



# ISO BULLETIN

## FOMENTO SOCIAL

### The Jesuit Social Apostolate in Spain

By ROBERT A. GRAHAM, S.J.

WE here in the United States are so taken up with our own social projects that it doesn't frequently occur to us that the ISO is just the baby in the Jesuit family. The model of the ISO is the *Action Populaire* of Paris, founded by Pere Desbuquois. The story of the *Action Populaire* is fascinating reading in the history of the Society's social apostolate. But for the present the spotlight goes to Spain and the ISO's parallel organization there, fashioned on the same inspiration of the *Action Populaire*: the *Fomento Social*.

The Central Office has been fortunate in receiving several communications from our brethren in Spain, detailing what the Society is doing in that country towards fulfilling the Church's social mission. Fortunate, that is, because the black-out on Spain in this country extends even to what the Jesuits have been doing in that much misunderstood country.

The end of the war has re-opened the channels of communication and we were very glad to receive from Father Joaquin Azpiazu, S.J., director of the *Fomento Social* (Hermosilla 14, Madrid), and from Father Martin Brugarola, S.J., one of the staff, abundant material and explanations of the work of *Fomento Social*.

#### Public Journal Planned

Our fathers are about to publish, beginning with the January issue, an organ on the social apostolate, called the *Fomento Social*. For the past several years, however, they have been issuing quarterly reports for private use. These reports, incidentally, resemble very much our own ISO Bulletin. As the new journal gets into operation it is our hope to make frequent reference to its contents.

What is the *Fomento Social*? Like its prototype, the *Action Populaire*, the Fo-

mento is a center for the social apostolate of Catholics. It is a headquarters and clearing house for every activity touching on the social problem. Elsewhere we print a sketchy description of the *Fomento Social*'s aims, as given (with a rather free translation) in a recent number. Its activities are to consult, to instruct, to promote, without at the same time trying to supplant existing organizations. Service is the watchword.

The fathers at Hermosilla, 14, have no illusions about their work. They had to start from scratch after their return from exile. (The *Fomento*, if we understand correctly, was established in 1926). Times are extremely difficult economically. For instance, the failure of rainfall has so interfered with the production of electricity that even the printing of a journal is an uncertain venture.

The Society apparently has not yet been able to supply an overabundance of priests to this work. We understand that there are four priests attached to the central office in Madrid. But there are also several separate offices elsewhere in Spain. Father Brugarola reports that each of the five provinces has sent a young Father to the Commercial University of Deusto (Bilbao) to prepare for the social apostolate in line with the objectives of the *Fomento*.

#### Many Publications

The director, Father Azpiazu has edited "Dirrecciones Pontificias" (Editorial Bibliographica Espanola, Barquillo, 9, Madrid), a large volume now in its sixth edition. This contains all the documents pertaining to the social order strictly so-called. He has recently published "La Moral Del Hombre De Negotios," a thorough-looking project.

Father Brugarola has himself just published "La Cristianizacion de las Em-

presas," a book of 420 pages on the duties of employers. The book ends, significantly, with the biography of two great industrialists whose cause have been introduced, Leon Harmel and the very unusual, but little known Marquise de Comillas.

A third member of the staff is Florentino del Valle whose field is political science and economics. The work of Father Manuel Marin Triana is unique. He is founder of the "Institucion Javeriana," a religious congregation of women who devote themselves to the welfare of young female workers. This work has spread all over Spain. In Madrid alone they have conducted closed retreats for 3,000 working girls.

#### Barcelona Important

A very promising (and challenging, field for the *Fomento Social* is in Barcelona. This city and its province has 42 per cent of the industrial production of Spain. This region, reports Father Brugarola, offers "un campo inmenso de apostolado." One recalls that Barcelona was one of the battlegrounds of the Spanish Civil War. Here anarchists and syndicalists were very firmly entrenched. One can imagine the difficulties (and opportunities) facing the Christian social apostolate here. A separate branch of *Fomento Social* is being set up in this key city.

Workingmen's retreats form a large part of the work of the *Fomento*. Since 1940 closed retreats of four and five days have been given to 50,000 workingmen, in 25 or 30 retreat houses. To help crystallize the fruits of the retreats, a special review "Siembra" is published for the retreatants.

We are informed that absolute peace and order exists in Spain. Complete freedom, it is insisted, exists for the Catho-



lic social apostolate. The Church works without let or hindrance. It is realized, however, that not enough attention has been given to propaganda abroad. Spain, according to our correspondents, has been too busily occupied in restoring the ravages left by the Reds, to defend themselves from attacks made by anti-Franco refugees. The robbery of the Bank of Spain by the fleeing loyalists still is remembered in Spain with special bitterness, since these funds are now being used against Spain.

#### Faces Current Problems

A reading of the issues of the bulletin *Fomento Social* does not confirm the impression all too commonly held that Spain still lives and thinks in the sixteenth century. For instance we find a digest of a social pastoral issued by Antonio Pildain, Bishop of Las Palmas, on May 15, 1944, entitled: "Some grave and urgent problems of justice: Unemployment and insufficient wages." Another section of each issue, called "Orientaciones Sacerdotales," contains appeals to the clergy to go to the workingmen, after the plea of Leo XIII. The saying of Peter the Hermit is recalled in this connection. Another issue answers the sneers of those who say: "Christ did not devote himself to sociology; the apostles preached only the gospels."

This brief report does not pretend to

be an account of everything the Fomento Social is doing or seeks to do. If one wishes to get a more unified picture of the social situation in Spain he should read the article "Realizaciones Sociales en Espana," by Martin Brugarola, S. J., in a recent number of *Razon y Fe*.

We hope in the future to have more specific accounts of the work of the Spanish Jesuits in the same field which the Institute of Social Order takes to itself. No doubt the varying situations in each country call for different types of organization and methods. But the aim of all the social apostolate of the Society whether conducted by individuals or by such institutions as the Action Populaire, the Fomento Social, the Ecole Social Populaire, or the Institute of Social Order is the same. And we of the ISO propose to learn whatever we can from the experiences of our brethren.

#### What Is the Fomento Social?

The Fomento Social, sets out to be: A CENTER, in the double sense of the word, *taking in* as well as *diffusing* information on the social order; A CENTER THAT DEVELOPS WORKABLE SOLUTIONS to the actual problems of the social order, and always on the basis of a completely Christian criterion;

A CENTER OF CONSULTATION, ready to listen, to speak out when called

upon and to put questions where questions seem called for; a bond of union between scholars (theologians, moralists, philosophers) and men of action (directors of social projects, apostolic workers and publicists);

A CENTER OF SOCIAL FORMATION, which prepares men of sound judgment and fruitful activity, free from mere empirical activity without firm theoretical roots, as well as from pure doctrinaire speculation.

A CENTER OF PROMOTION AND PROPAGANDA, through all available means (press, conferences, study groups) of the Christian social solutions, not only in outline but fully elaborated and applied to the actual needs of Spain. But in all such efforts without illusions of grandeur.

The Fomento Social does not set out to be:

An academy or an institute of speculative studies, or a center with direct responsibility for specific social works. It does not intend in the least to supplant or minimize the activities of any other useful program, but to assist all fraternally and to be of service to all who labor to the same end—the social Christian restoration of Spain. — (*Fomento Social* January, 1944).

## FEPC IN ACTION

Should it be delayed?

Is it timely?

Now or later?

"Is it practical or just an idle expression of goodwill?" is a question often asked during discussions on the Fair Employment Practices Commission legislation. "Can you legislate people into goodness?" is another doubt that presents itself.

Some answers to the question are provided by the experience of New York state which has had its own FEPC for six months now. The chairman, Henry C. Turner, reports that the measure is workable and that the legislation is a success. Only 189 cases have been brought to the Commission; 140 were settled out of court by friendly conferences and 47 are in process of settlement. No case has yet required even the

calling of a formal hearing to obtain correction of protested discriminatory practices.

