

# I S O BULLETIN

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## THE INSTITUTE OF SOCIAL SCIENCES

By JOHN L. THOMAS, S.J.

**E**CONOMICS, political theory, sociology: these are the topics of the hour. Universal interest in the social sciences is a modern phenomenon. The "scientism" of a century ago has gracefully bowed out, leaving the stage to the theorician and the "philosopher." The emphasis has changed from "vivere" to "bene vivere." And the clash of resulting ideologies has shocked men into the realization that the "bene vivere" implies a system of values and a set of first principles; instruments which the positivist scientist had taught the world to scrap as so much useless emotional baggage.

The Twenty-eighth General Congregation reminded the Society of the change that had taken place. Spurred on by a letter of Reverend Father General and encouraged by Reverend Father Assistant, the American Jesuits set to work to meet the changing needs. The first organization formed, the Institute of Social Order, had as its purpose: "to organize and utilize through a center of social action, the agencies of the American Assistancy in order to establish in the United States the Christian social order, as set forth in the papal encyclicals and in the pronouncements of the American hierarchy" (Provincials' Meeting, Santa Clara, 1943).

In the past, it has influenced American Jesuits through the annual meeting at West Baden, the publication of its BULLETIN, and the work of its various national committees. It soon became evident to the directors of the movement that if it was to enjoy continuity and stability, if Jesuits were to make any real contribution to social thought, a new department must be established where specialists, leaders, and teachers in the social sciences might be trained. This is the Institute of Social Sciences. Its foundation marks a definite advance in the Society's approach to current social problems.

### Social Resources Lacking

A realistic check-up of the Society's resources had revealed two things. First,

the Catholic solution to modern problems had not been worked out in sufficient detail. Concrete, specific applications of our social principles have not been made. We had the principles, true, but a principle is a "terminus a quo" not a goal. To boast that we have the correct philosophy, to wave the encyclicals on high as proof that we have been interested in the "common man" gives little help either to the victim of injustice or to the sincere reformer. Nor will such tactics stem the forces of disruption, as the tragedy of too many European countries bears grim witness.

The Society, secondly, did not possess a sufficient number of trained men to work out the manifold applications of our social teaching on a theoretical basis or to put them in practice once they are worked out. It was felt that if all the provinces pooled their resources, one central institution could be organized, staffed by specialists from the various provinces. The Institute was to be an Assistancy venture with each province contributing teachers, students, and money.

It was thought that by studying together and discussing their problems together, a central core of specialists would be trained and, in a few years, would be ready to tackle the problems in their respective regions. Since they had studied together their solutions would be basically the same, not because they had, parrot-like, memorized the same principles, but rather because, through the shock and clash of ideas, they had jointly worked out concrete applications which were sound and specific.

### Three-fold Training

A most important feature of the Institute is the requirement that students be well-grounded in economics, political theory, and sociology. In this way they will be capable of viewing a social problem from all angles. It is hardly necessary to add that this requires a great

deal more effort and time, since the student must in addition become an expert in the field of his speciality.

This Fall the Institute began its second year with renewed enthusiasm. Father Leo Brown, the director, had worked assiduously in drawing up the curriculum, selecting the faculty, and gathering the students. The difficulty of his task will be readily grasped if we reflect that most of the staff remain at the institute only one or two semesters. Their contributions in the fields of their specialities must be fitted in to the curriculum. This takes long-range planning and patience. Besides, the lack of precedent and the shortage of men due to the war made it difficult to get assurances of faculty members for long periods in advance.

### Social Spirit Fostered

At present, the students and four of the faculty are housed in Aquinas Hall, at St. Louis University. Their living together has facilitated the free discussion of current problems both between the students themselves and between the students and the faculty. Real enthusiasm has been aroused and is maintained by this interchange so that it can be said that this is one of the big factors in the present success of the institute. As Fr. Millar has pointed out, through this process an atmosphere, a "school spirit" is built up and fostered in all the members, channeling their interests and molding their thoughts as no mere attendance at class could ever do. Future students will come to imbibe this spirit and will find the broadened outlook expected of them in this difficult field made much easier.

One glance at the basic courses offered this semester will convince the unprejudiced of the high calibre training offered the student here. Frs. Millar and McCoy in Political Theory, Frs. O'Hara and Weitzman in Sociology, and Frs. Dempsey and Brown in Economics, are welding the contributions of their specific fields into one solid body of

knowledge which will equip their students with the needed principles and facts. A course in American Social Environment is the joint work of the staff assisted by members of the University faculty.

### Wide Range of Studies

In addition to the courses offered by the regular staff, the student can select courses in any of the other departments of the University. This gives him a wide choice of well trained teachers. In this way, the student can draw up a course of studies, which, from the point of view of content and Catholic attitude, should be second to none. A seminar given by Fr. Dempsey gives promise of expanding into a writing program on the Encyclicals. This effort should eventuate in a real contribution to the concrete applica-

tion of the Church's social doctrine. This is in line with the spirit of the Institute which aims not only to supply knowledge but also to apply it to specific and concrete American situations. The course in American Social Environment has no other purpose than to orientate the student's thinking to his American milieu.

Solutions *in abstracto* or *in vacuo* are out. There is developing the vivid realization that only positive, specific answers will avail against the rising tide of social disruption. "On ne detruit que ce qu'on remplace!" The "reeducation" of which the Pope speaks implies positive doctrine, not mere negative criticism. There is a great deal of shabby thinking to be found even in Catholic circles on such vital subjects as the nature of the state and of our Constitution. "We must rediscover our lost heritage," Fr. Millar

has remarked. "Our institutions are basically Christian and sound but we must reeducate modern man in the truths which his ancestors took for granted." It is difficult to see how this can be done unless the student work in an atmosphere where these truths are made vivid, unless his thought is shaped and molded by men who understand these truths and their historical influence.

This is the value of the Institute of Social Sciences. Its success in the future will depend, of course, on the cooperation of the various provinces. If it fails to accomplish the work for which it has been established, this will be due not to any defect in its essential features, but rather to a failure on our part to grasp the import and the urgency of the social crisis.

## NOT SO PASSÉ

By ROBERT A. GRAHAM, S. J.

Secretary, Committee on a Just World Order  
New York, N. Y.

THE course of events has a way of mocking the best predictions of human kind. At San Francisco it was thought that disarmament or reduction and control of armaments was a dead issue. Now, as a result of the atomic explosions over Hiroshima and Nagasaki the men who presided at San Francisco find themselves obliged to give their best thought to the step-child of the United Nations.

In my *San Francisco Report* of June 13, I listed disarmament as one of the issues which failed to materialize at UNCIO. I said it was passé. At that time, in summing up the lacunae of the Charter, I said: "Interviews with two high officials have removed any doubts in my mind that at least two principles will not get major emphasis in the organization to come. The subject of disarmament is passé."

What were the indications at that time that the Conferences did not think it worth while to devote any serious efforts to evolving a program of reduction and control of armaments? First of all, looking over the 1000-pages of amendments which were submitted by the 50 nations at San Francisco, I found only one which dealt with this subject. This was a proposal of the Uruguayan delegation, referring to Article 26, which would have obliged the Military Staff Committee to formulate plans "for the establishment of a system of regulation of armaments, the production of which shall be reserved exclusively to governments, for submission to the members of the Organization." This was the sole proposal on this

subject. What happened to it? It was not even seconded, and hence not discussed. This instance is the tip-off of the mind of the Conference regarding disarmament.

### Stettinius Avoids Issue

A further sign of the uninterestedness of the delegates came in a press conference with Secretary of State Stettinius. He was dealing with provisions for promotion of human rights. Reeling off the Four Freedoms, Mr. Stettinius came to Freedom from Fear and gave it a sociological twist.

At the question period I rose and pointed out to the Secretary of State that for Mr. Roosevelt, the fourth Freedom was a "world-wide reduction of armaments..." But that in this new interpretation nothing is said of armaments. I wanted to know if the old idea was rejected or was the United States delegation merely tacking on an additional interpretation. The press conference was off the record, except as to the actual contents of the prepared statement. But I am not violating any journalistic ethics in reporting Mr. Stettinius' answer, for I do not know just what it was he said in answer to me. So I am not quoting him. All I know is that apparently Mr. Stettinius had never heard of disarmament, his answer was so garbled.

From these indications it is certainly clear that nothing was farther from the minds of the delegates at San Francisco than to spend unnecessary moments in discussing the superfluous topic. It is true that the General Assembly was

given the power to discuss the "principles governing disarmament." And the Security Council was authorized to consider specific plans. But it was taken for granted that no immediate action looking toward control of armaments was in prospect.

### Arms Question Revived

The atomic bomb blew that idea sky-high! The deadest question at San Francisco has come surging back with blood in its eye. What I called one of the principal lacunae of the Charter is now getting the attention it lacked at San Francisco—and with a vengeance.

It is now time to start digging anew at our books to rediscover the lessons of our inter-war efforts at disarmament. Those efforts failed in one respect. But they were successful insofar as they provided us with experience and with a knowledge of the forces we must contend with in advocating and achieving disarmament. One of the realizations which came out of the Disarmament Conference is that this is eminently a problem of national psychology. The power to wage war is regarded as the guarantee of a nation's life. As long as fear and suspicion or exaggerated nationalism reign, all armaments control programs are destined to fail.

The task ahead of us in making sure that atomic energy will not become a menace to world peace is therefore not so much a judicial one as one of education. We have to show the people and their statesmen that they must be willing to surrender their exclusive control of

# Industrial Relations at Woodstock

By WILLIAM M. DAVISH, S.J.

**I**NDUSTRIAL Relations Day at Woodstock College, November 2, 1945, played to a packed house of over 150 in the morning sessions and to almost as many in the afternoon. The series of talks and panel discussions was an outstanding success as judged by subsequent tributes of the speakers, guests, faculty members and scholastics; no doubt the future will better measure its lasting value. One thing it emphasized unmistakably: the value of a well-organized ISO setup and procedure in a house of studies, and of foresighted, cooperative planning by all concerned.

The program read as follows:

"No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters."—Pope Pius XI, in *Quadragesimo Anno*.

**PROBLEM:** How should we seminarians prepare now for work on industrial relations, in which as priests all must in varying degrees co-operate?

9:00-10:15 a. m.—**THE PRIEST FOR THE TASK.** Chairman: Rev. George G. Higgins.

*A Welcome*—Rev. Ferdinand C. Wheeler, S. J., Rector of Woodstock College.

9:15 *Outservice: What Every Priest Ought to Know about Industrial Relations*—Rev. Wilfrid Parsons, S. J., Member of ISO Executive Committee.

9:45 *Inservice: What a Priest Needs for Part-time Work in Industrial Relations*—Rev. Dennis J. Comey, S. J., St. Joseph's College Labor School.

10:30-11:15 a. m.—**THE TASK FOR THE PRIEST.**

10:30 *The Priest and the Industrial Relations School*—Rev. Wm. J.

Smith, S. J., Crown Hts. School of Catholic Workmen.

11:00 *The Priest and Management*—Rev. George D. Higgins, Social Action Dept., NCWC.

11:30 *The Priest and the Union*—Rev. Philip A. Carey, S. J., Xavier Labor School.

2:30-4:15 p. m. **PANEL DISCUSSION.**  
Chairmen: Rev. Wilfrid Parsons, S. J.

**SUBJECT:** Elimination of Industrial Strife and an Equitable Distribution of More Wealth through a Share for Workers in Ownership, Management, and Profits.

## Planned Last April

The Industrial Relations Conference was conducted under the auspices of the theologians' ISO Committee. Under the faculty Moderator, Rev. John F. Sweeney, S. J., there is a Steering Committee of three theologians, who coordinate the activities of the various theologian committees. Planning for the Industrial Relations Conference began last April at a group meeting of the theologians active in ISO work, with the generous assistance of Rev. William Gibbons, S. J., Associate Editor of *America*.

The way had already been pointed out by the work of the Rural Life Committee, which had organized and conducted several very successful "Rural Life Days" at Woodstock, and by the Mission Academy of the theologians, under the auspices of which some half dozen excellent addresses to the community by Jesuit missionaries had been given. The theologians' Industrial Relations Committee had up to that time been active to the extent of building up the Industrial Relations section of the Woodstock ISO Library, and in publishing a number of book reviews in different periodicals.

At the April meeting it was felt that

the science of atomic energy. They must be willing to undergo the necessary supervision by an international authority.

## Supervision Necessary

Another lesson of the Disarmament Conference was that it was not enough for each nation to pledge reduction of its means of making war. There must be international supervision which can discover for itself whether the pledges are being kept. Are the American people, for example, ready to submit to such supervision? Yet effective control depends upon such supervision.

The United Nations Organization is equipped to bring about this control of the atomic energy. The General Assem-

bly can formulate the general principles and aims. The Security Council and its Military Staff and such scientific subsidiary organs as are necessary, can draw up specific plans. The San Francisco Conference was not so forgetful of disarmament that it did not outline at least the machinery for bringing this about.

But the biggest paradox of all our peace plans is the way that the dearest, most academic question at UNCIO has now become the major headache of all the nations of the world. Little did I realize in writing the criticism in the *San Francisco Report* how soon the defect would be remedied. Disarmament is *not* so passé!

an Industrial Relations Day, with a series of invited speakers familiar with Jesuit opportunities in industrial relations work, would prove a stimulus to many in the community. A tentative program was drawn up by the Industrial Relations Committee, under the Chairman, Mr. William Davish, S. J. This was submitted to the theologians' ISO Moderator, who obtained the necessary approval and permissions from Father Rector. The project was then submitted to Father Wilfrid Parsons, S. J., representative of the Maryland Province on the ISO Executive Committee, and to the Rev. George Higgins, of the Social Action Department of the NCWC in Washington, both of whom were most generous in their advice and cooperation, and who helped considerably in rounding up literature and similar material from labor unions and other groups.

