joy **Pro Deo** is deeper than the deepest disturbances. The radicalism **Pro Deo** is a revolution, not in politics but in souls. The fanaticism **Pro Deo** is the spiritual dynamism of a minority that can overcome the brutal dynamism of evil."

Père Morlion offers the reader of "**The Apostolate of Public Opinion**" this final advice: "If you agree with these fundamentals, do not offer your sympathies, but offer your energies to the many tasks which have been outlined for you. For not he who wastes words, 'Lord, Lord!', but he who puts his hand to the plow and looks not backward has really heard the call of God."

Edward Duff, S.J.

*Editor's Note: In view of the proposal for a Missouri Valley Authority, these comments on the spirit of TVA seem relevant. Whether TVA has a "grass roots policy of drawing private organizations — farmers, workers and business men" — into its scheme of things or whether these are rather government sponsored and government controlled groups is important in view of the Encyclical parallel suggested. The question is discussable and discussion on the point is welcomed.*

There is a book lying around on the newsstands and drug store counters of the country that deserves the attention of Ours, especially Ours who are interested in the field of socio-economic problems here in America. It is *TVA*

—*Democracy on the March*, written by David E. Lilienthal, Chairman of the Tennessee Valley Authority, since its creation on May 18, 1933. The copy that is in the writer's possession is a 25 cent paper-covered edition published in February, 1945 by Pocket Books Inc. Another inexpensive edition was printed in September, 1944 in the Penguin Series. The original edition by Harpers ran into six printings between March, 1944 and February, 1945.

The book is a record of the development of the Tennessee Valley and the parts of seven Southern States that are touched by it. The author does not conceal his pride in the achievements, and he is very anxious that the philosophy underlying the program, behind every move in the process, be known and appreciated. For he is convinced that the spirit behind the material works, motivating the policies, dictating the methods, inspiring the whole staff and giving life and energy to the whole, has been the key to its success. He is confident, as this writer also is, that a wide knowledge and a true appreciation of the intimate connection between that philosophy and the material achievements of TVA cannot but be an inspiration and encouragement to all who are seriously interested in a sounder, saner social order for America.

Whether David E. Lilienthal is indebted directly to Pope Pius XI for his philosophy of administration is a little doubtful. He does quote *Quadragesimo Anno* in one place as expressing exactly his own thoughts on the need for material well-being as a normal requisite for decent moral living. But the fact is that there is an amazing parallel in the pronouncements of Pope Pius and the enunciated philosophy of the TVA administrator.

For instance, the Chairman of TVA is at pains in many places to make clear that the resources of that valley are to be looked upon as God's provisioning for the people of the valley in the first place, and then for the nation and the world. And he tells us that it has been a point that had to be kept in mind in every move made by TVA. Reading this, one remembers that Pius XI wrote in *Quadragesimo Anno* in treating of the right to private property that these things have been granted by God the Creator and Author of Nature "not only in order that individuals may be able to provide for their own needs and those of their families, but also that the goods which the Creator has destined for the human race may truly serve this purpose."

Again, the author speaks of the unswerving policy, adopted from the be-

ginning, of enlisting in the execution of this mammoth project the aid and the services of every type of organization already existing in the region. Here we are reminded again of *Quadragesimo Anno*: ". . . Just as it is wrong to withdraw from the individual and commit to the community at large what private industry and enterprise can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth today. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them. The State should leave to the smaller groups the settlement of business of minor importance."

Compare with this, Lilienthal on p. 138: ". . . This is a job not only for all the people, but for all the people's institutions. The purpose is national but the task is one that calls for a partnership of every agency of government, state and local as well as federal, that can further the common purpose. Therefore the grass-roots policy of drawing in private organizations and individuals — such as those of farmers, workers and businessmen, as we have described in previous chapters — has in like manner been applied by TVA, a federal organization, so that the governmental agencies of local communities and of the States of the Tennessee Valley have become TVA's active and responsible partners."

The whole book is replete with passages similarly parallel and complementary to the teachings of the Encyclicals. Any reader familiar with the Papal doctrines will recognize embodiments of sound Christian social principles in every chapter of this remarkable record of 20th century socio-economic planning and achievement going on right here in our own Southland. The recurrent insistence on the common good as the ultimate aim, the common purpose, the steady view of the whole even in the consideration of each separate part, the constant regard for rights, the insistence on voluntary cooperation as opposed to dictated compulsion, the accent on the spiritual values that must be held superior to immediate material accomplishments and which inspire those very accomplishments and make them worthwhile — all these strike the reader on every page.