The *New York Herald-Tribune* for January 2, 1946, reported Mr. Turner as declaring: "There is no doubt that the anti-discrimination law is working. The commission is of the opinion that the economic and social problems which result from discriminatory practices in employment due to race, creed, color or country of national origin can be adequately solved by the present New York law. There has been a lessening of hostility. The expected floods of complaints happily failed to materialize. Concerns are changing their personnel policies without pressure from the commission.

Many of the fears voiced at the impending passage of the law have been proved unfounded. . . ."

NCWC endorsed permanent Federal FEPC legislation; the National Conference of Catholic Women dispensed millions of pieces of literature on behalf of the bill; an interracial meeting sponsored in Washington last Fall by the Social Action Department of NCWC recommended permanent Federal and State FEPC's on the model of the New York law.

Several state legislatures are considering bills to establish FEPC. Opinion and comment on the proposals and their possibilities in your state is invited for NAPKIN BOX.



# Anthropology Can Be Useful

By J. FRANKLIN EWING, Fordham University

TO the best of my observation, the day of the distraught, butterfly-net Professor has passed. I suppose he lingers somewhere, lurking as a symbol of the acquisition of more and more impractical knowledge. But he has passed into the shadowy wings, while the Professor who does things, who is useful to the body social, attracts the spotlight in the center of the stage.

I am hardly against intellectual curiosity and its satisfaction; but here I want to talk about the useful aspects of the science of Cultural Anthropology. The escapist collector of savage erotica and curiosa is rarer than ever today; and I can afford to ignore him.

There is a new spirit now in anthropology. Deeper currents are flowing, as in psychological and integrational studies; the stream of anthropology has canaled much of its method into current sociological monographs; in many places it has mingled its waters with other sciences, and found the resultant sweet; and in many ways anthropology has discovered that it can generate much more power than it ever dreamed before.\* All this presages a new era of development and usefulness for the science.

## Experts Needed

The old reasons for having experts in this science are still eminently valid. Anthropology has extremely important data and generalizations to supply to the student of Ethics, Psychology, Theodicy, Comparative Religion, and any kind of Social Science. Contrariwise, it needs the guidance and correction of a sound philosophy at times.

For our missionaries, at home and abroad, it has a great and unrealized value, for it can aid them immensely in understanding and in influencing the people they work among. And, by the way, anthropology is a fascinatingly interesting subject, in itself!

I hope to describe these benefits at a future date. Here and now I want to restrict my remarks to certain aspects of anthropology which can be profitable to students of the social sciences. I shall limit myself to the speculative but influential area of method. In fact, I shall remain on such a theoretical level, that I had better call my theme that of anthropological attitudes.

There are two overall methods I shall stress, the *holistic* and the *comparative*.

## THE HOLISTIC ATTITUDE

Anthropology strives to study cultures as *wholes*. The implications of this statement are manifold. I shall introduce

them by stating summarily that for a true anthropologist the famous fallacy of the "Economic Man" (a veritable "*chimaera bombinans in vacuo!*") would have been impossible. Why?

An anthropologist approaches the cultural study of a people. He says this group has a "culture." Roughly, a culture is everything that a definite group of people says and thinks and does, socially. Now it is necessary, our minds and our means being what they are, to study that congeries of patterns of behavior, material implements, language, ideals and attitudes, and all the rest, not wholesale, but item by item. *Divide et impera*.

## Whole View Needed

So you will note titles of papers in anthropological journals which by themselves are just plain funny! Why should any sane and adult person waste his time willingly on the method of tying outriggers, the attitude of a people towards the fox, the terms used to address one's mother-in-law, or the like? On reflection, however, it is not difficult to realize that the anthropologist is here subjecting the various atoms of a culture to rigidly scientific appraisal; his only reasonable object is eventually to go on to the molecule and the compound.

For a culture is not just a hiddly-piddly heap of traits. One phenomenon gears with another. It is impossible to move one wheel without moving the others. Religion affects agriculture, economics reflect the attitudes portrayed in tribal myths, war is fought in accordance with tradition . . . and so 'round and 'round. Even a student who specializes in one compartment of cultures must continuously refer to the others, just as he must refer to the environment. He must have the background concept of the *whole* ever on duty to guide and correct and inspire (like a benign backseat driver).

Various authors, it is true, insist on sundry approaches to this holistic view of a culture. It is human (and one of the worst defects of present-day anthropology) that they should often act as if their approach were the only and self-sufficient one.

So we have, if I may employ a brief and limping comparison, some who study a culture as it is, as one who would stop the flow of a movie and project one frame as a still. The structuralists may

be compared to the anatomists; they study the build of a culture, the placement of the persons in that culture. Of native interest in this connection, may be the importance of status in the study of the Chicago Negroes, "Black Metropolis."

## THE FUNCTIONALISTS

Also concerned with the culture as it is are the functionalists, who may be compared with the physiologists of culture. They are concerned with the means a culture uses to satisfy individual and corporate needs, like hunger, recreation, and the like. Every social scientist is aware of the name of Malinowski, and should become more acquainted with the valuable work on applied anthropology instigated by the functionalists.

In comparison with this relatively static approach, the historians attempt to edit the cultural film, connecting proper sequences of cultural development and mutual influence.

I do not have to belabor the point that one cannot fully understand a culture without knowing at least something of its history. It is also obvious that all approaches are necessary, overlapping as they do and supplementing each other.

A fascinating subject, and one of the utmost importance in the changing world of today, is that of culture change. It demands the resources of all approaches, and begs for help from such other sciences as psychology. Why people "take to" certain inventions and importations, reject others; the foreseen and unforeseen consequences of a change in a culture; the mechanism of this change; all these are intriguing, and just a start has been made at studying them and drawing up conclusions valid for prediction.

## THE COMPARATIVE METHOD

Painfully leaving much unsaid about the holistic method, I would briefly recommend to your attention the second great methodological characterization of anthropology—the *comparative* method.

Part of the ferment and flurry that is stirring the stream of anthropology today and causing it to seek new depths and new channels, is caused by the emergence of anthropology from the constricted and traditional field of studying only the 'primitives,' the backward and exotic peoples.

Anthropology, when it came to the stage of human sciences, found others already crowding the scene, and was forced to take the left-overs. It was forced to travel far from the complexities and comforts of western civilization

\* For a stimulating book dealing with this and one of general social interest, cf. "The Science of Man in the World Crisis," Ralph Linton (Editor), Columbia University Press, 1945.



for its material: and it profited by this enforced virtue. It has learned a lot about humans. Now many feel that it can apply its experience and its methods to more civilized peoples, even to ourselves! Anthropology has important contributions to make to the study of human universals as well as human peculiarities.

Anthropology has profited by its study of the 'primitives' for three reasons, which I shall take up in order.

(1) It has studied relatively simple cultures. This is congenial to the scientific mind, since the reduction of variables is of paramount importance. Simplicity, too, makes the analyzing out of motivations and activities and quirks easier, the conclusions drawn from such analysis more valid. However, it must be admitted that this simplicity of the "primitives" is only relative, and pertains mostly to the material side of their cultures. In other ways they are as complex as ourselves.

(2) It has studied people very different in many ways from ourselves. The weirdness of some savage customs and aspects makes the human machinery, if I may so term it, more noticeable, more intriguing, and opens the way for more objective judgments. It is easier for me to be objective about a painted savage with a bone in his nose, than about my neighbors who are incommoding me by changing customs of "the good old days"!

#### OBJECTIVITY NEEDED

The most important effect, for me, of the comparative method of anthropology, and the most important influence on the mind of the investigator, is precisely that objectivity. This sounds as if I

were belaboring the obvious. But am I?