## Leaders Cooperate

Meanwhile invitations were sent to the prospective speakers, and the date was set for November 2nd... Not all of those invited were able to attend, but Fathers Parsons and Higgins, together with the three directors of the Labor Schools conducted by Jesuits in Philadelphia, New York and Brooklyn said: "Splendid! Count us in." Father Comey, of Philadelphia, made some very helpful suggestions regarding the subject for panel discussion, and Fathers Carey and Smith helped further to delimit the field of discussion. At the request of Father Smith the scholastics prepared a series of questions they wanted answered in the course of the day, and these were sent in advance to the participants.

Three days before the conference an attractive display of literature on industrial relations was set up in the foyer under four general headings: The Church, Labor, Management, Government. This display was the work of four theologians, Messrs. Edward Dunn, Anthony Botti, Joseph Duke and William Lynch, and featured the published writings of the five invited speakers. Besides labor newspapers and the publications of Jesuit industrial relations schools, there were recent publications of the NCWC, ACTU, the Shiel School in Chicago, the Hartford Diocesan Labor Institutes, the CIO, A F of L, the International Labor Office and various U. S. Government publications.

In addition, the NAM, CED and the Metropolitan Life Insurance Company supplied literature. Mrs. Rowe and Mr. Woodcheck of ILO and Miss Lynch and Mr. Eby of CIO were especially helpful in this matter. When Father Comey saw

the more than 100 titles, he asked for a complete catalogue of them to round out his Philadelphia Institute's Library.

#### Basic Points Cited

The material details, from transportation to refreshments, were handled by groups of theologians, with the generous assistance of Father Albert Rooney, the Minister, with whom the faculty Moderator of the theologians' ISO had made general arrangements in advance of the meeting. The conference was held in the theologians' recreation hall, and the Standing Room Only sign was out by the time Father Rector opened the meetings, introducing Father Higgins, a graduate of Mundelein, who had just returned from an industrial conference in Spokane and a visit to Mt. St. Michael's. His quick-witted work at the gavel set the perfect pace for the day.

Father Parsons outlined the basic principles and facts to be grasped by every priest in the matter of industrial relations: three principles are fundamental: 1) *subordination of each individual and common purpose* to the general welfare of the larger group; 2) *labor's inherent dignity*, which rules out wage slavery and class consciousness; 3) *social justice*, with employers aiming not to give alms to the victims of the economic system, but to insure that there are no victims. Besides these we stand for 4) *collective bargaining*, to protect the individual laborer and those he might underbid for a job; 5) *unionism*, as a natural right, the exercise of which may become a duty; 6) *the right to strike*, governed by conditions similar to those ruling a just war, and 7) similar conditioned rights, such as the *union shop*, *picketing* and *mass political action*. The priest's factual knowledge should include the *organization and history* of industrial relations groups in nation and community and their *practices*, to be learned rather from constant contacts than from books. Father Parsons recommended highly the *Industrial Moral Code* of Father Henry Wirtenberger, S. J., representative of the Chicago Province on the ISO Executive Committee, which lists the rights and duties of employees, employers, unions and government. This was mimeographed between sessions and copies were furnished to all.

#### Work for Students

Father Comey recommended for those ill in their studies 1) a *studious interest* in industrial relations problems; 2) the gathering of *factual information* in free time and 3) above all, thorough preparation in the study of *philosophy and theology*, as the *sine qua non* of priestly and Jesuit work along this line. He recommended also a salutary willingness to learn from both employers and

workers before taking a definitive stand in involved problems.

ISO work, Father Smith emphasized, demands socially-conscious Jesuit educators. Scholastic degrees do not necessarily make leaders in this type of work. The "curb stone Labor School Director" needs: 1) our traditional priestly formation above all else; 2) common sense, "prudence without paralysis"; 3) some organizing ability; 4) ability to mix with men, to speak in public, and, "if we can write, too, so much the better"; 5) knowing where to get what we don't know ourselves; how to harness the knowledge and talents of others, and 6) "leather breeches" to catch up on reading after the day's work is done.

#### Capital Less Receptive

Father Higgins stressed our obligations towards management, though he recognized this group to be much less interested in what the Church has to offer, despite the moderate success of Father Shortell, at Holy Cross and Father Friedl at Rockhurst. Hence, while our time and manpower remain limited, it is just to strive primarily to readjust the balance in favor of labor. We must keep in mind 1) *man's social nature*, often lost sight of through devotion to the sacredness of the individual; 2) the many *dangers inherent in free competition*, which easily leads to the denial of the need of co-operation; 3) the incompatibility of *paternalism* in industry with the Papal emphasis on political and economic democracy; 4) the *high wage policy* favored by Papal teaching, since present wage scales permit neither decent living nor full employment; 5) the *positive Catholic program* as set forth, for instance, in Bishop Shiel's address to the CIO convention last year, and in Father LaFarge's editorial in *America*, "Why We Are Social-minded"; 6) *humility* in our approach to industrial problems: we have principles to teach, but much else to learn from the working man.

#### Panel Discussion Valued

Father Carey said he had learned much from the preceding talks. Many unions, even those dominated by Catholics, are still hostile to us, at least in New York City. The Xavier Labor School there must compete with the communistic Jefferson School nearby, with its 121 excellently informed professors from CCNY and NYU. The importance of human relations and emotional reactions in labor problems was made clear through a number of true stories, but unionism has proved to be a glorious vocation for many, even labor delegates, who have made heroic sacrifices for the love of Christ and their fellow man.

By general agreement the liveliest

part of the day was the panel discussion, which ran from 2:30 till 5:00 in the afternoon. Besides the questions submitted in advance to the speakers, a question box had been set up in the back of the hall. It was literally filled with written queries after the morning sessions, and the answers by the members of the panel, under the able chairmanship of Father Parsons, covered both the theory and practice of industrial relations.

A few of the points made may be summarized here. Father Higgins: Free enterprise as a norm of economic life is more dangerous than communism from the very fact of its apparent respectability in American eyes. Father Carey: There is room for college graduates in union leadership, but they would have to work their way up to the top from positions as paid statisticians, economists or organizers in the unions. Father Smith: Our high school students are capable of understanding the fundamentals of industrial relation problems as these are presented in the Ives Committee's "American Story of Industrial and Labor Relations," and, added Father Carey, in Father John P. Delaney's better and recently published book on the subject.

#### Transit Strike Revived

Father Parsons: We do not hesitate to advocate taking from management to give to labor, because present inequities are bad eventually for all parties. In response to another question, Father Comey related in detail the story of the Philadelphia transit strike as this was not told in the newspapers.

In answer to a "casus", asking if an employer might discharge half his workers if he were being forced to the wall by competition, Father Smith hazarded the thought that moralists would ask for two weeks at least to solve that one. One of the moral professors asked permission to try to solve it in two minutes. The general applause that followed his solution indicated that it had satisfied at least those present.

The day was a success principally because of long sighted and careful preparation on the part of all concerned. The scholastics felt they had received a healthy dousing with cold facts from men of training and experience in the field. On these they can, in their spare time, base a further search for an adequate and objective understanding of the realities of twentieth century life that should give depth, breadth, light and warmth to the traditional studies of philosophy and theology, and should help to make them priests who will, as Pius XI commanded in *Divini Redemptoris*, "dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church."

# Some Family Allowance Laws

By FRANCIS J. CORLEY, S.J.

The idea of Family Allowances has taken such strong hold throughout the world that it has become a well established and normal mode of family support in many countries of Europe, South America, and the Southwest Pacific. So successful has the device of Family Allowances been that even the most advanced countries of the world, excluding only the United States, have written Family Allowance laws into their books of legislation. In some of these countries the legislation has been in existence for as long as 25 years. Trial and error and the experience of years has taught governments the best way to organize and administer these laws.

The basic fact which we must recognize is that wherever Family Allowance legislation has been introduced, it has never been a failure, and it has never been repealed. On the contrary, in several countries the number of families to whom allowances have been given and the amounts granted to them have repeatedly increased because of the marked success of the program.

The United States can learn a very great deal from the experience of all these other nations. Since Family Allowances are neither a new nor an untried measure, we can profitably study the measures introduced elsewhere, first of all to convince ourselves of the worth of such family assistance and, secondly, to gain practical knowledge of the way in which Family Allowance measures should be organized in our own country.

The basic idea of Social Security measures is becoming an increasingly accepted principle in the social and economic life of our people. Why this unique idea of Family Allowance should have been consistently excluded from all proposed social legislation in the United States is difficult to understand. It may be that birth control propagandists had something to do with the exclusion, or that other security measures, intended to meet emergencies, were considered more essential during the period of depression.

## SOME LAWS EXAMINED

At any rate, it is time for us to give careful consideration to the idea of family aid and details of the law under which it will be administered. For this purpose it may be a good idea to examine some of the laws in effect in other countries throughout the world. From them we shall be able to learn how best to organize Family Allowances in our own country.

At the present time more than 39 nations of the world have in effect some kind of legislation for giving such family

aid to workers. It would be impossible to give here any adequate survey of Family Aid provisions which have been introduced throughout the world, but a quick glance at a few countries will indicate how Family Allowances have been organized and the amount of aid very commonly they give to dependent children.

The laws vary in many ways. In some instances the Allowances are paid by the national government out of national income; in other cases, although the national government pays the Allowances, the money used in these grants is raised by a special tax upon both employers and employees. In still other instances, the Allowances are granted through private funds, established by law, but managed by private corporations. In still other instances, notably in England, Germany, and Greece, the entire matter of Family Allowances (until the passage of the recent Family Allowance Bill in England) was entirely a private and voluntary undertaking.

Here are a few instances of the way Family Allowances are managed in various countries.

**Argentina:** Since May 1, 1938, all of the employees in the city of Buenos Aires who received a monthly wage of less than 300 pesos a month are given an added grant of five pesos a month for each child under 15 who was wholly dependent for his support upon the wage earner. This grant was further increased to 12 pesos a month in 1943. As a result of this legislation, 11,000 families with 20,275 children will be aided each month. A further decree issued also in 1943 extends the benefits of the revised Family Allowance law to all the employees of the National Administration of the whole country of Argentina. Since the peso in 1943 was worth 29.8 cents, this means that families were granted an additional aid of \$3.58 monthly for each dependent child.

## OLDEST LAW IN AUSTRALIA

Since Australia and New Zealand were among the earliest countries in the world to introduce Family Allowance legislation, their experience is of considerable value. Family Allowances have been paid in Australia since November, 1920.

In the course of the last 25 years, provisions and regulations have undergone considerable revision. Thus, in the earlier years of Family Allowance in this country, grants were made only to workers whose salary plus Allowance did not exceed £500 yearly. At the present time it is granted to all families no matter what their income may be.

The law, as revised in 1941, provides for a grant of five shillings weekly (approximately 80 cents) for each child under the age of 16, excluding the first child. The reason for the exclusion of the first child is that the basic wage is computed on the needs of a man, wife and one child. Later figures on the gross cost of family allowances stand at £11,806,067 (approximately \$38,369,717.75. This sum was granted to a total of 808,159 children. The average annual rate of endowment per family was £23.591 (approximately \$76.67).

## NORWEGIAN MINISTER'S OPINION

It is interesting to note, incidentally, that even the Quisling government of Norway provided special family grants to Norwegians conscripted for labor and that city governments were required by the Norwegian Department of the Interior to grant Children's Allowances to their residents. In the June, 1944 issue of *International Labor Review* the Norwegian Minister of Finances in Exile remarked: "No doubt developments abroad, such as the implementation of the Beveridge Report will deeply influence public opinion on these matters in Norway." He noted that a report made by a Norwegian official in 1938 proposed state-financed Children's Allowances. Even those opposed to the grant desired subsidies in kind: wider provision of school meals, reduction in price of foods and rents for families with children and so forth.

On October 5, 1945, Paraguay issued a legislative decree (No. 620) establishing the principles of minimum wage. This minimum wage was supplemented by two decrees which granted an Allowance of five per cent of wages for each legitimate child under 18 years of age of both public and private employees who have had at least one year of service.

Under Salazar, many Social Security measures have been introduced into Portugal. A special decree has established minimum wages and has provided for all kinds of social welfare allowances. Portugal is unique in that it provides grants not only for children, but also for dependent grandchildren and for ascendants (that is dependent parents, grandparents, and other older relatives). Benefits are proportioned to the monthly salary of all employees who are provided for under the Family Allowance legislation. These benefits range from 30 escudos per dependent per month for those with less than 400 escudos salary monthly to 70 escudos per dependent per month for those with salaries of 2,000 escudos and over. Since the escudo

is valued at approximately 4 cents, this means that approximately \$1.20 per dependent is added to the income of each wage earner earning \$16 a month and a grant of \$2.80 is given to those receiving a salary of \$80.

#### GRANTS TAX-EXEMPT

These grants to Portuguese families are financed entirely by the federal and local governments so that none of the Allowance is raised by deductions from the wage earner's salary. The grants, moreover, are exempt from all taxation and seizure and cannot be alienated. Falsehood in reporting family conditions and wages, as well as failure to fulfill the conditions of the grants are, however, penalized.

In France, Family Allowances have been organized according to industries since 1932. For instance, all of the cutlery manufacturers would pool their resources into a Family Allowance fund and draw from this fund the sum that they need for grants to their married employees. According to the latest published data on family benefit legislation in pre-war France, 20 per cent of the average wage is granted for the first child, 25 per cent for two dependent children; 30 per cent is granted all families having more than two children.