The book is recommended to every one of Ours who is concerned with the

reconstruction of the social order. It is particularly valuable for the student of the occupational-group idea and its possibilities here in our United States. And it would be good antidote for some to recommend to people who always shout Socialism at every project of the Federal Government intended to help those who cannot help themselves without help.

David E. Lilienthal is a native of Illinois, a graduate of DePauw University, a lawyer, for some time (1923-1926) after his graduation from Harvard Law School a partner with Donald Richberg. He is now 46 years of age and lives at Norris, Tennessee, among the people of the Valley, for whom he still works.

He might be very much surprised to find one of Ours writing these things about him and seeing so much likeness between his philosophy and the teachings of Pope Pius XI. Perhaps he would be surprised. But I suspect he would not.

Mortimer H. Gavin, S.J.

**MANAGEMENT AT THE BARGAINING TABLE.** By Leland Halsey Hill and Charles Ruffin Hook. McGraw Hill Co., New York. 1945. 300 pp. \$3.00.

An exact title! If you are thinking of running a course in Collective Bargaining, you must have this book. It's management talking, all right, but it's not Avery, nor Girdler. From their experiences, the authors discuss the content of a bargaining agreement and then go on to speak of the technique of bargaining in a way that is revealing and helpful.

As a Catholic, I don't think you'll agree with all that is said. Take the matter of Management Protective Clauses. It's a sacred cow with Management. In nearly every arbitration on which I've sat, in nearly every WLB hearing, this holy tesseria was bandied about. It goes all the way from maintaining that wage scales paid are a matter of confidential information, to participation in pension funds, plant rules, discipline procedures, upgrading, etc.

You can't run a business on committees and every one knows that too many cooks make duck soup of a company. You must have rules and discipline and someone to run the outfit. But, the tyranny of 'anonymous capital', the prostitution of labor-management committees and the stupidity of many a management has brought that fine, natural loyalty of men to their companies into disrepute. Men are reasoning beings, and you can't hold their loyalty by sales talks, or pep meetings on good old IBM, unless you give men an in-

telligent sharing in the problems of the business, some incentive to initiative by way of profit sharing.

The work contract, ought to be modified, Pius XI had said, by a partnership contract, if possible. "Ita operarii officialesque consortes fiunt dominii, vel curationis aut de lucris perceptis, aliqua ratione participant".

"Management Prerogative and the Papal Ideal of Partnership" would be a worthy problem for some dissertation. You'll find many things in the book with which you'll agree and many others that will bring you to a clearer notion of what we want, by the protest that will rise within you as you read.

The bibliography is good and very modern and there is an index. Put this on the shelf with Golden and Ruttenberg's Dynamics, Slichter's Policies and U.S. Labor Bulletin 686, Union Agreement Provisions.

Philip A. Carey, S.J.

A forty-eight-page booklet beautifully illustrated and called THE CHURCH AT WORK has just appeared in connection with the Negro work of Saint Malachy's Church in St. Louis. It aims at presenting the Negro Apostolate and developing interracial harmony and good will.

The Graymoor Press, at Peekskill, New York, has published a pamphlet by Kenneth Dougherty, S.A., entitled ABSENTEE MOTHERS. Father Dougherty deplores the present day neglect of children and of family responsibilities by women who are lured to jobs, drawn by the bait of nine dollars a day. He is equally critical of the economic and social organization of a society which makes it necessary for many women to work in order to secure a livelihood for themselves and their children. The only solution thus far offered by society has been the community care of children in nurseries and nursery schools while the mothers are at work. Obviously such a solution is utterly unsatisfactory, and Father Dougherty insists that the family living wage is the only possible solution to the situation. He observes that it is at the present time a more common opinion among Catholic theologians that "the obligation of an employer to give his full time employees a family living wage binds in strict, i. e., commutative justice."

Father A. A. Weiss, S.J., Xavier High School, 30 West 16th Street, New York, has prepared a booklet entitled THE ANSWER TO RED COMMUNISM. This booklet is a resume of Father

## ISO CO-OP COMMITTEE MEETING

Father John Thomas (Mo.) succeeded Father Martin Carrabine (Chi.) as chairman of the ISO Co-op Committee at its July 25th meeting in St. Louis. Miss Mary Dooling continues as secretary.

The part taken by committee members, especially Father John P. Sullivan (N.E.) and Miss Mary Dooling, in the successful Mission Institute of the ISS. highlighted the report of the year's activities. Father Demeyer (Mo.) told of the co-operative activity of the Rural Life Summer Schools and of the St. Mary's Rural Life group.