A participant in a culture never views it or his activities with completely objective eyes. He takes his culture for granted—that's the way he learned it, and that's the way it ought to be. We will all admit, speculatively, that there is more than one way of skinning a cat; but in practice there is only *our* way. Other skinners are hoi barbaroi, scarcely human! The serious attempt to "get under the skin of" and into the minds of alien culture-members, the dawning realization that their way of flaying the feline has much to be said for it, these inevitably have great and good results in objectivity. And a science without objectivity is absurd.

(3) Anthropology studies these simple and strange people in a comparative way. Thus it establishes a veritable social laboratory, and it opens the way for establishing generalizations about human social activities. These generalizations are the more valid, the greater the number of cultures and the more varied the conditions involved.

It is impossible to set up a study of humans as one would install a few cages of guinea pigs. The next best is to observe humans socially under all sorts of conditions. One culture is balanced against another; one experiment by observing and comparing; and constants and variables can conceivably be isolated.

Consideration of the possibilities here should stimulate the social scientist.

#### APPEAL

In my opinion, there is great need for some of Ours in present-day anthropol-

ogy. We need the advantages of anthropology, and we certainly should not leave the field completely to the secularists; and the science needs us. It needs us not only as additional faithful investigators, but it needs also intelligent students trained in rigid and correct philosophical thinking.

As in any social science, one runs into philosophy at every turn, even in some of the dullest "factual" contributions. In this period of churn and change, when anthropology is giving new depth and energy to studies of social motivation, the integration of cultures, and to the very philosophy of anthropology itself, there is for us a situation of *opportunity*.

In early anthropology, the philosophical influence of our Jesuit ancestors was strong. In the practical field, we are the descendants of the invaluable writers of the *Jesuit Relations*, of those other heroes of the Reductions, and of all the Jesuit missionaries who have wrought culture-change the world over.

The need for Ours to devote their energies more and more intensely to social studies needs no added emphasis today. I am convinced that there is a useful, fruitful and interesting field for Ours in anthropology, in many ways.

I have here dealt primarily with the intellectual and theoretical benefits of anthropology. But we should not practice what we would never preach—that philosophy is remote from and un influential on the affairs of men; or that the science of anthropology is not also a field of apostolate!

## Very Annoying

**S**TRIKES are annoying things to the consumer—which includes members of Jesuit communities. There is a natural tendency, fanned by tendentious news reports, to resent the demand for wage-increases when these lead to strikes that cause inconvenience. It is essential for a balanced judgment to keep in mind the wage-earner's side of the picture which the *Catholic Charities Review* summed up last November: "His so-called 'take-home' pay has been cut in half and fewer members of the family are working. . . . It is not easy for a wage earner with a family to do his duty by his wife and children with the wages he receives now on regular time. Almost anyone who has faced the situation fairly and squarely recognizes that important adjustments must be made in

wages. The lowest anyone suggests is an increase of 15 per cent so that when we analyze the demands of labor organizations more objectively they will not seem too extreme after all. As for strikes everyone who kept his ear to the ground expected them during this transition period."

What about the huge savings accounts piled up by the workers from their overtime and bonuses during the war and said to amount to \$140,000,000 according to the Committee on Economic Development? The Life Insurance Companies of America selected facts from a government survey to demonstrate that 54 per cent of national savings are in the hands of what it calls low and medium-income groups.

What are the facts? The government survey applied only to one southern city and one midwest rural community. If the families included in the survey are divided into three groups according to their incomes, the poorest third had only 6% of the savings, the middle third had 17%, and the wealthy third had 77%. Less than 10% of the savings is in the hands of groups below \$2,000 a year.

Not much of a reserve against unemployment; not much of a bulwark against rising prices; not much purchasing power in the bank to spend for consumer goods to maintain production needed to head off depression. And thus the demand for wage increases backed by strike action despite their inconveniences.



# "Religion Today in the U. S. S. R."

By EDWARD DUFF, S.J.

THE National Council of American-Soviet Friendship sent us recently, ostensibly for review, the latest addition to its *Pocket Library on the U.S.S.R.*, a 48-page pamphlet "Religion Today in the U.S.S.R." The Council thoughtfully provided a mimeographed hand-out to help us write the review, which reports that the pamphlet is "highly informative," "based on the latest documents and first hand reports by churchmen"; that it "answers many of the questions raised by Americans on the status and freedom of religion and the points of tension which have occurred"; that the author, Rev. Mr. William Howard Melish, Church of the Holy Trinity, Brooklyn, N. Y., is a "leading authority on Soviet life."

How kind of the Council to do all this. Not at all! It is part of the National Council's mission. "The religious issue has been a major separating influence constantly at work between the United States and the Soviet Union"; the author of the pamphlet has discovered. And unless the "myth" (planted by Goebbels, forsooth) that "portrayed the Soviets as the spearhead of a 'godless communism,' unless this fiction can be weeded out and the vast accumulation of misinformation cleared way," well, "they could help to send us spinning down the ugly spiral to World War III."

Quod Deus advertat!

There are 48 pages to *Religion Today in the U.S.S.R.* They contain the silliest prose ever to frustrate the function of a linotype machine. How many of these cataclysmically comical sentences escaped the deft attention of *The New Yorker* is one of those mysteries of this confused world.

## Other Works

*The Popular Library on the U.S.S.R.* has some other catchy titles, equally "highly informative," I am sure, and designed to madden the patient mind. There is, for instance, "The Baltic Soviet Republics." Or, you might relish the low-down provided in "Inside Liberated Poland." Or, how about "The Case of the 16 Poles"? That must be the high water mark of the National Council of American-Soviet Friendships' efforts to answer "many questions raised by Americans."

But we must not tear up *Religion Today in the U.S.S.R.* without reporting on Chapter VI, "Roman Catholics in the U.S.S.R." Here are four pages so singularly lacking in information and so unconscionably complete in tendentiousness as to be profoundly less than useless.

The Reverend Mister Melish, like the good fellow he is, accepts Catholic figures,

the only figures, by the way, in his whole chapter: "The Vatican insists there are now 8,000,000 of the Catholic Faith in the U.S.S.R. and naturally all believers in religious liberty desire to see them accorded the right of free conscience and worship." Jolly sporting attitude, that "naturally." Whether that figure is accurate (and our author seems to prefer to wait until the Soviet government finishes its "careful religious survey of these territories to determine precisely what the loyalties of the population really are" before he gives a hasty assent to Vatican statistics) we have his implicit trust in Mr. Poliansky's assertion that "no objection will be raised to normal intercourse between local church officials and the Vatican for administrative and purely religious purposes." "Normal intercourse" between the Vatican and even nearby Hungary is something Mr. Poliansky has neglected to arrange at present writing.

## School Question

The Reverend Mister Melish states flatly: "Soviet policy is based on equal treatment for Roman Catholics"; he is obviously grieved to have to report: "This, it must be pointed out, is not satisfactory to Roman Catholics who fret particularly against the illegality of parochial schools." The issue of parochial schools, the Reverend Mister Melish finds tedious: There is the same bother in the U. S.

Then there is the issue of the exclusion of Catholic missionaries from Russia. But why not? "In view of the nature of Vatican policy and feeling towards the Soviet Union, it is scarcely surprising that the Soviet Government shows such reluctance at this time over granting entrance visas to such missionary priests."

The editorializing the chapter contains is a bad-mannered exposition of the thesis that the Church's denunciation of communism "is rooted in the economic and political interests of a temporal institution." In other words, Catholics for some strange reason don't like people who propose to take their property, their schools and organizations away from them and offer them the dubious liberty of operating under a license from Mr. Poliansky, chairman of the *Bureau on Affairs of Religious Cults.*

## Contains Few Facts

When a man who is ostensibly a Christian minister can't make up his mind "whether rightly or wrongly" the communists embarked on a program of athe-

ism, no later and larger nonsense coming from him will create much surprise.