Thus, if a laborer is earning 700 francs a week he would be granted by his employer an additional 140 francs for a single child; 175 francs for two children and 210 francs for three or more. Since no figures are available on the dollar value of the franc after 1940, the figure for that year (slightly more than 2c) indicates that the cash value of this allowance would be \$2.80 weekly for one child; \$3.50 for two children and \$4.20 for three or more. The following table will give some interesting figures concerning Family Allowance in France of the years 1937 and 1938:

Item	1937	1938	% Increase
Family Allowance Funds.....	225	228	1.3
Affiliate Employers.....	280,000	390,000	39.0
Wage Earners and Employees.....	4,800,000	5,315,000	10.0
Workers Receiving Allowances.....	1,495,000	1,617,000	8.0
Child Beneficiaries.....	2,600,000	2,869,000	10.0
Amounts Paid in Family Allowances During Year Preceding (in Francs).....	872,000,000	1,340,000,000	53.0

Various classes of wage earners in Chile have secured Family Allowance arrangements through collective agreements with their employers. At the present time almost 200,000 workers in that country have benefited by Family Aid provisions. Best organized industries are mining, textile, food and transportation. Provisions range from 10 pesos monthly for each child (52c) to 80 pesos (\$4.14). The majority of workers are granted approximately 30 pesos monthly for each child (\$1.55).

In pre-war Germany eleven different industries had organized plans for Fam-

ily Allowances to be paid to employees. In addition to this, doctors, dentists and pharmacists had organized a compensation fund from which Allowances were granted to dependent children.

#### JAPAN GIVES WAR AID

Since 1937 most employees in Greece have secured Family Allowances by means of collective agreements with their employers. The grants normally total between 75 and 100 drachmas for each child not at work. This amount would be only about 90c monthly, but it is at least a family help.

Many manufacturing companies in Japan had organized Family Allowance plans to aid their employees, particularly after the Sino-Japanese War had greatly increased the cost of living. Thus the Tokyo Spinning Company made special grants to 38,000 workers in 42 factories. In addition to increasing wages one yen per month for male workers and 50 yen per month for female workers, it granted a further one yen increase for each dependent child.

Since the yen at the time was worth only 29c it will be seen that these increases are not very great. However, in February, 1940, the Japanese cabinet approved a general Family Allowance system which granted 2 yen monthly for each dependent child to all wage earners receiving less than 70 yen (\$16.40) a month since the yen by 1940 had decreased in value to about 23c.

Perhaps the most interesting, and certainly the most generous of all state-provided Family Allowance systems is that recently inaugurated in Soviet Russia. No system of allowances anywhere in the world is so frankly directed toward the encouragement of large families.

An outright bonus of 400 rubles (no exchange figures are available on the worth of the ruble, but 400 rubles is

said to be almost equivalent to a monthly wage for lower-income workers) is paid at the birth of each child after the second. No further allowance, after the bonus at birth, is made for the third child.

#### RUSSIAN GRANTS HUGE

In addition to the bonus of 400 rubles for the fourth child, monthly allowances are granted until the child reaches the age of five years. The bonus and Allowance together total 6,100 rubles, which, if we recall that 400 rubles is approximately a month's wage for a lower-income worker, would be almost equivalent

to the same worker's salary for a year and a half. For each succeeding child the Allowance is increased. Thus, for the fifth child bonus and Allowance together total 8,900 rubles; for the sixth child, 10,400 rubles; for the seventh and eighth, 14,500 rubles; for the ninth and tenth, 18,500 rubles. The 23,000 ruble Allowance for the eleventh child reaches the extraordinary total of the complete wage of a lower-income worker for a period of nearly five years. If these almost incredible figures can be accepted as correct, they mean that the total Allowances granted to a family of eleven children would come to 114,800 rubles. This tremendous sum is equivalent to the same lower-income worker's salary for a period of 24 years!

In addition to these remarkable cash grants, Soviet Russia has announced that extra rations are granted to mothers; kindergarten fees are reduced 50 per cent for large families; expectant and nursing mothers receive special employment privileges. Moreover childless marriages are taxed in order to help raise the sums granted in Family Allowances.

The latest family benefits legislation in New Zealand grants a weekly benefit of 10 shillings a week for each child under 16 years of age, provided the total family income does not exceed £5 10s. a week. This regulation obviously limits the dispersal of Family Allowances to families of relatively low income, because for each shilling of income in excess of £5 10s. a shilling is deducted from the Family Allowance grant. Since the New Zealand shilling was worth approximately 16c at the time the bill was passed in 1941, this would be equivalent to \$1.61 weekly for each child.

#### BRITISH LAWS CHANGED

The Family Allowance Bill recently passed in Great Britain has superseded all privately managed systems in that country, but it will be interesting to examine some of the systems that had been set up by private firms. Thus, the Ford Motor Company, Ltd. of Great Britain granted to all of its employees on January 1, 1940 a special "War Time Family Allowance" of two shillings a week for each dependent child in excess of two. The Tempered Spring Company, Ltd. of Sheffield had granted to all employees who had been with the company for at least half a year, three shillings a week for the first two children and 2s. 6d. for each additional child.

Here are some figures for other British industries: Pilkington Brothers, Ltd., 5s. a week for each child after the third for all employees earning less than £400 annually. Maclean's, Ltd., granted 5s. for each child after the first to employees whose gross weekly wage was less than £5. Many other companies had introduced similar aid for employees.

(Turn to FAMILY, page 32)

# The Traffic Tower

**Families and peace** The article was a long and complicated study of maladjustment in the family, and most of the details were of little interest. But one item was noteworthy. The author had questioned a large number of parents about their family home complaints and had later tabulated the percentage of complaints according to the size of the family, from families of two persons up to families of seven or more persons.

Complaints were catalogued under eight heads: meals, hygiene, sleeping, housework, childcare, leisure, social life, and location. Smallest number of complaints in five of these categories (all except sleeping, hygiene and housework) were registered by those in the seven-or-more-persons-to-the-family group. The same group had the second smallest percentage of complaints concerning hygiene.

Largest number of complaints, interestingly enough, was registered by families composed of two persons.

**Playing both sides** Apparently the CIO will succeed in securing a place in both international labor organizations. Under Sidney Hillman's leadership the CIO is one of the constitutive organizations in the World Trade Union Congress, which met in Paris, October 3. Meantime negotiations between the International Labor Office and the CIO are going along satisfactorily, and CIO was represented at the ILO meeting in Paris, October 15, by observers. Russia, it will be remembered, has demanded the liquidation of the ILO as "undemocratic."

**The tie that binds** Another stone of the UNO structure slipped into place when 30 of the 45 possible nations who might have attended signed the constitution of the United Nations Food and Agriculture Organization. The Quebec conference, which opened on October 16, announced as its aims: raising world nutrition levels and standards of living, improving agricultural efficiency, bettering conditions of rural populations, and expanding world economy.

**Your war!** Still to be added are the costs of demobilization and of contract settlement, and some reductions may be achieved, but a preliminary invoice on the war can now be handed to the people by the U. S. Government. The cost is in the neighborhood of \$340,000,000,000. That means

that the bill for each man, woman, and child will be approximately \$2,590.00!

**Jap shrewdness?** One of the last acts of the Japanese occupation forces in French Indo-China was to arm the Annamite Nationalists, the *Economist* reports. Chinese occupation forces at Tonkin are readmitting the French authorities very slowly, and General Lu Han has shown little inclination to oppose the Nationalists there.

**G. I.'s to school** In their replies to a questionnaire presented to them when they were about to be discharged from the Navy or Marine Corps, a group of 750 prospective discharges expressed their mind this way:

	Yes	No
Will you return to your old job? .....	51%	49%
Do you know the type of work you want?.....	76%	24%
Will you want a loan for home, farm, or business?.	58%	42%
Do you want further education? .....	40%	60%
Do you want help in planning your vocation or education? .....	38%	62%

Only 25 per cent of those who had completed less than seven years of education wanted more; only 19 per cent of those who had seven to eight years; 38 per cent of those with two years of high school; 52 per cent of those whose high school education was completed; 53 per cent of the college freshmen and sophomores. 73 per cent of those who had completed junior and senior years planned to go on.

**Soviet accord** Moscow has announced that a CIO delegation which visited the Soviet after the meetings of the World Federation of Trade Unions in Paris approved a U. S.-Soviet Union Committee. Purpose of the committee is to improve relations between American and Soviet working classes. Joseph Curran, Alan Haywood, and James Carey were the CIO delegates who approved. Whether this is official CIO action remains to be seen.

**More family aid** In addition to assistance given to families under the Canadian Family Allowances Act, the Province of Quebec gives special aids to needy mothers. These grants, which have been in effect for some time, were recently increased from \$25 to \$35 monthly for mothers living in cities, and from \$20 to \$30 for mothers

in rural areas. In addition to these grants, the Quebec province has further helped families. The Dominion Family Allowance provisions are reduced from \$5 to \$4 monthly for the fifth child in a family, to \$3 for the sixth and seventh, and to \$2 for all subsequent children. Quebec provincial authorities have decided to pay these differences to large families, so that parents will receive equal aid for all children. (There will be an article about the British and the Canadian Family Allowances Laws in a subsequent issue of the BULLETIN.)

**... ab illo Hectore** You will remember the dreaded *dinimiteros* of the Spanish Civil war, the Asturian miners of north-west Spain who wielded improvised bombs fashioned of sticks of dynamite with such deadly effect. The *Social Justice Review* reports that as the Workers' Retreat Movement grows in Spain, it is including the miners of the Asturias, more than 2,000 of whom made retreats during 1944.

**North American way** Women flocking to work in increasing numbers is not only a U. S. phenomenon. Women in industry and the professions have increased in numbers more than 170 per cent since the beginning of the year in Argentina.

**Medicettes** 36 women, the largest number that ever enrolled are members of the freshmen class of the University of Illinois Medical School. In the same class there are 130 men. Interestingly, the women average three years older than the men.

**Nurses and Nepos** The swing away from electives, strongly stressed in the birthplace of electives, Harvard, has passed on to Radcliffe where in collaboration with the National General Hospital, 12 selected nursing students will receive their R. N. only after they have also completed work for a bachelor degree in the liberal arts.

**Capital agrees** This time it was not a labor union leader but an important business man, Robert Wood Jackson, chairman of Johnson and Johnson Surgical Supplies, who maintained that the minimum weekly wage should be \$30.

**Soviet democracy** According to Karl H. Von Wiegand, foreign correspondent for the Hearst newspapers, when the next elections for the Supreme Soviet are held in Russia, in February, the general results of the

last election may be expected. In that case the vote was 98.6 per cent unanimous, with 855 communists elected and the remainder "non-party Bolsheviks." These Bolsheviks were of the old school. Though they were not members of the Communist Party, they were retained on the voting list as candidates without party. Von Wiegand maintains that in the next election there will be, as usual, one party and one list of candidates. No other names will be permitted on the ballot; and if another name is written in, that ballot will be invalidated thereby. A voter can protest by writing across his ballot the word protest, but this too will invalidate the ballot.

**Pogrom** In 1939, reports *Commentary*, a *Jewish Review*, there were 6,000,000 Jews in Europe outside of the Soviet Union. By the summer of 1945 some 4,750,000 of them were dead. The magnitude of this tragedy can be understood when we contrast these figures with the total of 259,637 deaths among the approximately 13,000,000 Americans in our armed forces. Of the 1,250,000 surviving Jews, practically all are homeless, many are invalids, many physically and mentally broken by brutality and terror.

**Bomb fears** As something to occupy yourself with if you are bothered with insomnia, or, better still, as a motive for greater fervor in prayer, we submit the following items:

Dr. J. R. Oppenheimer, director of atomic research at Los Alamos, N. M., told a Senate committee that "the atomic bomb... is something against which no defense is possible, the secret of which is no secret at all to the scientists of other nations... It is not necessary for a nation to be able to produce more or bigger or better bombs but only for it to decide to proceed independently with its own atom bomb program, after which with very few bombs it could put any other nation, our own included, out of action."

Dr. Harold C. Urey, of the University of Chicago, Nobel prize winner and co-discoverer of heavy water, who likewise worked on the development of the bomb, told a luncheon of scientists in New York that in a war following an atomic bomb race among the nations, "it seems certain that all the principal cities of the world, including those of the United States, will be utterly destroyed and their inhabitants killed."

*United States News* for November 2 prophesied: "Atom-bomb secret is to be kept by U. S., if it can be. Atom-bomb defense really is nonexistent and probably will remain so. Atom-bomb scientists

insist that major U. S. industrial centers could be wiped out in one day, or even one hour, after start of the next war. Scientists are frightened by what they have turned out; are coming around to the idea that the only assurance against future disaster is some kind of world state with police power strong enough to keep atomic power under wraps. There won't be a world state any time soon. *There will be another war.*"

**Start pushing** Speaking to more than 1,000 school teachers, members of the General Confederation of Labor in Rome, the Holy Father directed them to take an active part in their union and not content themselves with "being borne passively along on that current that in these days runs through all professional and social activities." The Pope added: "It will therefore be your duty to acquire that special competence that will enable you to have your say in the union."

**More divorces** The records of the Lucas County (Ohio) Probate Court and Court of Domestic Relations reveal a steady rise in the divorce rate. During September there was one divorce petition for every 1.51 marriage application.