Of special interest was the series of co-op articles written last summer by Fathers Choppesky, Dachauer, Demeyer, Faherty, Loehr and Scott, and marketed during the school year by the co-op department of the Queen's Work. These articles have appeared in such magazines as *America* and *Sign*.

Father George Andrews and Father Ralph Warner explained cooperative activities in their St. Louis Negro parishes. Father John Barrett (Chi.) was called upon for a few words about the co-operative movement in the Patna Mission.

The committee discussed the possibilities of cooperative extension departments as a part of the adult education program of our colleges, along the lines of the St. Francis Xavier (Antigonish, N. S.) Extension School. Father Sullivan suggested that regional meetings of the Co-operative Committee be held in the various Provinces.

Twenty-two committee members were present, representing five Provinces (Chicago, California, Missouri, New England, and Lower Canada) and four missions (British Honduras, Holy Rosary, S. D., Jamaica, and Patna). Among the delegates was the Superior of the Belize Mission, Father David Hickey.

W. B. Faherty, S.J.  
St. Louis University

Weiss' book published in the Philippines, "A Plan for Social Order," and presents entirely in quotations from the Social Encyclicals of Leo XIII and Pius XI, a complete body of correct principles of social order.

The excerpts from the Encyclicals are arranged under such topic heads as Dignity of Man, Dignity of Labor, Rights, Wages, Hours, Unions, and Duties.

The booklet would offer the basis for an excellent survey of Catholic social principles to be presented by labor schools to their student bodies.

# Parish Night Schools

*Editor's Note: The following article appeared in America for September 15, 1945. Very Reverend Father Assistant, believing every Jesuit should read it, suggested its republication in the BULLETIN. Father Monaghan is Pastor of Saint Margaret Mary's at Midland Beach, Staten Island, New York, and Chaplain of ACTU.*

**A**DULT EDUCATION is a very necessary means for the Church to retain her people in the industrial areas, and it is one of the surest means by which the industrial worker may attain full self-respect and constructively influence our American culture.

Slums and—what is worse—the slum mind, are one of the unfortunate by-products of our industrial era. The slum mind is like the mind of a mob, dynamic only in the pursuit of a single end; for the slum mind, the end is a permanent job. The slum mind, like the mob mind, takes no pride in the means used to attain its end. Factory pride is as rare as factory beauty. The slum mind is an incalculable factor in the future of America. This mind of the slum is not like the mind of the craftsman, nor the mind of the farmer, nor the mind of the professional man. These minds find compensation not only in their work, but in the very technique of their work. The slum mind has none of these necessary human compensations, and the slum mind is generally the pattern of the factory-worker's mind. As the factory becomes more and more a part of our national economy, more and more is our national culture affected by the rootlessness of those who live from job to job.

Industrial areas are not deeply rooted in the present America, for they have in their community life little past to glory in, and they are always fearful of the future. Now a man without roots drifts easily into any refuge that promises him security from want, offers him the approval of his fellow-workers, and a visceral sense of his own worth. Communism offers this both to the slum-minded and the frustrated intellectual. It offers them a sense of power.

Men are not drawn to Communism as a man would be drawn to a political party. They are educated to accept Communism as inevitable. They are converted to it. Because its method is effective, we may profit by observing how a Communist is made.

A key man in an outfit is chosen. He is usually young and aggressive. Probably he is irritated by the monotony and dehumanizing quality of the work he is doing. The daily grind and lack of opportunity oppress him. He is made much of by the recruiting agents, flattered by the attention of well educated men. He is not invited to become a

Communist, but he accepts readily, and often gratefully, the invitation to join one of their education projects. He sits in at the labor-relations classes; he becomes familiar with parliamentary law, so necessary in the union meetings; classes in public speaking give him the Communist answers to questions that the poor are always asking; he has now the security of knowledge and the gift of expression. Soon he has the satisfaction of finding his fellow-workers listening to him and seeking his counsel—sweet sense of power! Very soon dawns the vision of a classless society. He is a convert, an apostle of the new order; the monotony of his daily grind almost disappears. He is a man transfigured; no personal sacrifice is too great for him if by it the word of Marx becomes flesh. Think of changing this state of mind by a cozy syllogism or a penny pamphlet! Men are not driven into Communism by poverty. They are educated to Communism. Whoever opens the windows of a man's mind, soon holds the key to his heart.