This most recent publication of the *Pocket Library on the U.S.S.R.*, so we were advised as we began the brochure, "answers many of the questions raised by Americans on the status and freedom of religion and the points of tension that have occurred." The only answers it seems to give are to questions such as: "What is the National Council of American-Soviet Friendship" and "What is it up to?"

Should anyone—even the Reverend Mr. Melish—be really seriously interested in the state of Roman Catholicism in the Soviet, a volume available in any good library will give some very definite information. The book is called "Annuario Pontificio." Apparently it was one document not thought worth consulting. Yet it is the official register of the dioceses of the Church throughout the world and the bishops who rule them. Here is the story of Roman Catholicism in Russia, diocese by diocese, as disclosed by the latest "Annuario" available in this country:

*Mohilev.* See established in 1783. *Latin:* Mohilovien(sis); A Metropolitan See. Ordinary appellate: ..... Russia. (See unfilled).

*Administrator Apostolic in Moscow:* His Excellency Most Reverend Monsignor Boleslaus Sloskan, Titular Bishop of Cillium, Administrator Apostolic of Minsk; nominated August 13, 1926; (in prison for the Faith August 10, 1927; afterwards exiled in Siberia and now living in Riga.)

*Administrator Apostolic in Moscow:* His Excellency Most Reverend Monsignor Pius Eugene Neveu, A. A., Titular Bishop of Citrus; nominated September 5, 1926. Now living in Paris.

*Administrator Apostolic in Leningrad:* His Excellency Most Reverend..... (i.e. See unfilled).

*Assistant to Administrator Apostolic:* His Excellency Most Reverend Theophilus Matulanis, Titular Bishop of Matrega; nominated December 8, 1928. (In prison for the Faith from 1923 to 1926 and from 1929 to 1933 and now exiled in Lithuania.) (Said to have been killed.)

*Administrator Apostolic in Kharkov:* Reverend D. Vincent Ilgin; nominated August 15, 1926. (In prison for the Faith from December, 1926; afterwards exiled and now living in Lithuania from October, 1933.)

*Administrator Apostolic in Kazan, Samara and Simbirsk:* Reverend D. Michel



Iodokas; nominated September 1, 1926. (In prison for the Faith from April, 1929.)

**Vicar General or Exarch:** for the Catholics of the Bizantine-Slav Rite in Moscow. (See unfilled).

**Kamienic.** In the administration of Slutsk to 1866; separated September 22, 1918. *Latin:* Camenecen(sis). Suffragan see of Mohilew-Russia. Address: Kamieniec-Podolsk. (i.e. See unfilled).

**Administrator Apostolic:** Reverend John Swiderski. In prison for the Faith from January, 1930; afterwards exiled in September, 1932.

**Vicar of the Administrator Apostolic:** Reverend Alexander Wierzbicki. In prison for the Faith from July, 1932.

**Minsk.** See established August 9, 1798. *Latin:* Minscen(sis). Suffragan see of Mohilew-Russia. (i.e. See unfilled).

**Administrator Apostolic:** His Excellency Most Reverend Monsignor Boleslaus Sloskan, Titular Bishop of Cillium; nominated August 13, 1926. In prison for the Faith from August 10, 1927; now exiled and living in Riga.

**Tiraspol.** See established in July, 1848. *Latin:* Tiraspolen(sis). Suffragan see of

Mohilew-Russia. Address: Saratov, rue Allemande, pres de l'Eglise Catholique. (i.e. See unfilled).

**Administrator Apostolic of Odessa** for the southern part of the diocese. Most Reverend Monsignor..... (i.e. See unfilled).

**Administrator Apostolic of the Volga:** Monsignor Augustine Baumtrog; nominated May 23, 1926; in prison for the Faith from August, 1930.

**Administrator Apostolic of the Caucasus:** Monsignor John Roth; nominated May 23, 1926; in prison for the Faith from August, 1930.

**Administrator Apostolic of Tiflis and Georgia:** Temporary Vicar: Reverend Father Stephen Demurof.

**Administrator Apostolic for Armenian Catholics** for the whole of Russia: (i.e. See unfilled).

**Temporary Vicar:** Monsignor Carapet Dirlughian.

**Zytomir.** See established in 1321; united to the See of Slutsk August 8, 1798; separated October 28, 1925. *Latin:* Zytomerien(sis)—suffragan see of Mohilew-Russia. (i.e. See unfilled).

**Administrator Apostolic:** Monsignor

Theophilus Skalski; nominated May 1, 1926; in prison for the Faith from June 20, 1926 exiled in September, 1932.

**Vice-Administrator Apostolic:** Monsignor Casimir Naskrecky; in prison for the Faith from July 20, 1929; exiled in September, 1932.

The Rev. Mr. Melish need not have traveled all the way to the library to consult the "Annuario" for some facts on the Catholic Church in Russia. A phone call from Brooklyn to the Manhattan office of *Religious News Service*, a non-sectarian news-gathering agency, could teach him much. For instance, that one of their reporters in Rome has learned from the latest Vatican statistics that, whereas there were 1,915 Catholic churches and chapels in Russia, served by seven Bishops and 896 priests, before the Revolution, only two churches are open today. And the Episcopal minister of Brooklyn might ponder the significance of another recent RNS dispatch under a Berlin date-line, reporting that the Russian Central Control for Education has closed down all religion instruction courses for children in schools of the Soviet zone—something that even Hitler never did.

## UNION LEADERSHIP . . . a Survey

C. Wright Mill, associate Professor of Sociology at the University of Maryland, has released the results of a survey of union leaders that will form a chapter in his book "The White-Collar Man" to be published by Prentice-Hall next fall.

From the personal information supplied by 203 of the top flight policy-making circles of American trade unions representing a 50% sample of the presidents and secretaries of national and international unions of both AFL and CIO, the presidents and secretaries of the state federations and of the departments of AFL, and the heads of the state industrial union councils of CIO, Mill discovered:

That 85% of AFL leaders are native born; 79% of CIO leaders are American born.

That the average union leader is 46 years old. The average age of the AFL official nears 55; that of CIO 42. AFL leaders are, typically, between 45 and 70; CIO between 30 and 45. In comparison, the presidents of 100 large corporations averaged 57 years of age; the average age of 62 federal administrators and executive heads of 15 federal departments and agencies is approximately 54. Thus, CIO men average 20 years younger than corporation executives; 14 years younger than AFL and 13 years

younger than government officials.

That 60% of Labor's leaders come from laboring families, most from skilled labor backgrounds; 16% from farming families; 14% from owners of small businesses.

That labor leaders are definitely better educated than the adult male population at large. While only 10% of the adult population of the country went to college, 22% of our labor leaders have; 26% of the population attended high school, 42% of the labor leaders did. CIO leaders are better educated than those of AFL, 32% of the former being college men while only 16% of AFL men went to college.

That more than half of the union leaders are Protestant, 35% being Catholic, 10% stating no religious affiliation with 4% being Jews. The difference between AFL and CIO leaders' religious affiliations are not marked; there are slightly fewer Catholics among CIO men. It is notable that 55% of the population over 13 years of age are affiliated with no church but only 10% of the labor leaders admit to this condition; 3 out of every 10 church members in the country are Catholic whereas 4 out of every 10 of those labor leaders who are church members are Catholics; that more than half the leaders are Democrats with

about as many "Independents" as Republicans, listed among the remainder. There is about the same proportion of Socialists in the two union blocs. 18% of the sample of the CIO men are enrolled in the American Labor Party.

That the great bulk of labor leaders rose from the worker level but 20% of them had held jobs "higher" than the jobs organized by their respective unions—accounting, clerical work, salesmanship, and so forth—18% of AFL leaders followed this white-collar pattern while 23% of the CIO men have done so.