**No lawyers** A significant feature of the Labor party membership in the new British House of Commons is the absence of lawyers. The Labor Party's 390 seats are divided according to occupations as follows: Trade unionists, 124; writers and journalists, 48; municipal government workers, 45; lawyers, 41; business men, 41; school masters, 34; doctors and dentists, 12; leaders of the great co-operative societies, 12; university teachers, 10; farmers, 4; civil service, 3; Free Church ministers, 3; regular army officers, 3; regular navy officer, 1; regular air officer, 1; peers, 2; policeman, 1; miscellaneous professions, 5.

Both branches of our Congress, on the other hand, are dominated overwhelmingly by lawyers.

**Women voters** The Holy Father's address to the Catholic women of Italy on October 22 included this mandate: "The electoral ballot in the hands of the Catholic woman is an important means toward the fulfillment of her strict duty in conscience, especially at the present time."

**Pro or con?** Liberal newspapers were more than annoyed at the inclusion of Spain among the govern-

ments connected with the provisional international administration of Tangier, which became effective on October 11. Just a week later the State Department announced that Spain will be disbarred from the Paris conference to organize a permanent international control of Tangier—if the Franco government still holds power. What so angered the liberals would appear to be another carefully planned step in the final ouster of the Franco government.

**Surplus supplies** There are still 6,000,000 tons of military supplies in the Paris District, much of which will be brought back to the United States. At the present time almost a million German prisoners and a large number of French civilians are at work in the huge depots which contain this material. In the Pacific area are another 800,000 tons of supplies. Nothing was said in Gen. Marshall's Report to Congress on Demobilization about returning Pacific supplies.

**Beef and milk on the hoof** Among other projects for European Relief, the Church of the Brethren has undertaken the task of sending young heifers to the war-ravaged countries. Circulars about the work are sent out from headquarters at Nappanee, Indiana.

**Who won the elections?** The recent election in Great Britain sent 392 Labor representatives into the House of Commons, 195 Conservatives, and 10 Liberals. The popular elections gave totals of approximately 12 million votes to the Labor party, nine million to the Conservatives, and two million to the Liberals. If candidates had been elected under a system of Proportional Representation, an observer has remarked, the Labor party would have received about 300 seats, the Conservatives and allied groups some 250, and the Liberals 55. In the 1935 election the Conservatives, on a basis of Proportional Representation, would not have received a workable majority. The present system "often means that the House of Commons is not genuinely representative of the electorate, but it does have the advantage of producing governments which are strong enough to act but which can be fairly easily got rid of when their five-years' term is over."

**Labor force** *Survey Graphic* presents an estimate of employment during the coming year, based on calculations by federal economists, and assuming the most favorable developments looked for:



Labor Force (in millions)

	1st Q, 1945	1st Q, 1946	Last Q, 1946
Civilian employment...51.6		45.8	52.0
Armed forces...12.2		9.1	3.0
Unemployed .... 0.8		7.9	6.5

**Something to learn from Communism**

A recent *Blackfriars* observes: "As Catholics

we have derided too long the left-wing intelligentsia: we should rather deplore their dissipation of moral energy in the pursuit of an amoral ideal. Our Churches bear crosses but they do not seem to breed crusaders. We can not accept with complacency the fact that the political, literary and artistic energies of the modern world lie with people whose positive faith is nebulous probably even to themselves. The zeal for making the world a better place, for sacrificing one's own comfort, position, and even life for the sake of others, lies with those who are devoid of light of religion, even of a guiding principle—this humiliating fact has to be learned by professing Christians."

Doctor Arthur H. Compton, now Chancellor of Washington University, St. Louis, had much to do with the atomic bomb. In a talk to St. Louis businessmen he scouted the idea that America could keep the bomb a secret. He believed that any potential enemy could develop the atomic weapons by 1955. Any forthcoming war might mean death to a fourth of the population. Against this he urged a move toward a world republic with probably a world government possessing the authority and military strength to prevent any nation, including our own, from waging any war.

So numerous are the children now involved in Chicago divorces that a special nursery had to be established for them near one of the court rooms. The children played while their parents scratched each other's eyes.

The summer was a rich one for the bookies. July 4th's record was an all time high: 310,588 fans at thirteen tracks bet \$14,781,844. Normally the ratio of bets at a track to bets in the handbooks is one to ten, so close to one hundred and fifty million dollars was bet in one day.

Sir Norman Angell writing to the New York *Herald Tribune* to explain Churchill's defeat, discounts entirely any thought of ingratitude. First of all he points out that the future of the Labor

party was balanced by the vote of the liberals and conservatives combined so that it wasn't the overwhelming victory it seemed, but a vote of about half the nation.

He believes that in the last ten years, however, one Englishman out of every ten changed his opinion on the type of government that England ought to have, enough to swing the vote to the Liberal Party.

He makes one shrewd observation on the fact that the highest office in the gift of the people should not be regarded

as a reward for heroism and courage, but as an opportunity for service.

We note that politics in Mexico does not remain unprofitable. The late Maximino Camacho, brother of the president, left an estate of \$2,000,000.

To prove that the Japanese peasants are not merely the apathetic serfs as has often been charged, Andrew Roth in *Dilemma in Japan* records that they have risen in revolt 1,100 recorded times.

## SOME MORAL ASPECTS OF THE NEGRO QUESTION

By GERALD KELLY, S.J.

These notes are rather personal, and I think they need an even more personal introduction. You may call this introduction a partial autobiography or a public manifestation of conscience or something similar. At any rate, here it is:

In my job as "moralist" I have what I consider my ordinary work (I am using "work" in a wide sense) and my extraordinary work. My ordinary work is largely confined to "the beaten path"; it consists of teaching and solving cases according to the moral manuals and the decisions of the Holy See. No creative genius is required for this kind of work; all that one needs is a certain amount of good will plus freedom from claustrophobia. Concerning the good will, I give myself the benefit of the doubt; and I have not yet noticed any alarming symptoms of claustrophobia. Hence I find that I can do the ordinary work with confidence.

By extraordinary work I mean original, creative work—in other words, the solving of new problems. Of late years many such new or quasi-new problems have arisen, particularly in the social sphere. Candidly, I don't feel very confident in tackling these problems; it's like walking alone in the dark. Nevertheless, I have tried to do something; and in my notes and correspondence I have literally scores of half-solved or poorly-solved medical, labor, political, war and race problems.

### Solutions Difficult

I had started to write cases and articles on these various topics with the hope that I might be of some help to others who do not have the time at their disposal that I have. But I could get so far and no further. The unsatisfactory

solutions still cram my notes; and they would all have probably stayed there to give a headache to the man who cleans my room after the suffrages are said had it not been for certain recent happenings.

These recent happenings have deepened in me the conviction that if we Jesuits are to work together in the great work of social reconstruction, we must first understand and appreciate one another—our motives, capacities, and attitudes. That is the reason why I decided to submit my own fumbings concerning the Negro question to the BULLETIN. It seemed to me that these might help to stimulate discussion and that others might take up where I had to leave off or might be able to show where I got off the track, and so forth.

To conclude my introductory manifestation of conscience: Take the following meanderings for what they are worth; and I ask only that I be given the benefit of a presumption that belongs to every good Catholic—that of sincerity. I don't mind being incorrect; but I really don't like to be considered either a revolutionary or a racist.

### A Fundamental Distinction

The fourth case, solved by Father Healy, in the September, 1945, number of the BULLETIN, (Vol. 3, No. 7) concerned a white man who refused to admit Negroes to his theatre. The solution to this case must take into account two fundamental distinctions that are far more than mere casuistry to the moral theologian.

I refer first to the distinction between *negative* and *affirmative* precepts. Stealing, murder, fornication, personal hatred, and such things are violations of negative precepts of the natural law, and

they are always wrong objectively. But the obligations to make restitution, to promote social justice, to help one's neighbor in need—these are affirmative precepts; they do not always bind; they admit of "excusing" causes.

In some concrete cases it is hard to determine whether we are dealing with a merely affirmative precept or one that is reductively negative; and even when the case clearly concerns an affirmative precept, it is not easy to evaluate the excusing causes. This latter difficulty seems to me to increase when the Negro question is involved because of the sufferings that have already been forced upon the Negro. In themselves, financial losses bear no real proportion to crushed souls. Yet, in determining whether some affirmative precept of justice or charity obliges a Catholic we have to try to weigh any excusing causes that may be present.

We cannot insist on the observance of an affirmative precept (in this case, the promotion of social justice) unless it is sufficiently clear that no excusing cause is present. This is not false prudence, but merely an application of a general principle of Catholic morality: namely, that obligations are not to be imposed unless they are certain. We cannot neglect this principle, even in the name of the Mystical Body.

#### Second Distinction

Another fundamental distinction is that between *formal* and *material* cooperation. Racism is evil, and the attitude of the white people who patronize Mr. Hines's theatre seems to be an attitude of racism. Mr. Hines may not approve of this or do anything that is the equivalent of approval. But according to our general principles (principles of Catholic morality, and not just of natural ethics) he may materially cooperate for a sufficiently grave reason.

In all fields these questions of cooperation are difficult to solve because a very thin line sometimes divides material cooperation from implicit formal cooperation and because, even in a clear case of material cooperation, the proportionate reason is hard to gage. Certainly the difficulty is not diminished when there is question of cooperation in injustices toward the Negro. I often find these problems practically insoluble, yet I keep trying to solve them. And I do not see how I can impose an obligation on a white Catholic who does not approve of the unjust discriminations, who shows that he has no personal hatred, and who could lose much himself and gain little for the Negro by refusing material cooperation.—And now, since I think I have circled around sufficiently with these generalities, I'll try something more specific.

Father Francis J. Gilligan, of the St. Paul Seminary, had a very thoughtful and thought-provoking article entitled "The Color Line Considered Morally," in *The Ecclesiastical Review* for November, 1929 (Vol. 81, pp. 482 ff). His purpose was to determine what moral principle is to govern the relationship of white and colored in the almost innumerable social activities that pertain to daily life.

Father Gilligan settled on the principle which moralists explain when speaking of the common signs of love and courtesy—"communia signa dilectionis." Translating this principle into the language of our present subject, it would run something like this: White people are morally obliged to show to Negroes as a group the *common* signs of love and courtesy. For example: a Negro who is a fellow-worker should be shown the same courtesy as other fellow-workers; a Negro who is a fellow-student should be shown the same courtesies as other students; and so forth. (I believe that this same principle is also used in solving cases of public buying and selling: for example, the case of Mr. Hines's theatre, already referred to.)

To refuse the *common* signs without reason is a sin against charity and, generally speaking, also against justice. It is against charity because the refusal of such signs without cause is an exclusion from the common bond of love and equivalent to a sign of hatred; and it is generally against justice, too, especially when the race question is involved, because it is an implied insult (for example: the stigma of racial inferiority).

#### Application Difficult

It is not difficult to see how this principle *should* apply to what may be termed "the ordinary civilities"—such as tipping the hat to women, using respectful titles, meeting on an equal plane in public places, and so forth. But it is not so easy to see just how it does apply to a given individual when he finds himself in circumstances in which discriminating customs already exist.

Let me make my own problem clearer by citing two of the examples given by Father Gilligan to illustrate his point. "There are public schools in Northern cities," he writes, "in which two of the twelve teachers are colored. Occasionally, one of the teachers invites the others to her home to attend a social in honor of one of the staff. Does the teacher sin objectively against charity if she fails to invite the colored teachers? There are factories in the North in which several of the overseers are colored. If the owner gave a dinner to the overseers, would he sin against charity by excluding the Negroes?"

Father Gilligan's solutions to these

cases are excellent, and I would find no difficulty in agreeing with him on the main point: namely, that the basis for selection in each of these cases is something which is common to both white and colored, and therefore failure to invite the colored is *per se* against charity—and I would add against justice. Father Gilligan's discussion of these cases provides a splendid norm for us to use in directing our white Catholics concerning their conduct toward the Negro in various social activities.

#### Exceptions Possible

I agree, therefore, with Father Gilligan's solutions (namely, that the Negroes should be invited); and I agree that this solution ought to be always applicable. Nevertheless, in thinking over the cases, I could not help asking myself if there could not be circumstances which would excuse a white person from this obligation. Suppose, for instance, that a discriminating social custom already exists and that in virtue of this custom white people never invite Negroes to parties, dinners, and so forth.

The custom, of course, is wrong; and everyone has the duty to do what he reasonably can to abolish it. But suppose an individual white Catholic who consults me knows that he can do nothing of himself to abolish the custom; and if he invites the Negroes, the white people will not come to his dinner; and if he tried this very often he would practically be ostracized by those of his own color. Under these circumstances, would his failure to invite the Negroes be a sign of his own aversion and contempt? Would he satisfy his obligation by letting the Negroes know in some other way that he wanted to deal with them on the plane of social equality?

It is not clear to me that, *if these circumstances were verified*, I could urge an obligation to suffer ostracism. If the man were made of heroic stuff and could stand the strain of isolation, I could—and I think I would—encourage him to do it, hoping that his sacrifice would win the blessing of God on a noble cause and that his example would eventually win many followers. But I do not see how I could *oblige* him to this course of action, either in justice or in charity.

#### In School

The doctrine of the "communia signa dilectionis" can have a very pertinent application in schools in which colored and white students are together. And we Jesuits are going to have to face this question, whether we like it or not. Personally, I thought Father LaFarge's suggestions in the September BULLETIN were grand; yet he considered only the question of admission to the schools. We must go further.

Our idea of education is not something limited to the classrooms. The various social and cultural activities of our schools are part of the education we give. If colored youth are admitted to the schools and then excluded from association with white students in the common social activities, they are being denied, it seems to me, the common signs of love and courtesy—things that we owe even to our enemies. Our white students should be taught this principle concerning the “*communio signa dilectionis*”—if they do not already know it; and they should put it into practice in their dealings with students of another race.