Catholics should be interested vitally in the matter of adult education, which the Communist uses so effectively, just as Catholics should be concerned with the trade unions, the co-operative movement, the credit unions. These are levers enabling the disorderly slum mind to become respectable by its own achievements, and to find in the thing done the desired approval of others. Let us remember that a large part of American Catholics live across the railroad tracks. To them the Church should be the center of their religious, cultural and social life—and that does not mean Bingo. Charity, to too many, means "social work"—picking up the debris of industrialism. The containers we put the human debris in are sanitary and often sanctified, but actually many of these great charitable institutions are liabilities of our social and economic order. If the nation knew more of human worth, it would have less need for "social work."

## PROOF BY EXAMPLE

Literally, children need education less than their parents. It is the parents who teach the fundamental values. Unlike the child, the adult knows the need of education and is responsive to it. The best example of all this is the experiment of Antigonish, Nova Scotia. A priest set a people thinking, i.e., edu-

cating themselves, and they thought themselves through to economic and social freedom.

Our people want to know, they need to know. Not all will be searchers after truth, but the leaders will search, and if we do not answer their needs now our enemies will answer them. Our parish schools should be open at night. Our colleges and academies have much to teach the workers—public speaking, history, singing, mechanics — any experience, indeed, that will open windows in their minds to give them inner satisfaction and knowledge for leadership. The Church's social program, as set out in the Encyclicals and ably expounded in our weekly periodicals, is their heritage and fulcrum. Thousands of workers have been lost to us. Only their fellow-workers, bettered by an adult education, can reclaim them.

Every parish school ought to be a center for adult education. Who will pay the bills for the heat, etc.? The answer is the workers will. I know a parish that was made over by adult education—a poor parish, where most of the parishioners were on relief three years ago. They created a school, two libraries—one for adults, one for the children—and conducted their own program of adult education. The people are actively a part of this school administration. They do not refer to the Church or the school as the Pastor's. They say our Church, our school, our library; the Church can be very certain of their loyalty.

Schools like these created the modern Denmark, Norway, Sweden and the New Ireland. Similar schools can renew the face of our American earth. There is also the type of Labor School sponsored by the Association of Catholic Trade Unionists—widespread enough and little recognized for their worth. The Jesuit Employer and Employee Schools, the Parish Labor Schools of the Holy Name Society—these are successful and point in the right direction. They must be multiplied.

A school is any place where one who knows is answering the questions of one who wants to learn. The Christian vocation is to teach all things; for no thing is apart from the One in Whom we live and move and have our being. To open windows in the mind opens them to the Light; for every open window looks out on God.

# Enthusiasm, False and True

By Malachi J. Donnelly, S.J.

"AND NOW, ladies," the rich voice of the popular announcer, electric with vibrant enthusiasm, purred forth, "if you want your husband to think of just you on his way to the office, start off his breakfast tomorrow with a steaming, hot cup of delicious Chase and Sanborn." Throughout the land faded housewives smiled with new hope as they looked forward to a happier tomorrow. How enthusiastic the radio speaker had been!

In disagreement with Father Lord, I do not think that enthusiasm, especially surface enthusiasm, is what we Jesuit educators need most. What we all should have is something much deeper than a Colgate smile or the foot work of Fred Astaire. What we need is real knowledge, to become utterly captivated by the truths we teach. If we rest content with shuffling out nineteen-inch words, which do, or more often do not, represent the thoughts of other men, then, of course we shall remain miserably dull in the classroom. And all the Nuxated Iron or Unicap Vitamins will help us not a whit. But, once we fall in love with truth, once we become a real *convaincu* through real knowledge, just try to be dull in class. You can't!

Real knowledge begins speculatively in the intellect under the aspect of truth. But it does not stay dammed up in the intellect. Rather, under the aspect of good, *sub ratione boni*, it surges into the will and then, in strongly flowing stream, flows out into the emotions and takes possession of the whole being of a man. This is the kind of knowledge that St. Ignatius wants his sons to have. For he insists in the *Second Annotation*: "It is not an abundance of knowledge that fills and satisfies the mind but the internal savoring of the truth."

## Jesuit's Role

The Jesuit educator will see his subject in the light of eternity, *sub specie aeternitatis*, whether that subject be merely "theoretical" dogmatic theology or the more "practical" mechanical drawing. His will be a calmer enthusiasm, because he has begun to see life steadily and to see it whole; and he has begun to see the relation of his subject to life and knowledge taken in the large. He will not step down with jitterbug enthusiasm to the student's level, but he will give his all to raise the student up to a share in his own

Christian enthusiasm, a joy that is spirit-ruled, not a play-thing of the emotion.