That the trade union leader's salary definitely places him in the top bracket. Salaries for presidents of 49 internationals affiliated with AFL ranged from \$4,000 to \$30,000 a year; the average being \$9,641. The salary range for the secretary-treasurers is from \$3,600 to \$30,000 a year; the average being \$8,098. Ten years after graduating the class of Yale was making an average salary of \$4,350 and Harvard Business School Graduates of 1920 averaged \$8,500 ten years later.

Ascent for the bright working class boy, as well as for the educated middle class youngster, has perhaps of late years been more likely within trade union channels than within the hierarchies of business.



# The Traffic Tower

**Rebuilding Trust** When David Lawrence read Father Siemes' account of the bombing of Hiroshima in *Jesuit Missions*, he was moved to recommend the rebuilding of the city "as a symbol of spiritual reawakening, as a bid to all the world to persuade all the peoples of the world that they must turn to God for the answer to problems, both domestic and international. Nations like individuals must live with their consciences once a war is ended," Lawrence proclaimed. "If we are to achieve peace, we must heal the wounds of war. If we are to develop a rise in the curve of morality, we must build the spiritual foundations that will help us maintain peace."

If we are going to teach democracy to the Japanese, Lawrence points out, we must go abroad ourselves purged of all guilt. Sincerity and wholehearted sympathy to the bereaved families of Japan might beget in the hearts of the Japanese a zeal to make some similar gesture of spiritual fellowship to the bereaved among us who suffered losses from their treachery. It might give Japan a new concept of conscience, Lawrence believes.

In any case, he concludes, rebuilding Hiroshima should break the vicious circle which always places the blame and responsibility on someone else. It would be a gesture of our determination to rebuild ourselves.

A report of a Special Commission of the Federal Churches of Christ in America on March 5 urged that Hiroshima and Nagasaki be rebuilt with funds raised by a collection taken up in all the churches of the United States.

**\$1 an Hour** While Congress is considering legislation to establish a 65 cent minimum wage, the Department of Labor, which has done many studies on family budgets, publishes its conclusions that workers need a wage of at least \$1 an hour, for a standard 40-hour week, all year round, "to break even on current expenses."

\$1 an hour is needed to provide an income of \$1950 after income taxes are paid, if the average family is to stay out of debt. So testified A. Ford Hinrichs, acting commissioner of labor statistics.

The Social Action Department of NCWC addressed a formal statement in support of 65 cent minimum wage law to the Senate Sub-Committee on Labor and the House Committee on Labor.

**Communist Schools** According to the *Social Justice Review*, there are in Chicago between 40

and 50 Communist Labor Schools where young men and women are taught parliamentary procedure, public speaking, labor journalism and all the tricks of the trade... infiltration, boring from within, disorganization.

They are turning out highly trained specialists in their field. Chaplin claims they are training young Americans to be the termites and stooges of international Communism.

It is said, in an account published in Chicago, that four CIO Unions of the city were the recipients of strike funds contributed by the Communist Party of Illinois at a Lenin Memorial Meeting.

Each of the four organizations, of the packing house workers, steel workers, employees of General Motors (La Grange plant) and UER and M workers striking in four gear manufacturing plants, was represented by members authorized to receive donations then and there. It is claimed that \$6,000 was received in about 15 minutes.

**To Aid Co-ops** Monsignor L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference, left the United States on January 4 to assist in the reconstruction and rehabilitation of the cooperative movement in Italy. The Italian cooperative movement was very substantial before it was crushed by Fascism along with other democratic institutions. The Americans will aid in reorganization and report back to United States cooperatives on how they can help. With him went Joseph Catananotti, a vice-president of the Amalgamated Clothing Workers of America.

**Good Business** A \$5.00 per ton average increase in price which was allowed the steel industry for the sake of peace in the recent steel strike will bring to the industry an additional \$260,000,000 a year. Since the 18½c increase in wages to be given to steel workers will total only an estimated \$150,000,000, this means that the industry will make an additional profit of \$90,000,000 a year on their investment.

**Labor Education** Among the resolutions passed by the 1945 Conference on Labor Legislation were two concerning labor education. The first recommended the establishment of a Labor Education Advisory Committee under the Secretary of Labor and the direction of the Division of Labor Standards. The second urged the devel-

opment of a labor extension service program within the Department of Labor, with the department acting as a clearing house and administering program of grants-in-aid for programs at state and local levels.

**Fertile Ground** As the Communist Party makes plans for the reconquest of Germany it reports that its most hopeful prospects will be found among labor groups, youth, and those bourgeoisie who were most seriously exploited by the Nazis.

**Co-ops** Pledging his full support of rural electric cooperatives, President Truman wrote the convention of the National Rural Electrical Association that the part cooperatives have played in the progress of rural electrification "warrants a feeling of real pride." Secretary of Agriculture Clinton Anderson added assurance of steady support to the program of REA. Yet Clyde T. Ellis, executive manager of the association, complained that the president of a power company was active in Washington lobbying against the NREA, giving nylon hose to wives of members of Congress. "It is almost unbelievable what power companies will stoop to to kill us off," he asserted.

**Bread as Bonus** In 1945 the United States grain crop totaled 1,123,000,000 bushels of wheat. Of this 194,000,000 went abroad during the last half of 1945. There is still a very tight shortage. The reason for this, experts say, is that the farmers are holding back their grains and releasing them for such astonishing bonuses as nylon stockings, a truck tire or even a fine bird dog.

**Unwanted** The UNO refused membership to Franco Spain. A little footnote at the end of each news article commented with unconscious irony that Franco Spain had never asked for membership. It will always be remembered, too, with surprise and wonder that the governments of Sweden, Switzerland, Portugal, Spain, Eire and the Vatican were excluded from the San Francisco conferences and the UNO because they were not "peace-loving nations."

**Price Rises** The costs are steadily rising. The *United States News* predicts that following the war a low priced car formerly costing \$1,000 will cost \$1,300; a house worth \$5,000 will cost \$8,000 to \$10,000; a suit of



clothes that was \$50 before the war will rise to \$80 or \$100, with a dress formerly \$5 now priced at \$15. The food bill of the average family will go up to about double its pre-war rate and rents will shoot.

**No Friendly Voice** Those who think of Communism and Socialism in the same terms, forget that they are the bitterest of enemies. Bevin of Britain, for instance, is a man with a very fierce hatred of Communism. According to *Time*, he knows Communism inside out, for he has fought it and bested it within Transport House." (Bevin was head of the Transport Union which is one of the largest unions in the world with a million members.) "Last week when Soviet president Kalinin denounced Europe's 'reactionary socialists' and their false devotion to democracy, Bevin knew that Kalinin put his name at the top of the list."

**No Friendly Land** The United States is still badly in need of Mexican workers. The government of Mexico, however, has informed the government of the United States that it will not allow its citizens to enter the country if discrimination against them continues. This affects 20,000 much needed farm workers for the Southwest.

**Unfair!** "Priests on the picket line" has been a new item in the reports of the recent strikes. In Lansing, Michigan, Father William J. Flanagan of St. Mary's Cathedral, joined a Rabbi and a minister in the line at the Oldsmobile plant and later bought time on the radio to quote from "The Church and the Social Order," 1940 statement of the Bishops: "The first claim on labor—which takes priority over any claim of the owners to profits—respects the right to a living wage."

During the CIO Packinghouse Workers strike Father Edward Plawinski of St. John of God Church, Chicago, was photographed wearing an "On Strike" sandwich board as he paraded with another priest in the picket line. Father Plawinski is president of the Back of the Yards Neighborhood Council.

In an interview on a nationwide radio broadcast, Father Plawinski answered the accusation that the typical member of the Packinghouse Workers' Union is "an agitator . . . who threatens our way of living." "That's not true," said Father Plawinski. "I know that man. I know him by his first name. He is of my parish. I married him to his wife. I remember—he promised to love, honor and cherish. And to provide. I baptized his child. They say orange juice is good

for children. This man's average wage is \$28.10 a week. How can he buy an orange for his child . . . when an orange costs ten cents apiece? How can he provide for wife and family? How can he keep his marital vows?"