I do not see how we can *approve* of any contrary practice. The question of *tolerating* another practice depends on circumstances, and I do not know enough about such circumstances to indulge in any speculations here. But if such circumstances are apt to present themselves, it seems to me that we should discuss them among ourselves and see how our various principles apply to them.

#### The Private School Case

While on the subject of education I want to pause for a moment on the first case solved by Father Healy in the September BULLETIN. Toward the end of this case Father Healy stated: “If there are other Catholic schools in that section of the city which Negroes may, without difficulty, attend, *in some circumstances* (italics mine) Father Robert *might be justified* (also my italics) in excluding Samuel Jones.” That statement—or, more correctly, a distortion of it—has been made the club with which to beat moralists’ heads most unmercifully and unjustly. It was not merely a matter of questioning the correctness of our answer (I happen to be one who approved Father Healy’s solution before it was printed; hence I say “our”); it was also a questioning of our sincerity.

I don’t intend to waste anyone’s time here with a discussion of the rights of a private school. I candidly admit that I do not know too much about the rights of schools, private or otherwise; but some things with reference to the race question do seem clear. No Catholic school may teach anything contrary to the law of God or the teaching of the Church; therefore no Catholic school may teach racism. Nor may a Catholic school formally cooperate in the practice of racism.

But I believe that circumstances can be such that the exclusion of Negro boys from our schools is not either formal cooperation or its equivalent; and I think that the moralists’ critic who asserts otherwise is ensconcing himself in the ivory tower to which he has consigned the moralists. I admit that the decision on this matter is a very grave

one and it should be solved as much as is humanly possible in favor of the Negro. But if we were faced with a situation of either teaching only white boys or closing a school, it would not be a clear case of *formal* cooperation in racism if we chose the former alternative.

#### The Housing Problem

I will bring my problems to a close with a reference to the housing situation. As long as we speak in generalities, this problem is easy to solve. If there were a movement among Negroes and white people by which each group voluntarily took different parts of a city—something like the case of Abraham and Lot—the separation might be morally justified.

On the other hand, segregation as it actually exists among us is not the Abraham-Lot variety, and it wounds both justice and charity. I feel very secure in making such general statements; but the same old difficulty looms up when it comes to telling an *individual* what he must do or not do when it appears probable that Negroes will move into his neighborhood and that the value of the property will greatly decrease. May he try to prevent this? May he join with others in agreeing not to sell to Negroes? I wish you could solve all these cases with a general sweeping statement: “You may not!”—but I am not at all sure that either justice or charity warrants such an absolute answer.

I might point out here that this difficulty of going from the general to the particular is not something that moralists have suddenly discovered when deal-

ing with the race question. It is found in many moral problems that have nothing to do with race: for example, the obligation to give alms, the duty to vote, the duty of supporting the pastor, and so forth.

This ends my story. I have merely indicated here some of my own problems; I have not attempted to speak for other moralists. Again and again, even before I tried to solve race problems, I found it difficult to distinguish between affirmative and negative obligations, between formal and material cooperation, between general precepts and particular applications; and I find the same difficulties on a larger scale in race problems. But these are fundamental distinctions, and difficulty in solving cases should not lead us to deny their existence.

May I add an ascetical postscript? I have been speaking in terms of moral theology: that is, in terms of strict *obligation*. I sincerely doubt if we can solve our present Negro problem on those terms. Moral theology will help; it will point out many clear cases of obligation. But in many other cases circumstances will be too complicated for clear-cut obligations. Heroes will be needed among ourselves, among other priests and religious, and among the Catholic laity—men and women who are willing to go beyond obligation and to suffer persecution for a cause that is evidently Christ’s cause. At least, that’s the way it seems to me. And, after all, isn’t that the history of Christianity—and the ideal of the Society?

## IS FASCISM DEAD?

Don Luigi Sturzo answers his own question negatively in an article entitled “Has Fascism Ended With Mussolini?” (*Review of Politics*, Vol. VII, pp. 306-315). He insists that the roots of Fascism are still deeply buried in many parts of Europe. Even though he sees a marked difference between the Italian brand and the median Fascism of Franco, Petain, Dollfuss and Salazar, he insists that these governments are based at least in part upon the radical idea of all Fascist governments, namely, “contempt for human personality.”

He insists, of course, that Communism is a blood brother of the Fascist state and that its virus is spreading to most of the occupied countries of Eastern Europe. Specifically he mentions: Hungary, Austria, Rumania, Servia, Bulgaria, possibly Greece, and certainly the Russian occupied portion of Germany.

Don Sturzo goes further and insists that some of the measures undertaken by allied forces are Fascist in spirit. He has in mind particularly the mass transfer of people throughout Eastern

Germany, Poland, and Czechoslovakia, calling attention to the fact that on December 15 of last year, Winston Churchill announced in Parliament that approximately 10,000,000 persons would have to be transferred from one locality to another in the resettlement of races and readjustment of boundaries. Don Sturzo contrasted these huge figures with the relatively small numbers moved by Mussolini and Kemal Pasha who had been severely criticized for their heartless shifting of peoples. Mussolini moved 150,000 Tyroleans; Kemal Pasha, only 1,000,000 Greeks.

He mentions also the proposal of withdrawing slave labor from Germany to rebuild the occupied countries. “It is one thing to exact an indemnity from German people, obliging the new German state to distribute the burdens as best it may; it is another thing to oblige definite individuals who have the fortune or misfortune of being masons, carpenters, smiths, engineers and such to undergo years of servitude in a foreign country.”

# ISOccasions

## WESTON ACADEMY JUBILEE

In 1931, just after Pope Pius XI issued the Encyclical on the "Reconstruction of the Social Order," Father Joseph F. MacDonnell conceived a plan for a social order academy at Weston. The object of the academy would be to seek the ". . . right solution of the difficult problem of human solidarity called the social question . . ." (Quad. Anno). The Academy was formally founded in 1935 and during ten years of round-table discussions, special lectures, directed readings and private studies, it has indelibly impressed the social attitude on all its Theologian members.

The first year was a period of prospecting for good ideas and after sifting the suggestions, the Academy was enriched with discussions on almost every social subject. Because of space only a few topics can be mentioned but perhaps even they will arouse other ideas; perhaps they will help some new moderator.

### SUBJECTS TREATED

One year, for instance, the Academy, which met bi-weekly, broke up into seven groups and each group treated one of the following topics: Communism and Atheism; Communism and Russia; The Philosophy of Communism; Communism and Cooperatives; Communism and Labor Unions; Communism and Quadragesimo Anno; Communism and the Schools.

At other times the round-table discussions centered on the "Analysis of Political Trends," "The Constitution and Social Reconstruction," "The Christian Social Order," and "Peace Programs."

A very generous share of meetings went to social topics. Youth, Crime, Delinquency, Family, Birth Rates, International Ethics, Encyclicals, Housing were a few of the subjects considered with the result that today the major problems of this type are at least recognized and evaluated.

### UNIVERSAL APPROVAL

Economic questions, too, have always been popular. This semester, for example, qualified theologians will direct discussions on Money and Banking, Full Employment, Labor and Strikes, Cartels, Cooperatives and Unions.

The Academy is grateful to Father MacDonnell for his valuable direction and proud of the special commendation of Superiors, and even Rev. Father General, to say nothing of the recognition

by secular universities nearby. The example of the Academy so impressed the Philosophers that, with the hearty approval of Rev. Father Rector, (Edward A. Sullivan); Father W. F. Drummond instituted a most promising and welcome rival to our Academy.

The object of the Academy is still the same and, in true humility, the members believe they are assisting a little bit in attaining that end.

May the next ten years be as successful as the first!

It's the story right under one's nose that editors are most likely to miss. The BULLETIN acknowledges with apologies the omission of the St. Louis University Labor College in the article "Labor Goes to School" (cf. November issue).

Father Leo C. Brown is Director of the School which features a curriculum based on a two-year, four-semester cycle. Within this two-year period, 24 courses are made available to the student. The student who has faithfully attended 16 courses will receive a certificate, indicating that he has completed the school curriculum. To receive this certificate of completion, the student, in addition to completing 16 courses, must include certain specified courses. These include: Labor Law—Federal and State Statutes; Administrative Agencies — The Federal and State Labor Agencies; The Economics of Collective Bargaining; Round Table on Negotiation and Contract Making; Round Table on Grievance Procedures; Social Right and Wrong.

60 students are enrolled this semester.

The Labor College at Marquette University, Milwaukee, has enrolled 70 students for its Fall sessions. Father Thomas Divine, the Director of the College, teaches a course on Labor and Democracy. The other Jesuits on the faculty of the college are: Fathers Lassance, McGrath, McKinnon, and Doyle. Four lay teachers round out the faculty.

The Quarterly Query on Social Activities that goes out from the Central Office to each Jesuit house in the Assisnancy, asks this question first: What is the outstanding social achievement of your Community during the period (from the last report)?

The answer given in one report states flatly: "Paying our Church School and Rectory employees a living wage."

Father Andrew Bouwhuis calls to our attention an interesting change of title affected by a labor relation manager at General Electric at Syracuse, N. Y. He says that he calls his department "Employee-Management Relations." His idea is that there is always a little sting attached to the word "labor." Frequently skilled mechanics do not want to be classified as laborers. Nearly everyone is an employee some way or other and the use of the term "employee" avoids certain amount of indirect odium.

Father Philip Carey, director of the Xavier Labor School (N. Y. C.) is undertaking to edit a group of pamphlets suitable in tone and language for the men who attend his labor school.

Father Adams, chairman of the ISO Rural Life Committee is hard at work revising his pamphlet "Is Rural Life the Answer?" It is hoped that he will be able to revise his article on "The Ethics of Commercial Farming" which appeared in the October ISO Bulletin into a pamphlet to be issued by the ISO in the near future.

In gratitude for his cooperation with labor organizations in Miami, and especially in recognition of his courageous fight against the amendment to outlaw the closed shop in Florida, the Miami Center Labor Union presented to Father Florence D. Sullivan a beautiful gold chalice at a meeting of the Center Trades and Labor assembly.

Father Leo C. Brown, director of ISS, addressed the fall meeting of the St. Louis University High School Alumni Association on October 25. The subject of Father Brown's address was "The Veteran and Industrial Relations."

Father Deters, director of the labor school in Cincinnati, has organized a Clergy - Laborer Luncheon Group. A steering committee of four, two clergymen (one Catholic and one Protestant) and two labor members (one CIO and one AFL), have arranged the programs for these luncheons.

Fathers Deters and Hetherington are Public Members of the War Labor Board. They have arbitrated several cases in Cincinnati and one in Maysville, Kentucky. They are called upon to speak about the Schools and about current problems before such groups as: Rotary Clubs, Kiwanians, parish groups of various kinds, PTA groups, the Catholic Women's Club of Cincinnati, and the Women's Club of Cincinnati.

As representative of Archbishop Lucey, Father C. A. Tranchese of Our Lady of Guadalupe Church, San Antonio, blessed the new house for the Missionary Catechist Sisters. Father Tranchese is at present working on a plan to get the government to extend the housing project in his parish.

The coming *Who's Who* will list Father J. G. Carabajal, one of the assistants.

More than 200 Alcoholics Anonymous have made retreats at St. Stanislaus, Cleveland, in six separate groups. At the sixth annual Mass and Communion of the Laymen's Retreat League, celebrated by Very Reverend Albert F. Dorger, S.J., on September 30, St. John's Cathedral was packed with men who stood three deep in the rear and overflowed to the organ loft.

To continue the fruits of the retreats, a large collection of pamphlets is made available to the men for purchase.

Ten special sermons on "Justice and Charity as Basis of Peace" were preached by Father Arthur D. Spearman of Loyola University, Los Angeles. Father Spearman has been giving week-end retreats to Mexican working girls.

West Baden College is conscious of public relations possibilities. A mimeographed news-sheet for the service boys of West Baden and French Lick has been published once a week by the Theologians under the editorship of Mr. Robert G. Liska. Its purpose is to maintain friendly relations between the men in service (most of them non-Catholic) and the College.

"The Aims of the San Francisco Peace Conference" was the title of an address given by Father Paul Kennedy of the West Baden community to the members of the Kiwanis Club and the parishioners of Our Lady of the Springs at French Lick, Indiana.

514 articles of clothing (432 pounds) was the total of the spring clothing collection to aid the destitute peoples of Europe contributed by the Scholasticate.

Loyola University Law School, Los Angeles, offered an eight weeks course in Labor Relations designed primarily for general practitioners who are confronted from time to time with problems involving Labor Relations. Others, not attorneys, who were interested in the subject matter and whose training equipped them to follow the course with profit also registered.

Started last April, less than eight weeks after the liberation of Manila, the

Catholic Community Service in that city is caring for about 8,000 servicemen daily. Aided by the loan of large quarters in an almost completely burned out building and by the generous financial help of a few kind Filipino friends, Father George J. Willmann and a group of volunteer helpers have provided a large lounge, a reading room and library, a snack bar, and other facilities for appreciative servicemen. Since Father Willmann's pioneering efforts, two other subsidiary canteens have sprung up in the city.

### RURAL LIFE INSTITUTES

Under the auspices of the National Catholic Rural Life Conference a group of Jesuits traveled through the East and mid-West this summer, lecturing on rural and allied topics. Included in the band were Fathers Gerald Ellard, William J. Gibbons, Anthony J. Adams, James T. Meehan, John C. Rawe, Robert M. Demeyer, and John T. White.