We Jesuits know that we can not love what we do not know. Neither can we ever be truly enthusiastic over what is not loved. Hence, enthusiasm without knowledge—and knowledge is based on and comes from truth—is quite impossible. If we do try artificially to stimulate enthusiasm, without knowledge and love of the truth being increased, then we become like the wayward painted lady with the queen's jewels: an imposter. Like the talk of Charley McCarthy, our enthusiasm is not sincere.

To interest and to make enthusiastic his pupils, the teacher must make them realize that the subject at hand is good for them personally. He must make the subject attractive. I repeat, making the subject, not himself, attractive is his purpose. The teacher should not be the focus of the student's attention, but rather the truth to be taught. The teacher is a medium, a go-between, through which the pupil must pass to contact, realize, and embrace truth. Natural attractiveness, however, is necessary in the teacher. You can't see through a muddy windshield. But, I still hold that this attractiveness should be the external reflection of a soul in love with truth.

## God Reflected

As the late Father Jaime Castiello has well said (JEQ, Sept. 1941), the teacher must draw the veil from hidden truth and enable the student to fall in love with the vision undraped. For it is God reflected who shines through the lifting mist behind which is the beautiful truth. And the student, whether or not he knows it, is in love with God. He can not help that, for, with irresistible urge, he is driven towards a desire for truth, a love of absolute goodness. True, detours from the straight life of this heavenward drive will occur; but the steady pull towards God will, with the teacher's help, straighten out the line of the student's route. Hence, any truth in which is strongly reflected the great, eternal Truth will captivate the young mind. But the fact of this reflection will depend largely upon the teacher's first possessing deeply and loving ardently this same truth with which the pupil is to make contact.

I insist that enthusiasm, to be worth while, must be first of all intellectual enthusiasm. And this is impossible without a deep and broad knowledge of the subject we teach. Such intellectual enthusiasm will have lasting results. For it deals with universal truths which are

not limited to space, time, circumstances, or the surface enthusiasm of the teacher. For the professor will part from student; but the truth, once realized and loved, will not leave the Jesuit alumnus an orphan.

Before launching out into "a very considerable stepping up of the liturgical life in the chapel," we might do well by instructing more thoroughly our students as to what happens in the Chapel. And that will largely be done in the class room through a more profound and inspiring study of the Mass by a profound and inspired Jesuit teacher.

## Theological Sources

And, again, before telling our students what "Christianity, honestly accepted and practiced, could do for the happiness of the earth," perhaps it might be "practical" to tell them (and convince them) what the purpose of the "earth" actually is. We can chide some of Ours for offering the people "pie in the sky when you die." But, is that not just what we are bound to offer people? Only I should prefer to call it a completing of the supernatural man through a loving embrace, in knowledge and love, of the triune God.

In a chapel, candle-lit and incense-wreathed, hundreds of Sodalists recite their *Aves*. And in a convent garden, amid the flowers and the birds, the young nun stops at the first toll of the Angelus bell. Reverently and slowly she praises Our Lady. But the *Aves* are useless unless the "theoretical" dogma of the *Theotokos* be true. An what good the Angelus, if it be no true that "*Verbum Caro factum est?*"

My point is briefly this. We must first have realized the truth ourselves and have become intellectual enthusiasts. Then hand on the torch to our students. But, give them the deep truths that will be the sure foundation for all external enthusiasm.

If we give them the solid food and drink of Catholic truth, they have whereon to build their future lives. We shall have developed young Catholics who are secure in a spiritual citadel, a fortress protected by the rampart of truth known, loved, and warmly embraced. And, as enthusiastically they march singing through life towards God, they will look back gratefully upon the Jesuit educators who have made them spiritual enthusiasts. For we have made them realize the meaning of an "enthusiast." For he is a man with God in his soul.

# STATISTICS ON CURRENT SOCIAL LEGISLATION

## 1. Unemployment Data

**R**EADERS of the ISO BULLETIN will recall how Father Paul V. Kennedy, writing in the June-July issue, showed that the Murray Full-Employment Bill provides that the federal government should augment the national income to such an extent that full employment will prevail at all times. Since Federal Aid of this kind will take the form of public works expenditures, a recent survey of planned public works is of interest. This survey included all programs planned by federal, state, and local governments. It did not include highway and airport construction, but in spite of the narrow limits set down, responses showed that plans are under way to spend \$25 billion on various projects over the next five years. If expenditures on highways and airports are taken into consideration, it is possible to estimate planned public works in the 1946-1951 period at more than \$40 billion—a figure many times that spent by the pre-war Roosevelt administration on its extensive PWA pump-priming program. As national legislators become aware of these existing plans they will probably act to prevent further federal public works programs from competing with state and local expenditures. In addition, the Congress will probably take steps to see to it that federal public works projects be geared to the needs of labor, and this will probably be accomplished by demanding that federal programs be delayed until they are needed to prevent large-scale unemployment.