**Industry's Bankroll** American industry's net working capital, which has been increasing constantly during the war, despite excess profit taxes, soared to an unprecedented high during the third quarter of 1945. The Securities and Exchange Commission reported recently that the total capital of American industry at the end of that period reached the astronomical figure of \$60,000,000,000. This was an increase at the rate of \$1,000,000,000 per month. If this rate of increase were maintained throughout the whole year, it would mean that industry would be growing at the rate of 20 per cent a year.

**Unwelcome Liberators** *Time Magazine's* correspondence reports: "Almost to a man the peasants (of Poland) are against collectivism in the Russian manner; they sniff at official favors for urban workers. They are thankful the Russians chased out the Germans, but they will be glad when the last Red Army man pulls out."

**Model A?** Will Henry Ford, II, show the social wisdom that will set the pattern for Management to follow? Several of his statements give promise of the leadership American industry badly needs. Did young Ford set the policy that is responsible for the announcement at the Edgewater, N. J., assembling plant of Ford Motor Car Company that women would not be taken back on the payroll when the plant reopened after the shutdown necessitated by the steel strike? At the height of war production, 1,200 women worked at this factory.

**Surprise!** The frantic campaigning is over in Russia and the votes carefully counted. Official U. S. S. R. figures reveal that 99.7 per cent of the people qualified to vote actually did vote. And, lo!, 99.18 per cent voted for the Communists.

*Pravda* apparently thinks the world was doubtful of the outcome. "It is not difficult to guess that the results of the U. S. S. R. elections came as an extremely unpleasant surprise to those who had hoped for a weakening of the solidarity of the Soviet people and those

who do not relish Soviet democracy," the paper declared on February 18.

All information cheerfully supplied—names of candidates, dates, exact figures on results—except the answer to one question "Why bother?"

**Land and Life** That ownership gives the possessor a new interest in life and makes for a stable economy is further evidenced by this item:

In Missouri an eroded plantation was sold on credit to 100 sharecropper families—50 white families and 50 Negro families. Their average net worth was \$24. They were given nothing except an opportunity to thrive in a free America. Today—a few years later—most of these families have a net worth of over \$2,000; they have husbanded the soil; payments on their farms are not in default, and the United States Government will make money on the deal. In Alabama, farms have been sold through the Farm Security Administration to 1,058 Negro families. They are increasing their worth at the rate of \$500 a year.

**United for Peace** While the Provisional Committee of the World Council of Churches was meeting in Geneva, the Constitution of a new society which seems to stand for action almost exactly parallel was published in Rome. The society is called *Unitas* and has received the blessing of the Holy Father, the approbation of Mons. Montini, of the Secretariate of State, and of Cardinal Tisserant of the Oriental Congregation who wished to be listed among its first benefactors.

According to a Vatican broadcast, it is "the hatreds and rancors born of the war and its aftermath which divide men more than ever and, on the other hand, the hunger for peace and the longing for true charity in many spirits," which occasions the movement. "Within the different religious groups and outside them many feel that there is a need to save those Christian values which are part and parcel of civilization. Hence, *Unitas* aims at gathering information; at promoting studies and drawing men closer together; searching out what is in common in order to develop it and in helping to mutual understanding on points of difference and in pursuance of these objectives."

Father Charles Boyer, S.J., Prefect of Studies at the Gregorian University, is president of *Unitas*. Many other prominent priests and laymen are on the Central International Council: the Rector of Sant' Anselmo; the Rector of the Bibli-



cal Institute; the Dean of Philosophers at Angelicum; Father Marianus Cordovani, O.P., the Pope's theologian, and a number of professors at the University of Rome. The offices of the Organization are at 16, Via Matteo Boiardo, Rome.

**50-Yard Line** The labor press reported recently that approximately one-half of the workers in private industry have some type of union agreement with management. While that means that about 14.5 million workers are more or less organized there still remains 14.5 million who have no collective bargaining protection.

**Allies** Mr. William E. Bohn, editor of *The New Leader*, organ of the Socialist Democratic Federation, has just read two speeches and is reluctant to comment on them. The speeches are Joseph Stalin's pre-election address and that of Pope Pius XII to the new College of Cardinals. His reluctance arises from his concern that Monsignor Fulton J. Sheen might get the wrong idea about him.

For Mr. Bohn is, he insists, the perfect Protestant and the older he gets the more Protestant he grows, he wants the world to know. Catholicism, even as a boy, seemed to him "like a tropical garden under glass. It was too gaudy to fit into our reasonable landscape." Catholics in discussions, he reports, annoyingly retreat to pre-established authority when they come to the last hurdle of an issue. Stalin, on the other hand, speaks of himself as an international socialist continuously concerned about the welfare of workers—factors that Mr. Bohn admits should predispose him to approve the Russian's recent speech. "But every word of his (Stalin's), every suggestion, the whole tone of the thing set my emotional teeth on edge. There was something brusque, brutal, ruthless, about the performance. The man was saying in every inflection that he and his Party possessed power and power is all that matters." The Holy Father's speech, on the other hand, was "humane and decent." It emphasized three ideas with which all men of goodwill must agree: First, the importance of the individual human being; secondly, opposition to imperialism and, thirdly, protest against the heartless return of exiles to graveyards of slave labor camps in Russia.

The editor of *The New Leader* is certain that "We are entering one of the world's great periods of struggle . . . those who believe in the sacredness of

man will be arrayed—are already arrayed—against those who trust the power of ruthless states. As we go into this struggle, we find the Catholic Church as officially represented by a solemn pronouncement of the Pope lined up on our side. We are allies in a great crusade even if His Holiness never heard of me," concluded Bohn.

**Hail the Ineffable** "Ineffable" is in current use in the idiom of Liberals as an adjectival epithet that bids fair to supercede "Fascist". Its first appearance historians may report was when *The New Republic* discovered the existence of Colonel Keegan in the military government of Bavaria. The word has been dutifully taken up by editorial writers around the country. It is a useful word.

The "ineffable" (therefore) Very Rev. Hewlett Johnson has just completed his mission of enlightenment of America. Also known as "The Red Dean of Canterbury," Johnson was flown from England to assure the Attentive, Docile and Benevolent audience at an American-Soviet Friendship rally in Madison Square Garden that there is perfect harmony between Church and state in Russia. He made his visit to the President at the White House and, because he is a genuine celebrity, got in to see Mayor LaGuardia for an hour and fifteen minutes for what the Mayor reported to be a "very cordial visit". Significantly, his socii for that junket were Edwin S. Smith, director of the National Council of American-Soviet Friendship (cf November BULLETIN, p. 10) and the "ineffable" Rev. Mister William H. Melish, rector of Holy Trinity Protestant Episcopal Church, Brooklyn, author of the latest *Pocket Library on the U. S. S. R.* offering, "Religion in the U. S. S. R." which explains that the Church's denunciation of Communism "is rooted in the economic and political interests of a temporal institution."

Asserting "I look on the United States as the magnificent adolescent," the "ineffable" Dean Johnson favored the reporters with several interviews. Remembering his declaration in a sermon in Westminster Abbey in 1939 that "Communism has recovered the essential form of the real belief in God which organized Christianity, as it is now, has so largely lost", and his discovery some years ago that, "There is more Christianity in Soviet Russia and Red Spain than . . . in England", it will not be surprising to encounter his recent assurance that "Religion is a matter of conscience and

the conscience is free." Nor, his admission that the Church in Russia is subsidized by the government. Nor, his bewildered reply to the question whether any citizen in Russia can criticize Stalin: "Why should anyone want to criticize Stalin?" Dean Johnson had already assured the readers of the *New York Times*: "Stalin is a splendid fellow . . ."