The majority of their addresses were delivered in one-day Institutes conducted in Motherhouses of Sisters. Others were presented to diocesan priests in several localities, as well as to seminarians. Total figures on the summer's work follow:

Name	No. of Talks	Places	Attendance
Fr. Adams.....	27	10	2,292
Fr. Demeyer.....	16	10	2,861
Fr. Ellard.....	2	1	?
Fr. Gibbons.....	14	8	947
Fr. Meehan.....	41	12	2,354
Fr. White.....	17	9	2,022
	117	50	10,467
Less duplicates.....		14	3,257
Total .....	117	36	7,210

### Prelate Commends Work

Results, however, cannot be measured in terms of mere figures. The comment of the Most Reverend Richard L. Fletcher, Auxiliary Bishop of Little Rock, Arkansas, is more pertinent and effective:

"I am sure that the Rural Life meeting at Subiaco, as well as the two days activity at St. John's Seminary (in Little Rock) will do a great deal of good. They not only gave those who took part a great deal of information, but they also provoked thought and discussion which will continue . . . I hope that as time goes on, our educational program will become thoroughly organized as a basis for intelligent and unified action."

### Work Educational

The work that was accomplished by the Institutes this past summer was

largely educational, especially among the Sisters. They must become informed of the importance of the movement and grow acquainted with the literature. This is being attempted practically in several localities by committees which have been organized to study and outline the part that can be played by religious women.

One of the most pressing needs, the lecturers recognize, is a reorganization of the text-books used in rural schools. Efforts are being made to revise school books as soon as possible, and meantime, to adapt books now in use to the rural world. Fr. Robert Demeyer has prepared an outline which has been valuable to teachers in ruralizing the curriculum.

### Texts Criticized

This attempt to make teachers rural-minded and texts rural-slanted is in accord with the desires of many sound leaders of Catholic thought in the country. Bishop Vincent J. Ryan, of Bismark, N. D., has spoken vigorously against the tendentiousness of most available texts:

"The chief source of social, economic, and cultural decline of the farmer is a lack of the right sort of education. In the rural schools for about two generations, urban-tainted textbooks and urban-minded teachers glorified the city, and the curriculum itself was a preparation for life in the city, rather than for life on the land. In most of our rural schools no attempt has been made to give rural youth an appreciation of the blessedness of life on the land; there was no education in the things necessary for making a success of farming."

The "Tent City Canteen" operated by the Mothers' Club of St. Louis University High School cares for some 650 soldiers each week.

Reverend Vincent Dore, O. P., long active in labor relations in New England, delivered the sermon "The Divine Plan for a Prosperous Industrial Order" at the inaugural religious service introducing Holy Cross' Institute of Industrial Relations.

A familiar face was seen in the pictures of the first Conference on World Government which met at Dublin, N. H. in mid-October—Father Edward A. Conway, Vice-Chairman of ISO Committee on Just World Order.

The 15th year of the B. C., High Center for the deaf and dumb opens with Father Clarence Blais in charge of the work. Father Blais is himself a 'signer' and is assisted by a group from the Dactylogy Academy at Weston who come into the monthly meetings.

Georgetown University's New Hospital is to have a children's wing on the fourth floor, the cost of which was covered by a donation of \$55,000 contributed by CIO. Philip Murray stated that the wing is intended as a CIO memorial to the late President Franklin D. Roosevelt.

Father George H. Dunne's article "The Sin of Segregation" has been issued in separate reprints by *The Commonwealth*; it is also to appear in *The Catholic Digest*.

Fordham University was host to the Regional Institute on Juvenile Delinquency and Crime Prevention June 25-27. Father Raymond Schouten gave an address on "The Church and the Delinquent."

Sacred Heart Parish Social Organization conducted Camp Bendemeer, near Evergreen, Colorado, during the summer. The camp did much for the poor Mexican-Americans, lower class Italians, little mixed-breeds who live in the district of the parish; alternately taking 50 under-privileged boys and girls and giving them the nourishment and fresh air they badly needed.

Fathers from Regis College acted as chaplains.

Father Horace McKenna and Father Michael Kavanagh attended the annual meeting of the National Catholic Rural Life Conference held at Des Moines in late October. Father McKenna, who represented both the Baltimore rural life diocesan director and Father A. J. Adams, of ISO Rural Life Committee, read separate reports from each. The ISO report was well received. Monsignor Ligutti was heard to say that the Jesuits do more than any other group for rural life.

Miss Dorothy J. Willmann of The Queen's Work who attended the sessions sends us this report.

Father Edmund Walsh, Regent of the Georgetown School of Foreign Service, is at present in Europe as geopolitical advisor to Justice Robert Jackson's Council for the Prosecution of Axis War Criminals.

Further information on Jesuit Labor Schools has reached the BULLETIN.

Joseph B. Schuyler forwards the Brooklyn statistics, breaking them down as follows: Boro Hall Labor School—76; Crown Heights Labor School—100; Round Table Conference—190.

Father John C. Friedl of Kansas City provides the following information: "ISO

Labor School has 102 men and 23 women enrolled; the Employers' Conference 50 men and 10 women. There are 5 students enrolled in courses for a B. S. degree in Industrial Relations.

Father Joseph P. McMahon has been publishing a series of social order parables in the *College Church Bulletin*, St. Louis.

The September 1945 issue of *The Annals* of the American Academy of Political and Social Science is devoted entirely to a consideration of Universal Military Training and National Security. Father Robert Graham wrote the second article, which is an historical survey of universal military training in modern history.

The Directory of the American Political Science Association for 1945 classifies its members under twenty-five main fields. Under the field of Administrative Law we find Father James L. Burke and Father Maurice A. Meagher. Under the field of Constitutional Law, Father Burke appears again with Father Charles C. Chapman and Father Robert C. Hartnett. Father Chapman is listed once more under Government and Business. Father Burke reappears in the catalogue of International Relations and is joined by Father Gerard F. Yates. Under Jurisprudence Father Meagher is again listed. Father Edward Dowling appears under Legislation and again under Local Government. Father Burke and Father Hartnett are listed for their interest in National Government, and Father Dowling for his interest in Political Parties. Father Chapman, Father Hartnett, and Father Yates appear under Political Theory. In the field of Economics, Father Chapman and Father Meagher are again listed, with Father Yates under Geography. Father Chapman and Father Yates are listed under History and Father Meagher is listed under Philosophy. Father Hartnett is listed under Sociology. No Jesuit appears in the listings under International Law, Military Administration, Public Opinion, Anthropology, Psychology, Social Service, or Statistics.

#### RECLAIMING DELINQUENT YOUTH

Father Thomas J. Kelly, of St. Mary's College, Kansas, spent from May 13 to August 23 at the Kansas Boys' Industrial School near Topeka, Kansas. He is the first and only Catholic chaplain who ever resided at this institution.

The average number of boys in attendance at the school is one hundred and twenty-five, all of them under sixteen years of age. They have been remitted to the institution for some offence

against the community. The following summary is a report of Father Kelly's work.

About ten per cent of the boys are Catholic. (The proportion of Catholics in the State is about the same). All of them except one came from disordered homes. Only two of these boys had gone to a Catholic school for more than two years; only one of them had practised even the basic requirements of his faith.

All the Catholic boys attended Mass voluntarily every day. Father Kelly gave them a short sermon at these masses three times a week and a long instruction on Sunday mornings. Some non-Catholic boys were always on hand for the Masses and instruction. Eight non-Catholic boys became converts; five others are under instruction. A few more would like to become Catholics, but their guardians have refused permission.

Father Kelly believes his success with all the boys is due largely to the extensive athletic program he inaugurated. He got permission to use the idle Western League Ball Park in Topeka and had games there between the boys three nights a week. He also arranged games with outside teams on Sunday afternoons. He installed a miniature golf course which proved very popular, laid out a soft ball field at the school and supervised basketball, badminton, tennis and horseshoe games.

He spent much of his mornings writing letters for the boys and held personal conferences with them in the afternoons. As a result of Father Kelly's work, the superintendent of the school now desires to obtain a permanent Catholic chaplain.

## NOTICE WORK

WORK is a monthly paper published by the Catholic Labor Alliance of Chicago. In its columns each month you will find that WORK

presents the facts on important developments in the field of labor relations; voices opinions on current issues in labor, housing, social legislation, and race relations in the light of the social encyclicals of the Popes; calls attention to significant statements by Catholic leaders on the problems of workers.

For Jesuits actively concerned with the social and economic problems of workers, we suggest a subscription to WORK, twelve issues for one dollar, to WORK, 3 South Chicago 11, Illinois.

If you wish for a subscription through the ISO office, you can inform us and we shall subscribe for you and pay for the subscription.

# THE NAPKIN BOX

## TOWN AND GOWN

Jesuit schools, especially where the faculty are as permanent as a permanent wave, sometimes are weak on their public relations. Smith College, Northampton, Mass., relates its school first to its own local community, then to the nation and then to the world at large. Its relations are planned on a three-way basis: administrative, faculty, and student participation in local projects.

Smith participates in the welfare work of institutions and churches. It provides concerts and lectures for the public. It organizes special classes of general interest, without charge or credit. Faculty and college officials are encouraged to associate closely with town activities. The alumnae relations are organized as a phase of public relations.

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

*A reader forwarded this clipping from an America editorial of April 7, 1945 believing that the question it raises needs continued thought.*

"Future historians of Catholic education in this country will undoubtedly ask what active influence our Catholic institutions of higher learning are exerting in the extirpating of grave social abuses. Are we leaving this particular task to religiously disaffected elements, or at least to groups of amateurs and volunteers; or are our Catholic schools of higher learning standing out in the forefront of the campaign for full social justice for all mankind?"

I enjoy reading the ISO BULLETIN because it tells of "family activities" in fields that I would otherwise know nothing about. Too, it gives the informal opinion of men whose thoughts I highly appreciate.

Walter Peters, S.J.  
Highland Heights  
New Haven, Conn.

## JESUITS AND ZIONISM

If the "Palestine problem" were merely the problem of finding some kind of a permanent home somewhere for the tens of thousands of expatriated Jews, we Jesuits might very well go on record as favoring their resettlement or repatriation. But the problem is so mixed up with international politics, as well as with internal strife among Jews themselves, that it would seem to be better for us to withhold any public statement of opinion at least for the present.

It is not simply a matter of transferring several hundreds of thousands of suffering and homeless Jews to a land where there would be abundant room for

them. The Arabs say there is not enough room. They hold further that, even if there were enough room, the land is too small to provide for the presence of a race which, in a relatively few generations would because of its high birth rate, through overpopulation endeavour to spill over into the Arab territory. Then there is the question inevitable—so the Arabs say—of interracial strife. They say that the Jews who would come would soon override the Arab in the economic and industrial field, as they have done in that portion of Palestine which they have already recovered, and which they have, in a relatively few short years, made to blossom with remarkable industrial, agricultural, and cultural achievements. And the Arabs raise many other objections, so that the English government which has a mandate over Palestine, has assumed the attitude that, unless immigration into Palestine of Jews is sharply restricted, there will arise between them and the Arabs bitter strife and intensified interracial hatred which will generate unrest and perhaps civil war for many years, and which might in the end touch off another world war.

I think that we should be very cautious in taking any attitude that would seem to favor one side as against the other when the issues are so complicated and so mixed up with international politics.

In the meantime we may familiarize ourselves with the issues more fully, if we have not already done so, by reading the following easily accessible literature on the subject:

"Jews and Arabs Battle for Palestine"—James E. Coleran, S. J. *America*. Vol. 60, 244-246.

The White Paper for Jews and Arabs—James E. Coleran, S. J., *America*. Vol. 61, 199-200.

"Jews and Arabs in Palestine"—Sir Michael J. F. McDonnell. *The Catholic Mind*, June 8, 1939. This admirable article by a man long resident in Palestine, appeared originally in the *Month*.

M. J. Ahern, S. J.  
Weston College.

## A SUGGESTION

For a slight spark of controversy or a good dose of some papal teaching, why not reprint Fr. Francis B. Donnelly's article, "Religious and Catholic Action," which appeared in the *Review for Religious* (September issue)?

Outlandish things have been said about Catholic Action by certain otherwise well informed men of the Society. This article, built strongly on original papal documents, would be very challenging and enlightening. The relation of the ISO to Catholic Action, a question by-passed

at the very first meeting of the ISO, can be determined if the matter is discussed and studied; not if it is shushed down.

R. Jancauskas, S. J.  
West Baden College  
West Baden Springs, Indiana

*Impressed by the work done by our mission-band men and concerned that their humility prevents them from advertising themselves and their work, one of Ours writes:*

Last Lent, as a tertian, I was privileged to see this success at first hand, and I was honestly amazed to see what was being accomplished. For it is a success, a profoundly social success in which the principles of Our Lord's fundamental way of living are again instilled into the hearts of His children. Perhaps through no other medium does the Jesuit reach such large numbers in the presentation of that justice and charity which is basic to good living in a Christian society. And we all know how entirely fruitless it is to talk the "better life" in social intercourse to those who are spiritually dead.

Name signed but withheld.

## NOT PSYCHIATRY

In the note about Father McGoldrick's courses on p. 13 of the Oct. BULLETIN, two unhappy expressions occur.

First, there is a large body of psychiatric literature and an even greater proportion of practising psychiatrists and clinical psychologists (since Freudians are usually more voluble than the average), to refute the assertion that "psychiatry without Freud is a sensation"—psychoanalysis has always had plenty of opposition even outside Catholic circles, for example from the Adlerians and most American experimentalists. Secondly, it seems prudence would dictate that Ours not risk offense or even ridicule by claiming anyone teaches "psychiatry" who is not qualified formally to do so by the possession of a M. D., etc. This implies no reflection of the quality of the teaching. "Clinical Psychology" is a safer term.