After the sudden termination of war in the Orient many gloomy predictions were made concerning imminent economic maladjustment, some experts going so far as to say that there would be eight million unemployed by February, 1946. The field surveys by the Bureau of the Census have shown a steady increase in unemployment since August 14th of this year, but at the present time the total is less than two million; and indications are that it will not grow at the rapid rate expected by many. The situation will probably be poorly adjusted until a full year has passed, and, even then, the problem may have many baffling elements. However, the Committee on Economic Development has made a survey of unemployment trends, basing its predictions on production data afforded by business leaders. The results of this program show that unemployment will rise for some ten months and then begin to recede in the late summer of 1946. The most startling thing about the results of this investigation is the figure for maximum unemployment during the next twelve

months—3 million, a total very considerably below the estimates given by various sources, all of which were without the benefit of the statistical data available to the C.E.D. As a result of the cloudy view of future employment needs, it is probable that the Murray Bill will have a number of amendments, aimed primarily at curbing government spending except in cases of known social, particularly employment need.

## 2. Price Controls

Congress will have to decide on the continuance of many basic price controls. Business, basing its claims on the fact that labor is in a position to gain wage increases without governmental approval, is waging a campaign to do away with all OPA restrictions on prices. Businessmen claim that the "squeeze" is being put on the retailer; since, while wage increases are allowed, government is adamant in its design to prevent any wage increases being passed on to the consumer in the form of higher prices. Realistic administrators realize that laborers have been able to buy 16% more goods and services under present wage-price relationships than they were able to buy in 1939, and it is feared that to place this increased buying power in jeopardy would be bad for our social well-being. These same administrators are convinced that the present period presents very great possibilities for a runaway price inflation. By showing that, as compared with the first World War, our record since 1939 has shown a good control over prices, proponents of price control will probably gain their point and obtain legislative action to check price inflation through OPA extension for another six to eight months.

Table I, Percent Increase in—

	Wholesale Prices	Cost of Living
World War I		
1914-1918	103	62
1914-1919	115	84
World War II		
1939-1945	41	30

## 3. Surplus Property

With the armed forces releasing control of surplus property at a rate of \$100 million a day Congress is faced with the necessity of reorganizing the Surplus Property Board. It has already reduced the membership of that board and placed full control of procedure in the hands of one man. Very soon it may become mandatory for the Congress to change the Surplus Property Act so that the Board can dispose of surplus property without the very narrow restrictions that now obtain. Under the present arrangement the Board must dispose of the goods in such a way that

government units, civic and charitable organizations, veterans, and small business have first opportunities for purchase.

The earlier legislation was framed with a view to preventing large corporations from entering the postwar picture in a position more powerful than ever before. In 1939 the 200 largest manufacturing corporations held more than 63 percent of all manufacturing assets; during the same period these corporations employed almost 80 percent of all those working in manufacturing industry. During the war years these corporations have employed almost 90 percent of those engaged in manufacturing labor, but, because of the fact that many of the plants used by these corporations were built and owned by the government, they have not maintained their pre-war position in the matter of property holdings. However, if the large corporations are able to obtain surplus government property in the form of plants and machinery, they will quickly regain their 1939 position. It was with this in view that the Surplus Property Act was framed so as to give small business the preference. Seventeen billion dollars worth of plant and equipment will be sold as surplus government property. This is almost 50 percent of the total manufacturing equipment in the United States. Thus, it can be seen that any change in the present plan for disposal will meet opposition from those who believe that assets of this kind are more conducive to production and employment when in the hands of small, expanding, and daring business corporations.

Table II, Surplus War Goods

Land and Housing.....	\$34 billions
Industrial Plants .....	\$17 billions
Shipping .....	\$10 billions
Combat Matériel .....	\$40 billions
Total .....	\$101 billions

## 4. Government Securities

Things have gone along quite smoothly for the American banking system during the war years: loans to business for war purposes have been carried under comfortable guarantees by government; income has been steady and safe through bond investment and other sure issues; reserve requirements have been lowered in the face of increased deposits; the extensive issue of federal reserve notes has been off-set by reduction of the required backing to one-fourth. In the present Congress requests will be made by the administration that the Federal Reserve System act as agent for the federal government in guaranteeing loans to industry for reconversion purposes and peacetime pro-

duction. It is possible that this new legislation will pass without embarrassment to the bankers, but, in view of the recent moves in England toward nationalization of the Bank of England, it is possible that the war-time gains in banking income will come under review. The extremely large holdings of government bonds, as tabulated below, were gained by the simple process of making banking system checking accounts and clearing house activities available to the government. The great holdings and (more important) the large future incomes that will accrue to bank stockholders as a result of this process present an ethical difficulty which is sure to receive more than passing attention as the years of amortization see the taxing system weighed down with the burden of this debt.