Not at all disconcerted when a minister arose at a meeting of 500 ministers of all faiths at Calvary Episcopal Church in New York to ask if Soviet documents now capitalize the word God, the Red Dean blandly replied: "It isn't how you spell the word that matters, but the reality behind it."

**Business After V-J Day** Most business indicators have shown sharp declines since the Japanese surrender. Steel production, manufacturers' shipments, employment, payrolls and other income payments, and exports have declined at a very rapid pace.

Only three indicators have managed to hold their own or increase their previous gains: the physical volume of farm marketings has remained high, even surpassing the 1944 levels; stock prices on the New York Exchange have continued to soar; sales of retail stores have maintained their record levels. Of course, the volume of farm marketings was determined by planting done many weeks before V-J Day, but the fact that the prices for these are controlled to such an extent that farmers will receive good prices for these large crops will guarantee farm income sufficiently.

## NOTICE!

The National Broadcasting Company is offering seven fellowships to religious broadcasters during the coming summer. These will be for study at the Summer Radio Institute of Northwestern University, the University of California, and Stanford University. NBC informs us that the fellowships are worth \$150 each.

If you are interested yourself, or know of any other Catholic priest or layman, interested in radio, who might care to consider applying for one of these fellowships, I urge that inquiry be made promptly of Reverend Everett C. Parker, 287 4th Avenue, New York 10, New York. The deadline for receipt of application is April 10—and of course the deadline for preliminary inquiries is naturally somewhat ahead of that.



# THE NAPKIN BOX

## THE BULLETIN

I should like to see more articles in the BULLETIN like "Bringing Christ to the Worker" (ISO BULLETIN, February, 1946, p. 2), by F. D. Sullivan, S.J.

Personally I think that you are printing too much in the BULLETIN. There isn't time to read all of it every month. As a result there is a tendency to read little or none of it. It seems to me that it would be better to concentrate on a few of the major social problems and let the others be publicized elsewhere. The labor problem should be handled more completely. There has been nothing said about the G. M. or Steel Strike. The coming series on Vocational Grouping looks promising.

J. F. Brady, S.J.  
St. Mary's College  
St. Marys, Kansas

May I repeat my misgivings on the subject of laymen contributing to our Forums? I don't think we are advancing our Jesuit social thinking very much by giving them what they can read in, say, the United States News. The aim of these forums, it seems to me, should be stimulation of Jesuit thought and action on social questions looked at from the Catholic angle. In short, I think the BULLETIN is getting a little off the track on this point.

Robert A. Graham, S.J.  
New York, N. Y.

... Don't let the ISO BULLETIN turn into a magazine. Make it brief and frank, and it will have more readers.

Richard Roberts  
Alma College  
Alma, Calif.

I find, unfortunately, that the ISO BULLETIN is not very popular in Our houses and colleges. I mean by that statement that comparatively few of Ours read through it and ponder it. Certainly the reason for this is not primarily the choice of subjects discussed; they are usually appropriate and excellent. I personally believe this unfortunate attitude towards the BULLETIN is due mainly to the fact that it is too "crowded" and the discussions entirely too diffuse, if you get what I mean. Why not, therefore, streamline the BULLETIN a bit and give its sophisticated readers at least a chance to do some thinking on their own?

Joseph J. Ayd  
Loyola College  
Baltimore, Md.

## VETERANS' RETREATS

The February issue of ISO BULLETIN has given great joy to the staff at El Retiro. And that largely because of the leading article, "Retreats for Our Alumni-ex-servicemen," by Father Richard McGloin of St. Marys, Kansas. Out here we have had some hundreds of these boys most of them in uniform, but of late many just returned to civilian life. We know how needed the retreat is and how appreciated by these lads from our own schools.

Yet the surface is barely scratched in the few retreat houses scattered throughout the land. We average about fifty men a week. In recent retreats as high as twenty per cent of these have been veterans. Very likely this proportion holds elsewhere. But what are these "among so many?" Father McGloin offers an excellent idea which deserves, nay demands, serious consideration by our superiors. A. M. D. G. is not a forgotten shibboleth but a vibrant, ringing call to Catholic Action.

May we emphasize one point in the article? "An attempt should be made to bring back (as director of the retreat) a teacher who held an enviable position with a particular class and who was known to influence them." Fine, if practical. But do try to use as many as possible of our returned chaplains for this work. If the chaplain happens likewise to be a former teacher, so much the better. But let us not fail to capitalize on the experience our Jesuit chaplains have gained during the war. They have gotten to know the service man and his problems.

William Rice, S.J.  
El Retiro—San Inigo  
Los Altos, Calif.

## RACIAL RUMORS

In connection with the classroom application of interracial policy (ISO BULLETIN, February, 1946, p. 5) and its suggestion on rumors and rumor-mongering, the subjoined list may be useful to convey a sense of what a rumor bred of the present interracial situation looks like in the concrete.

The list is taken from the Julius Rosenwald Fund's *Review for the Two-Year Period 1942-1944*, p. 4. Although several of these items have been openly identified as false rumors in such magazines as the *Atlantic Monthly*, *Readers' Digest*,

etc., many ISO BULLETIN readers may recall having heard these same rumors.

The most grotesque of the symptoms of clash were the rumors. Accepted and eagerly repeated as gospel fact—on the word of a friend, who had it direct from a cousin, who got it straight from a guy in the know — these rumors ran the gamut of a fantasy: that the S. S. Queen Mary, setting out as a transport—from New York or Boston, or even New Orleans—had been seized by Negro troops in mutiny; that three bus lines in Chicago were being taken over by force by Negro drivers (as a matter of fact Negro drivers have been peaceably employed on busses and streetcars and subways in Chicago for months); that a white man slapped a Negro woman on Grand Boulevard; that a Negro slapped a white woman on Broadway . . . ; endless rumors of the Eleanor Clubs (gleefully whispered to be sponsored by Mrs. Roosevelt) whose members, colored domestic servants, vowed to get 'every white woman in her kitchen by Christmas'; the shovers or pushers or bumpers—clubs whose members were supposed to give one day every week to walking in crowded places and bumping white people; the disappointment clubs whose members were pledged to harass white women by promising to come to cook or clean on certain days and then not showing up."

Such a list as this should help guide us in recognizing and blasting rumors and rumor-mongering. Repetition of unverifiable items such as these seems to constitute a particularly vicious sort of calumny, since it affects that area of rather subconscious general impressions where racial prejudice, even in the best intentioned, often manages to lodge. The evil which these rumors do is lessened hardly at all by the fact that the one who repeats the story professes incredulity (which, to tell the truth, is seldom the case). Because all these evils are multiplied if the clergy or religious don't recognize a rumor when they hear one, we need to make the acquaintance of a list such as this.

The wholesale and very real damage done to the reputations not of one or two but of millions of men, women, and children by these stories would seem to indicate that their repetition by anyone with less than exhaustive documentary evidence to go on would be hard to justify.

Race Relations Conference  
St. Mary's College  
St. Marys, Kansas



## LAY EMPLOYEE SALARIES

*This letter was submitted to the rector of one of our largest High Schools by the lay members of the faculty. The rector in question sent the letter on to the ISO BULLETIN with the remark that "the Institute of Social Order chickens have come home to roost, and believe me, I am very grateful for it."*

*At the present time a plan of improved salaries is being worked out at the school.*  
Dear Fathers,

Salaries at . . . . . present a serious difficulty to almost all the lay teachers. At the outset certain problems are realized and appreciated by the lay faculty. The school is not operated for profit. It is a religious and educational project. We appreciate the opportunity of playing a small part in this remarkable work of the Society.

We are also aware of the unusually good conditions that prevail at . . . . . There is a freedom of expression probably not rivaled by even those schools that pride themselves on such academic freedom. Problems may be brought to the Principal personally and discussed without restraint. Cooperation in disciplinary and scholastic matters is excellent. The personal art of teaching is not hampered or stifled by petty criticism or needless interference. With these considerations in mind it would be futile and foolish to expect the same financial return as teachers in public or other private schools, even though our expenses and the expenses of such teachers are practically identical.