James E. Royce, S.J.  
Alma College

## COMMERCIAL FARMING

May I make a few observations with regard to the very interesting article by Father Adams in the October Bulletin, entitled, "The Ethics of Commercial Farming"?

Insofar as the article is a warning against the dangers of commercial farming (Turn to Napkin Box, page 18)

# "Peace to Me"

By DAN

SOMETIMES it is into the almost minor phrases of the Gospel that the most profound truths are compressed. One would not normally think of listening to the song of the Christmas angels for advice along matters political, for instance. If the Gospel takes such matters into account, they would more likely occur in some of the Savior's more impressive sermons. Or St. Paul might give a few passages to them in a burst of more than ordinary insight and eloquence.

Yet we can be grateful to the Catholic translation of the Christmas song that leaves for us the most profound political truth we could offer to nations today.

"And peace on earth," the Catholic version reads, "to men of good will."

I am not the exegete who can discuss the relative correctness of the Catholic and the Protestant translation. Indeed, when once in a piece of occasional writing, I found "Peace on earth, good will to men," pretty flat and meaningless compared with the strong Catholic words, one of our biblical scholars shook my argument with a defense of the Protestant version.

But I need not be a biblical scholar to know that the profound truth lies in those casually repeated and tremendous-in-meaning words: "Peace on earth to men of good will."

## WARS WAGE ON

We have polished off one war only to find it overlapping half a dozen others. We finished the war on a major scale to see it break up into some wars which, two generations ago, would be regarded as pretty important conflicts. The civil war that hangs over China, for instance. The uprisings in Java. The impending struggle in Palestine. The Indo-China war. We don't have time to sign a treaty of peace before we are following the reports from new wars which sound like additional chapters of the old.

We pray most of us in our daily Mass that there may be no war with Russia. But we watch the Soviet move toward the conquest by assimilation of vast national territories, many of them peopled by Catholic nations who shudder at the shadow of atheistic communism, and wonder "How long, O Lord, how long?"

And with what seems the most ludicrous twist of principles, we use as our own greatest American argument for peace the possession of the most ter-

rible instrument of war that man ever conceived or executed. We have a new argument for world peace that seems to run, "Be peaceful doggone you, or we'll blast you and your cities to hell and gone." Or, "Behave yourselves, or we'll give you a taste of war that will make any sort of peace seem desirable."

## STILL NO PEACE

Peace has never in the long course of history been established by armies of occupation. All they do is breed new hatreds which lead eventually to the next war and the next. The days of occupation are written deep into the history books of the conquered nations and taught either openly or secretly to the children of the conquered race, additional excuses for hating the nation whose soldiers policed its streets. Hard peace treaties have been the eggs from which were hatched international resentments, the pollywogs that grew into fat, croaking bullfrogs of hate. Today we live in a world that is half dominated by conquering armies of occupation and that is to be sealed into peace on treaties that must, we are told over and over again, be hard and destructive.

Even if the conquered nations are too crushed and beaten to rise in actual war, that does not mean that they live at peace. Peace is tranquillity of order, isn't it? There is no tranquillity when one nation is acting as armed-to-the-teeth policeman of another; and the other lives for the day when the hated conquerer has been thrust from the land. And order, it seems to me, has been admittedly something that rises only from the free consent of honorable men. There is order of a sort in penitentiary. Hardly the kind that Aristotle regarded with pleasure. There is order of a kind in a zoo. Certainly nothing comparable to order in a religious house.

All this we clearly know.

## WORLD DIVIDED

Yet we are building peace in the future world on the threat of an atomic bomb. We are forming plans for a Government of the World made up of nations which are first divided into conquering and conquered, then into "superior" and "inferior," then into great powers and the powerless, then into capitalistic and communized, then into dominant and colonized, then into the lines of ancient racial differences and color distinctions.

We have at the top the Big Three,

among whose leaders there are surely men of good will, but among whose leaders are also men who have slight knowledge of goodness and little exercise of trained and unselfish will.

Yet the song of the Angels which is a kind of keynote speech for the inaugural of the Kingdom of Christ promises peace only to men of good will. Can there be peace without many men of innate and cultivated goodness? Will there be peace while even the wills of the great nations are motivated by greed and pride and the determination to rule, and subject?

This would mean little enough to us Jesuits if it remained in the realm of abstract political speculation. But it happens that we are educators. Indeed, we are, with other Catholic educators, the only people in the world today who believe in the objective fact of goodness and who base our educational system upon strength of will. We still do the thing which most secular universities regard with abhorrence: We indoctrinate our students with clear principles of right and wrong, with that knowledge of natural law and divine command which alone makes possible the operation of a "good will."

## TRAIN WILL

And we profess that from the cradle, a child must be trained to the correct use of a strong and developed will.

We teach the principles of goodness.

We maintain a training course for will.

In this we are unique today. But in this it would seem that we have a part to play which is the most important one in this whole matter of a world of peace.

Against us we have the millions who are trained to sheer expediency. We have the learned who have learned that right and wrong are a matter of custom or habit or individual choice and opinion. Against us we have the psychologists who, with the destruction of the spiritual soul, have eliminated the free will from their calculations. They have long since ceased to train what they do not believe exists.

## POWER RISING

If we are to think, we Jesuits, of peace on earth in terms of world governments and the peace tables of the next few years, I can imagine that we see our impact on the future as slight indeed. Thank God, we have Jesuits who are



# of Good Will"

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bringing to bear a trained influence upon those who will shape international policies and write treaties. And we have experts, more and more with each year, who are technically trained to instruct young men and women in the legal and economic and social approaches to peace.

Yet few of us believe that peace is a matter of treaties or that it comes as the result of laws and signed agreements between nations which sign with one hand behind their backs, holding a dagger, perhaps, or an atomic bomb; certainly holding crossed fingers.

Peace is a matter of giving the world more and more men of good will. That these days is not just a matter of stressing the Ten Commandments. It is the application to the details of a full and highly complicated modern life of the two great Commandments of Christ. It is goodness not of the passive virtues but of the most active and militant ones.

As Jesuits at the beginning of our history, we built out students and our penitents to an aggressive and positive Catholicity that ran through the Counter Reformation as it beat back the spiritual nihilism of Protestantism. As Jesuits today, we have to build our students and penitents to an aggressive and positive Catholicity that meets the hatreds and racial divisions and awful uncertainties characteristic of modern leadership.

## CHRIST NEEDED

Good men today are not merely pious men. They are men of firm and intelligent faith whose great love for Christ, developed through frequent association with Him in Holy Communion, impels them to carry His principles and His cause to the world. They are men who have listened to the terrifying parable of the talents and known that their ten talents must be taken to the marketplace where they can be made earn another ten. A good Catholic today cannot keep his faith to himself or fail to let his light so shine before men that they will see his good works and know the glory of Christ's religion.

## FEW CATHOLIC LEADERS

We have had, and we confess it regretfully, a terrible lack of Catholic leadership in public life. If the leadership of the world has fallen into the hands of men of bad will, it has been because the men of good will were few in number or untrained for modern living and leadership or men whose train-

ing and whose faith never seemed to meet. Rather frighteningly, we watch these days for the scores of Catholic names in national and civic news, realizing in how many cases their Sunday faith and their weekday living have almost nothing in common. They are Catholics by inheritance or race or family tradition. Many of them got their skills and techniques in non-Catholic schools from which they came out with a faith for which they battled bravely but a code of practical conduct and a variety of practical skills that have little to do with that faith.

And the constant reports that come back from the armed services, and the rumors all too current about private conduct of public men indicate that the will to goodness is conspicuously missing among men who are leaders in war and must, by default, be leaders in peace.

What can we Jesuits do for the Social Order?

## DEMANDS ZEAL

Need we ask, when there can be no peace without the men of good will whom we are expected to form in our classrooms?

The days of a sweet piety must give place to days of a fierce zeal for the cause of Christ and a fighting determination to be as eager for the decencies as the enemies of Christ are for the vices that will continue to undo the world.

It is our difficult but essential task to form men and women to a passionate love of goodness and a conviction that in time and eternity virtue pays. It is our assignment to show with experimental certainty that vice is always destructive and virtue is always constructive. That no one can build a world on hate. And that Christ Himself promised us we could construct a beautiful world, a world that was His Kingdom on Earth, on the two Commandments of Love.

## GOODNESS PAYS

It is our job to motivate strong wills. The threat of hell can never be laid aside. It will deter young people from evil when the love of good is faint and unpersuasive. But if we are to give good will its real motives, we must make them know that the law of Christ is practical in the present year of grace and international disaster. We must show how purity is a glorious contribu-

tion to human living. How unselfishness even toward our enemies is the way in which men and women are won to the side of Christ. We must persuade our students and penitents that goodness pays out, right here in this world, and that evil is destructive of the noblest structures that can be raised by sheer human planning.

We need more and more men and women of good will.

We can develop them in our confessionals. We can reach them from our pulpits. We can persuade them in our dealings with those leaders who come within the radius of our influence. We can give them motives for a will to goodness and the chance to develop that will through the exercise of virtue.

And that may easily be our greatest social contribution.

## WARS FROM BAD WILL

Into the Versailles Treaty that ended the last war went the best brains and the most expert knowledge men could muster. And into it went incredible bad will and hatred and unchristian revenge. The leadership of the world was taken over by men who were by political standards wise and as orators magnificent. They marched us right into another war.

Had there been men of good will, what a difference there would have been!

Those Catholics who are striving to influence the next peace treaty are doing heroic work. But what they need is the backing of millions of men who know and love goodness and the Christian way of life and who have wills trained to virtue, almost instinctive in their acceptance of the law of Christ.

As the Christmas season comes once again, I find myself feeling that I well might meditate for Advent and the Happy Season on the simple phrase, "Peace to men of good will."

My own will to goodness... my own full and unhesitating acceptance of Christ's viewpoints, whatever the wise and powerful may think... my own efforts to create in those I influence a passionate love of goodness and a quick and eager will to will as Christ wills.

Here seems an assignment small enough for even my poor powers.

But here is an assignment vast enough for the powers of Christ and His greatest saints.

ing, I am in full agreement with the author. However, insofar as the author tries to prove that such farming is unethical to the extent of being intrinsically wrong, it is my opinion that Fr. Adams tries to prove too much and that the effort is misdirected.

Before taking direct issue with Fr. Adams, let me say that I am opposed to commercial farming because it is inefficient, and that I am opposed to its abuses on ethical grounds. But that is very different from condemning all commercial farming as intrinsically evil, as Fr. Adams seems to do:

"Since the evils connected with Commercial Farming are so widespread, one is lead to believe that the evils connected with it are *intrinsic* and therefore the practice is *unethical*. (Italics mine).

Fr. Adams presents seven reasons why commercial farming is evil. But these reasons, it would seem, apply rather to its abuses. They point out the dangers of commercial farming. They warn us that commercial farming must be controlled and in some instances legislated out of existence. But they hardly prove that it is intrinsically evil.

Let us comment on each reason separately:

1. "As a basic natural resource, essential to the sustenance of life, land is not expendable; it may not be exploited to the degree of irreparable infertility."

Answer: Evidently some commercial farming does ruin soil, as instanced by the dust bowls. Some does not, as is admitted by Fr. Adams with regard to fruit growers.

2. "Monopoly of farm land by the few is unreasonable and therefore morally wrong."

Answer: Monopoly often is an abuse, but it is not ethically wrong of its very nature. In many instances commercial farming has perhaps created an unethical monopoly. But it still must be proved that this is always true.

3. "The prolonged use of only commercial fertilizers eventually destroys the soil and commercial farming is by its very nature forced into this practice."

Answer: This statement has to be proved. It is a mere statement not backed up by scientific fact and experience. It certainly is true of much commercial farming; it is an abuse, and should be controlled. But where precisely is the intrinsic evil? How long is eventually?

4. "Commercial Farming excludes the settlement of many families on the land."

Answer: This again is an abuse that must be controlled. But the number of such huge farms as Fr. Adams seems to envisage is very small.

5. "Commercial Farming provides un-

fair competition to the small farmer and thereby endangers his ownership."

Another statement to be proved. Moreover there are many ways of controlling the abuse if it is widespread: by organizing small farmers, by legislation, by taxation, by arousing public opinion.

6. "Commercial Farming creates rural slums through underpayment of share croppers and migrant workers."

Answer: Another abuse. The same means as are recommended under 5 can aid in eliminating the abuses.

7. "The monopolistic tendencies of Commercial Farming are inherent to the system itself."

Answer: Same as for 2, above.

It might be noted that there is much duplication in Fr. Adams' reasons. Reasons 1 and 3 are practically the same, as are 2, 4, 6, and 7.

Better strategy would be to assail the concrete abuses and to correct them by informing public opinion until it compels improvement. But to damn all commercial farming seems to exceed the bounds of reason. This is a social problem of great complexity. It cannot be handled without recourse to many factors of scientific nature with regard to soil conservation, economics, and sociology. To try to oversimplify this complex problem and condemn it as intrinsically evil is perhaps a little naive.

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#### MASS AND LAY-COMMUNION

Referring to your communication "Communion at Mass" (October BULLETIN) which impugned some conclusions expressed in a letter of mine in the July-August BULLETIN, I should like to make the following comments.

Theologians, both dogmatic and liturgical, agree on these two points: 1) It is commendable for Catholics to receive Communion whenever they assist at Mass, provided, of course, they are properly disposed; 2) Ordinarily, they should receive Communion *during* Mass, not before or after. Citations, therefore, from decrees of Congregations or other sources to establish these certainties are outside the present discussion.