Table III, Ownership of  
Government Securities

Government Agencies .....	\$23.8 billion
Fed. Reserve System .....	\$21.0 billion
Banks .....	\$86.8 billion
Insurance Companies .....	\$20.2 billion
Companies and Persons.....	\$85.8 billion
Total .....	\$237.6 billion

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Saint Mary's College  
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## EXECUTIVE COMMITTEE MEETING

A draft of a Constitution of ISO is completed. That was the sizeable achievement of the Executive Committee meeting of Saturday and Sunday, September 7 and 8 at the Coronado Hotel in St. Louis under the chairmanship of Father Lord.

The need of a constitution was indicated by Very Rev. Father James P. Sweeney, S.J., Provincial of New York, in a letter read at the Chicago meeting of the committee chairmen last January. Father Sweeney's recommendation that the JEA Constitution might serve as a model was taken up by the Fathers Provincial at their Innisfada meeting in May and they assigned Father Edward B. Rooney, S.J., National Secretary of JEA, as advisor.

The delegates who met at St. Louis were appointed by their respective Provincials. They were, Father Raymond T. Feely, S.J. for California; Father Henry J. Wirtenberger, S.J. for Chicago; Father Wilfrid Parsons, S.J., for Maryland; Father Lawrence P. McHattie, S.J. for Missouri; Father William F. Drummond, S.J., for New England; Father Florence D. Sullivan, S.J. for New Orleans; Father John F. X. Sweeney, S.J. for Maryland. Very Rev. Leo Robinson, S.J., represented the Province

## VS. ISOLATIONISM

By William L. Lucey, S.J.

*Editor's Note: Father William L. Lucey of Holy Cross sends in these comments on the views expressed by a writer in the May BULLETIN (p. 25) who objected to the Just World Order Committee's "censure" of "the isolationist mentality among Jesuits."*

**I**T WAS not any fear or dislike of opposition, vocal or otherwise, to Communism and Russia that persuaded the Committee to object to isolationism. Isolationism was and is considered objectionable because as a policy it is harmful to the welfare and security of our nation and as a doctrine at variance with the Catholic view on the international order.

He [i.e. the objector] thinks that the members of the Committee have resorted to the use of tags—"modern substitutes for thought" as he calls them. Any one acquainted with our history must know that isolationism is a fact and its meaning is clear enough; at the West Baden meeting and since, the word was used in its genuine sense. The Bishops of the United States have also criticized isolationism. In their April 15, 1945 statement on *Organizing World Peace* they remind us that:

"Isolationism, whether expressed in the refusal of a nation to assume its obligations in the international community, or masked in the setting up of a sphere of influence in which a great nation surrounds itself with weak puppet states, or disguised in a balance of power policy, is no answer to the world's problems, or indeed to the problems of any nation."

These words do not need italics for emphasis or clarity. Shall we say that the Bishops were indulging in a game

of Oregon, of which he is Provincial. Fathers Dowling, Duff, and Corley were present as Central Office personnel. Father Lord presided.

The model of the JEA Constitution proved helpful in guiding discussions, and Father Rooney's experience was invaluable in matters of phrasing as well as on problems of organization.

The Executive Committee plans to reassemble in the late Fall to incorporate into the tentative Constitution the results of further thought and the suggestions made by other Jesuits.

The completed draft of the Constitution will be presented to the Fathers Provincial at their annual meeting next year for possible revision and final approval.

of "tags" and were using slogans as substitutes for thought?

It is clear that the writer in the May BULLETIN thinks that no international organization should be established until we have a perfectly just peace settlement. But his personal opinion is not supported, as he implies, by the Christmas Message of 1944. When this Message was delivered, plans for establishing an international organization were under way. It was hoped that the organization would be established before the end of the war and hence before any definite peace terms were settled. Pius XII, I think we can safely assume, was aware of these plans and aware that Russia was sponsoring the plan. Yet Pius XII in this Message encourages the efforts to establish an international organization. Why should he do this, why should he encourage the formation of an international organization before the peace settlement if what the letter claims is correct?

It may be that Russia's plans and policy will prevent an international organization from being established or, once established, from properly functioning. But in his last public address, June 2, 1945, Pius XII was still encouraging the formation of a peace organization: "The thought of a new peace organization is inspired—nobody could doubt it—by the most sincere and loyal good will. The whole of mankind follows the progress of this noble enterprise with anxious interest. What a bitter disillusionment it would be if it were to fail . . ." (text as given in the *New York Times*, June 3.) The conference at San Francisco was nearing completion when this address was given, and again I think it safe to assume that Pius was aware of Russia's activity in eastern Europe.

We are all anxious that Poland's wrongs be righted. But Poland's hopes depend largely on the future policy of the United States. I have a newspaper report of a recent talk by a Senator; he told his audience that this country must not make any post-war commitments and that Poland deserved a fair and just treatment; he was not going to sit by and see the Polish people robbed of their birth right. He did not say how he was going to restore the rights to Poland. The writer in the May BULLETIN seems to agree with the view of the Senator. How does isolationism restore freedom to Poland? Such a policy would be welcomed by the Russian controlled Lublin group, but I do not see how it helps Poland. Isolationism, according to the Bishops, "is no answer to the world's problems, or indeed to the problems of any nation."

*Editor's Note: When the documents are collected together which have given the initial impetus and form to ISO, none probably will be found more important than the following letter of the late Father General, V. R. Wlodimir Ledochowski. Since the other basic Document, the 29th Decree of the Twenty-eighth General Congregation, was printed in the second number of the BULLETIN, I, (Dec., 1933) p. 1, it was thought that this letter should also appear in the pages of the BULLETIN. We are indebted to Father Robert J. Henle, Dean of the Philosophate of the Missouri Province, for the translation of this letter, which appeared in Acta Romana Vol. IX, fasc. 3 (1939) pp. 435-6.*

January 25, 1939.

## ***Concerning the erection by Ours in America of a Social Center modeled on the Parisian "Action Populaire"***

To all the Provincials of the American Assistancy:

Reverend Father in Christ, P. C.

Our Society, keeping before its eyes its own proper end as it is found in the very Formula of the Institute, issued in the last General Congregation, as is well known to Your Reverence, various important decrees concerning the conversion of modern society to Christ.<sup>1</sup>

I have been giving considerable thought these days to the execution of these decrees in your Assistancy and have studied information which has come to me from various trustworthy sources. As a result, I am completely convinced that you can do nothing more consonant with the mind of the Congregation for the good of the Church and the Society than to establish—despite all difficulties—by common effort and expense, a house similar to the Parisian one which is popularly called "Action Populaire," making, of course, the necessary modifications. A splendid description of this undertaking is found in your publication *America* for the seventh of January.

It is my wish that you establish this Social Center, which more probably should be located in the city of New York, during the coming summer; for the danger against which you must act is pressing and the necessity of this ministry is very great. Further, the struggle against Communism, which has now grown somewhat lax among you, can be directed from this headquarters with greater profit and less effort.

Some may say that neither money nor men are at hand for such an undertaking. I indeed have no fear as to the question of money: for besides the fact that we must humbly place great confidence in Divine Providence, I am certain that the money will be available. First of all, a modest beginning should be made and without extensive equipment: a house should be rented at a low price; indeed the Fathers themselves who are assigned to this work will soon have sufficient money for their expenses from their own proper ministry, and the work will scarcely be under way, when laymen also will help. Finally, among your various colleges there are many which will undoubtedly give financial aid to this undertaking which is to be considered as an insurance against the greater evils which threaten you all.

As to the question of men, let each one of you sincerely consider before the Lord which Father—and he should be an excellent one—he is prepared to assign to this work and let him report his name to me. I indeed have always placed great value on your educational ministries, and for my humble part I have done all that I could to advance them; however, there is danger in your Assistancy lest the education of youth should come to be almost your only ministry, all others being somewhat neglected. Now it was the mind of the last Congregation, in which you took a great share, to advance, now if ever before, the social ministries and works. In these works indeed your Assistancy has not yet made sufficient progress. I am certain, therefore, that you will undertake this new work with your usual energy and I do not doubt that, through it, you will be able to render not only to the Church and the Society but also to your beloved country a great service, greater perhaps than you yourselves now imagine.

I wish, therefore, that as far as possible you report to me without delay the names of the Fathers whom you will be able to assign to this work. I commend myself to your Holy Sacrifices.

Your Reverence's Servant in Christ,  
**WLODIMIR LEDÓCHOWSKI**  
General of the Society of Jesus

Rome. January 25, 1939.

<sup>1</sup>Cf. Congr. Gen. XXVIII, descr. 29, especially nn. 1-12.