Here is the issue. Present liturgists speak of lay-Communion as an "organic part" of the Mass, as its "external complement", as required for its "integrity" (*America*, Vol. LXXII, No. 13, p. 249; October ISO BULLETIN, p. 7). One of the most prominent and most esteemed liturgists puts it this way in his book: "Without Holy Communion the Mass lacks completeness and without the Mass, Holy Communion suffers from the same defect."

Consequently, liturgists hold that the

*objective* value of the Mass as a sacrifice is somehow increased for the layman who receives Communion. Conversely, Holy Communion *objectively* derives additional fruitfulness for the layman by Its reception during Mass. Mass without lay-Communion limps, so to speak; resembles a man deprived of a hand or eye. The same is true for Holy Communion when received apart from the sacrifice.

Dogmatic theologians, of course, deny this. Their common opinion on the matter stems from a definition of Trent (DB. 944). If anything belonging to the integrity of the Mass is deliberately and without sufficient reason omitted in its celebration, the Mass becomes to some extent illicit. For instance, if a priest were to omit the "Gloria." Despite this fact, Trent declares that Masses in which no layman receives Holy Communion are licit and to be commended.

It is quite obvious, therefore, that Trent did not consider lay-Communion as pertaining to the integrity of the Mass. When a conclusion follows so evidently from the words of a Council, it is plain without any deep researches into history what theologians are going to hold.

To attack such a firmly entrenched theological opinion, therefore, require arguments packed with dynamite. Here are the arguments of the liturgists.

St. Paul (I Cor. 5/7, 8) says: "Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our Lord is sacrificed. Therefore, let us *feast*, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The implied argument would be: "*Feast*" in St. Paul's text, refers to Communion. Therefore, Communion is an integral part of the Mass.

This is one of the most peculiar interpretations of a Scripture text that I have ever seen. Apologetically speaking, the whole idea of feasting is *metaphorical* and St. Paul himself (a comparatively rare happening) so explains it when he speaks of the object of the feasting, namely, "the unleavened bread of sincerity and truth." The text, therefore, does not refer to Communion at all. If we are going to use Scripture in this way, we may as well admit that we can neither prove or disprove anything from it.

Dogmatically speaking, the text has no value either. Father Allo (*Première Épitre Aux Corinthiens*, 1934, p. 125) says: "The majority of authors recognize in this comparison only a general bearing relative to the nature of the Christian life."

The first argument of the liturgists

# Publishers' Galley

## THE ECONOMIC BASIS OF POLITICS.

By Charles A. Beard. New and enlarged edition. New York: Alfred A. Knopf, 1945. 114 pages. \$1.75.

When Charles A. Beard delivered four lectures on "The Economic Basis of Politics" at Amherst College in 1916, he was a revolutionary figure in the study of American history and institutions. For in 1913 he had published his *An Economic Interpretation of the Constitution of the United States* and in 1915 his *Economic Origins of Jeffersonian Democracy*. Although he was not even then an "economic determinist" in the strict sense, he had devoted himself so exclusively to the economic factors in the building of our Constitution and party-system that the writers of college textbooks forgot his qualifying statements (as on p. 73 of *An Economic Interpretation*). The Amherst Lectures, published in 1922, made no attempt to warn against a one-sided interpretation of his thesis.

What was that thesis? Stated broadly, it was that statesmen do not frame constitutions on the basis of mere theories or high-flown political "principles" but in such a way as to make their economic possessions secure. Each group is on the look-out for its own economic interests.

In these lectures he develops this thesis in a most interesting way. He first takes

appears, therefore, to be without any dynamite at all.

Their second argument is based on one of various terms used in ancient times to designate the Eucharist. The term is "Breaking of Bread." The implied argument is: Breaking of Bread means Communion; therefore, Communion is an integral part of the Mass.

It is not certain just what "Breaking of Bread" meant to the early Christians. In our Mass at present, it certainly does not mean Communion, but an action entirely distinct from it. In interpreting Luke 24/35 some exegetes deny that the phrase "breaking of bread" refers to Communion. But even if the term does mean Communion, it does not provide the liturgists with an argument. In fact, such a conclusion might be reduced to absurdum. It might just as logically follow that, since the early Christians called Communion, "Breaking of Bread", they considered Communion as more important than the Consecration. Otherwise why did they insist on calling the entire action "Breaking of Bread?"

Since, therefore, the Mass as a sacrifice and the Sacrament of the Eucharist are not objectively interdependent for their efficacy, the other points raised in your

up six political philosophers (Aristotle, Machiavelli, Locke, Madison, Harrington, Daniel Webster, and John C. Calhoun) and quotes all of them in favor of his thesis. But why did he select Madison's paper in *The Federalist* (Number X) as representative of the viewpoint of the Founding Fathers? Because it fitted in with his thesis, of course. As a matter of fact, Alexander Hamilton wrote most of *The Federalist* papers, but Hamilton in Number XXXV had explicitly ruled out the system of representation based on economic groups. Still, it remains true that Madison supported Beard's contention.

### Studies Europe

In the second lecture, "Economic Groups and the Structure of the State," Beard canvassed the political history of nearly all the important countries of Europe to show that the way the States were organized was according to classes of property-holders, for example, the clergy and the nobility. One might easily question whether the clergy were allowed a voice in government merely because they possessed large properties. That might have been one reason, but surely the fact that they represented religious interests should not have been overlooked.

Beard thought that the doctrine of political equality, as espoused by Rous-

October communication are easily solved. It is a common opinion of theologians (again based on a statement of Trent, DB. 799) that the fruitfulness of any sacrament depends on the disposition of the recipient. This disposition consists of the acts of virtue made beforehand and with relationship to the reception of the sacrament. This disposition arises from the influx of actual graces whether received during Mass or outside it. Many a sick man derives more sanctifying grace from Holy Communion now that he is confined to bed, than he ever did formerly when he received it during Mass. The Sister who started this discussion in the May BULLETIN could have received more sanctifying grace from Holy Communion by offering up her imaginary sacrifice when she received Communion before Mass.

Since your esteemed correspondent did not offer any arguments to prove that this certain point of theology is doubtful, but merely stated it, there is no need to develop the matter further. It might be well for liturgists to recall the dictum of St. Vincent of Lerins: "Retenta est antiquitas: explosa novitas."

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seau, made hash of the *natural* organic character of the State. In his third lecture he therefore took Rousseau to task. This ideological revolution introduced, he thought, an inner contradiction.

In the fourth lecture he cited John Stuart Mill, Leon Duguit, Charles Benoist, and Albert Schaeffle as opposing the system of artificial territorial divisions and of representation from such districts based on mere numerical majorities as "a sham and a delusion." They argued in favor of representation based on occupational groups, the very thing Hamilton argued against in *The Federalist*—which Beard never adverted to except when it favored his thesis.

### Enlarges View

In the 1930's, however, Beard became very much interested in the whole problem of historiography. His Presidential Address before the American Historical Association's annual meeting at Urbana, Illinois, December 28, 1933, caused a sensation. He entitled it, "Written History as an Act of Faith" (see the *American Historical Review*, XXXIX, January, 1934, 219-229). "The historian who writes history, therefore, consciously or unconsciously, performs an act of faith, as to order and movement, for certainty... is denied him..." (*ibid.*, p. 226)

Shortly afterwards he took issue with Theodore Clarke Smith's attempt to uphold Ranke's ideal of writing history as a purely objective record of what took place in the past (*ibid.*, XLI, October, 1935, 74-87). He admitted that the economic interpretation of history was only a partial explanation, that it was not *the* one-and-only correct explanation, and that it amounted to no more than "the writer's version, construction, or conception of his subject" (*ibid.*). This is the line he took in his little book, *The Discussion of Human Affairs*, published in 1936.

### Revises Statement

We are not surprised, therefore, especially in view of the tone of his *The Republic* of two or three years ago, that the new chapter he has added to *The Economic Basis of Politics* is in the nature of a retractation. Beard does not so much admit that he was wrong in 1922 as declare that what was tenable then is no longer tenable. Instead of economics determining politics, politics shapes economics today. This is especially true under a military regime.

The fact is, however, that Beard has outgrown whatever affection he had for the economic interpretation of history. He quite rightly holds onto his contention that politics cannot be understood without economics. But he admits

that "human affairs" far outrun the economic category. "Here then we confront the problem of great history, in which all economic, political, military, and other events take place. Inevitably, we also face the central problem of historiography and philosophy: the origin, nature, dynamics, and capacities of human beings in relation to one another and their environment" (p. 108).

Beard's writings should be of great interest to American Jesuits in the ISO. For he is a great scholar in politics and history, and a great American. He stands in the forefront of those who maintain that the social sciences inevitably involve *value-systems* (see his contributions to *The Nature of the Social Sciences*, Scribner's, 1934, pp. 78ff and 157ff). He takes a practical view of all social study, including history, and contends, with a wealth of learning, that useful as the scientific method is, none of its practitioners are able in the selection and ordering of facts to conceal the philosophical and theological beliefs which alone give human-learning its meaning. But why has he let his old thesis stand in his textbooks?

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AMERICAN LABOR UNIONS — What They Are and How They Work. By Florence Peterson. New York. Harper & Brothers, 1945. \$3.00. xiii + 330 page Index.

It would be very useful to have this sort of book on hand to settle those recreation room arguments between the community's progressives and conservatives, "Peglerites" and "Anti-Peglerites." But this book is capable of performing more functions than those of an impartial arbiter. It can also give men to whom the workings of labor unions are among the *arcana* of life a compendious, but well-rounded picture of American labor unions and their operations. And that in itself is a very valuable service.

Labor unions are such important factors in modern American life, that every citizen, and more especially, every influential citizen, must form intelligent opinions about them. This motive for making oneself reasonably informed on the subject of labor unions is stated by the author in the Preface: "The life of every person in the United States, whether engaged in business or the professions, whether a politician, housewife, farmer or worker himself, is affected in some way by the existence and activities of labor organizations..."

That this book is factual and elementary is implicit in what I said above. The author makes no attempt at inter-

pretation. The book throughout is a plain statement of facts. While the book will not add to the knowledge of the expert, it does contain collections of data which the expert will always desire to have close at hand.

The author, who is Director of the Industrial Relations Division of the Bureau of Labor Statistics, Department of Labor, begins with a brief sketch of the history of the American labor movement. Then follows a description of the structure and internal government of labor organizations, including membership qualifications and rules, finances and dues. The third part of the book treats of the educational and beneficial activities of unions, the fourth, of the laws and mechanics of collective bargaining, grievance procedure, handling of strikes.

In addition, this book contains strike statistics, tables of union dues, initiation fees and benefits, a list of standard union publications, a list of the unions of the various branches of industry, the addresses of union headquarters, the membership of the unions, a glossary of labor terms, a selected bibliography, data on the extent of collective bargaining, the constitutions of the AFL and CIO.

This is all valuable reference material, and therein is found the book's chief value.

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THE SPRINGFIELD PLAN, A Photographic Record. By Alexander Alland and James Waterman Wise. The Viking Press. 137 pp., alternate text and full page picture. \$2.50.

Here is another book that can well be laid on the table of the classroom or displayed conspicuously in the Sodality library.

Springfield, Massachusetts, has made an effort to counter-act race prejudice that is worth studying and imitating. It had been my impression that the work was carried on almost entirely in the schools; but I am glad to find out that the schools reach out to the adults as well as to the children.

Since race prejudice is one of the most vicious of evils and one of the things that cause minorities, whatever the type, greatest pain, any serious effort made to correct this should merit the serious attention of Catholics.

For awhile it looked as if some spots in New England were getting a lot of bad publicity. It has been difficult to trace down how far the "scare-heads" were backed by facts. The fact that remained was that the "scare-heads" had beaten themselves into the consciousness of the country.

Perhaps some of our Jesuit friends near Springfield, Massachusetts, will be able to tell us more about what Springfield has actually done. Certainly this book makes a splendid presentation of the case and seems to indicate that both the children and the adults of Springfield are making a serious effort to face what is one of the nation's great social problems.

We were particularly interested to see that one of the photographs was taken in a Catholic classroom and showed a Sister of Saint Joseph at the blackboard emphasizing Christ's Second Commandment.

Whether the achievements measure up to the record in the book is something that those on the spot can best tell us. At least the ideals back of the book and of the Springfield Plan deserve more than a casual glance.

Daniel A. Lord, S. J.

On two occasions recently, Mr. Harold Knutson (Rep., Minn.) has attacked the British Commission which is visiting Washington, attempting to secure further financial aid for Britain. He said, "I, for one, will not invest a single nickle for that purpose. It would seem to an unbiased American that Britain should look to Moscow for financial aid in carrying out the ambitious program of expropriation which the new Labor government of Britain has mapped out to be financed by Americans."

Mr. Knutson's remarks give point to an article which appeared in the June, 1945 issue of *Political Science Quarterly* entitled "Is America the New Holy Alliance?" In this article, which is part of a book soon to be published under the title "America's Place in the World", Nathaniel Peffer warns against the very serious danger of driving European nations toward Russia by a new isolationism.

Mr. Peffer insists that the mass of European peoples are vigorously predisposed toward any government at all which is different from that under which they have suffered. At present, "the class conscious and organized workers of the continent" are enormously attracted by the promise of the Russian Revolution. Since Europe is determined to have at least a certain amount of state intervention and control of business, America must be willing to permit a slight leftists trend if it does not wish to force upon Europe another series of revolutions.

Whatever may be said for Mr. Peffer's thesis, it does seem to conform to the facts as we are receiving them from Europe at the present time.