However, the lay teacher at . . . . . by reason of the fact that he is teaching in a Jesuit School, also suffers certain handicaps. There is no promotion to a position as head of a department or principal. There is no pension fund such as he would enjoy in the public schools or certain other private schools. Recognition and reward for his services can be made only in the shape of salaries.

While it is true that some form of employment may be had during the summer months, it is not fair to expect that teachers should be required to do this. The summer months represent an opportunity to engage in graduate studies and generally prepare themselves for the coming scholastic year.

However, even if reasonably profitable employment can be obtained during the summers, enough money cannot be saved to balance the inadequate salary received over a period of ten months.

The cost of living during the war years, despite certain economic restraints imposed by the government, has risen at least fifteen and probably thirty per cent. This fact was recognized some

time ago with the initiation of the "Little Steel Formula." Since the close of the war, President Truman has asked blanket increases for Civil Service Employees. The reason is obvious. Price controls will be relaxed and an inflationary period is impending.

While all of this is true, the request for a more adequate schedule of salaries is not based on temporary conditions as they exist today. Even in normal times the salaries are inadequate.

Each teacher is submitting with this letter a detailed account of his annual expenses. It will be seen that in almost every case the teacher's expenses exceed his income by three to five hundred dollars, and in some cases, even more. This makes it imperative to find some additional source of income by employment after school or during the summer months. With the end of war the possibility of finding such employment has decreased considerably. This constant concern about finances cannot fail to develop an anxiety which does little to improve his professional activities.

There is no provision made by the school or the government in the way of security in old age for the lay teacher. This means that savings are not a luxury but a necessity. However, when it is impossible to meet ordinary expenses, it is impossible to save. Every lay teacher is haunted by the fear of illness. While we realize that the authorities have been very considerate in continuing to pay salaries of teachers while incapacitated, and while we appreciate this deeply, we are not able to establish any fund with which to meet the extraordinary expenses that medical attention costs. Even though the teacher himself may enjoy good health, some member of his family may require medical attention or hospitalization. We feel that it should be possible for a lay teacher to save at least 10 per cent of his salary.

Conditions at . . . . . have changed materially during the past ten years. For the most part, teachers employed at the . . . . . today consider Education a career. It is not a temporary job enabling them to pay their tuition in law school. It is not a part time job that helps defray expenses until they can establish themselves more firmly in their chief business or occupation. For this reason we believe that salaries should be adequate to enable the teacher to live in moderate circumstances and to save a small sum annually for retirement and the extraordinary expenses that are bound to occur. It should be possible for him to devote himself exclusively to Education and to employ his free time in reading, graduate studies and class preparation.

We are submitting this letter and the detailed expense accounts to draw attention to a situation which becomes more serious daily. We respectfully request that this material be submitted to Father Rector by the Principal and that both meet us some evening within the next two weeks. Specifically we ask that an increase be given each teacher, effective the first of January, and that another meeting be held before the first of February to discuss an adequate salary schedule.

We particularly ask that these requests be considered as such. They are not intended as demands. They are not made in the spirit of collective bargaining. Our relationships with those in authority at . . . . . preclude any such approach. We realize that there are many intangibles at . . . . . that make employment there a privilege. We regret even the necessity of this letter. It is only our earnest desire to continue at . . . . . that has impelled us to make these requests. Perhaps one of the finest tributes that can be paid to those in authority at . . . . . is to remind them that during the war years, when lucrative positions were plentiful, they lost so few of their lay faculty. Even higher paid teaching positions have not and do not attract the lay faculty from . . . . . because money is not the prime interest of the lay teachers.

We respectfully submit these requests in the spirit of dire necessity engendered by present economic conditions, and with complete confidence in the justice and charity of those in authority, who have constantly revealed these qualities to us in our daily associations with them.

## DOGMA FIRST

Perhaps it might be well to recall to your readers this quotation on the relation of the Catholic social order to the Catholic intellectual order. It appears in *The Modern Schoolman* for November, 1943, p. 24, under the title, "Theology and Universal Education," by Cyril Volpert, S.J.

"It is true that the final objective of Christianity is not scholarship but eternal life; not theology but sanctity. It is likewise true that to save the world Christ did not choose twelve professors of theology but unlettered fishermen. To see the truth is certainly not the same as to establish it in our lives; but it is a great deal, for having perceived it we at least know how to live. Every advance in speculative knowledge has repercussions in practical life; a Catholic social order presupposes a Catholic intellectual  
(Turn to Napkin, page 24)



# CANA CATECHISM

## What Is a Cana Conference?

It is a gathering of married couples or families to discuss their everyday tasks in the light of Christ's teaching. Aiming at the same values that are obtained from a retreat, a Cana Conference usually lasts only an evening, an afternoon or a whole day. A Cana Conference emphasizes things spiritually rather than spiritual things.

## What Is Its History?

In January, 1943 Father John P. Delany, S. J., the first director of ISO, started Family Renewal Days in New York, based on his observation of their success in Europe. In 1944 Father Delany gave several of these days in Chicago.

On October 15, 1944 twenty-seven couples made a Cana Conference at the Sacred Heart Convent, the first one in St. Louis.

## Where Did It Get Its Name?

The couples who attended the first St. Louis conference called it a Cana Conference, in honor of the marriage feast.

## Where Have Cana Conferences Been Held?

In a little more than a year they have grown continually in New York and Chicago and have also been held in Denver, Omaha, Jefferson City, Mo., Richmond Heights, Mo., DeSoto, Mo., Grubville, Mo., Goldman, Mo., E. St. Louis, Ill., Toledo, Milwaukee, Cleveland, and St. Charles, Mo.

"In Kansas City, Bishop O'Hara has turned the Cana Conference sponsorship to the Confraternity of Christian Doctrine and wishes to have one held in every parish in the city. He gave a talk at the first one held in Kansas City on February 17th, 1946. He also wishes that as soon as possible Cana Conferences be held for couples from Friday night until Sunday night at the diocesan Retreat House."

There has been at least one a month held in St. Louis. They have been held in convents, school cafeterias and auditoriums, at a boys' camp (weekend), in parish halls, country homes, churches, hotel meeting rooms and office buildings.

## What Are Some of the Distinctive Features of One?

Mixed marriage and non-Catholic couples have attended from the beginning. Children are cared for by trained attendants during the conferences. There were 16 children at Denver, 45 at Jefferson City, 65 at Goldman, Mo., ranging from 10 months up.

Exhibits on child care, family books, domestic engineering, etc., have been attempted and found quite worthwhile.

"Movies have been successfully used

to entertain the smaller children and the proxy mothers who have attended."

Comfortable chairs are one of the masculine's sacramentals.

At an afternoon Cana Conference a session for coffee and cookies gives an opportunity for information discussion and wards off afternoon fatigue.

## How Many Attend?

Since Christ has promised that "when two are gathered together in My name I will be in their midst," one couple is sufficient for a highly successful conference. The smallest number that I have given a Cana Conference for was a group of four couples of the Paulian Council of the Knights of Columbus. There have been several conferences with over 50 couples. If it is felt that large numbers are required, priests and couples will be timid about undertaking the responsibility of starting them.

## What Is the Cost?

If the men make the arrangements, the cost is apt to be rather high. If the women do it they will strike a better bargain. If a meal is served it will cost between \$.75 and \$1.00 for each person.

In St. Louis the tentative offerings to the priests are traveling expenses and \$5 for an afternoon conference and \$10 for a whole day. If the conference is held at a convent the cost of the meal and \$5 or \$10 are given to the nuns. It should be remembered that many couples may be under the expense of getting in sitters or proxy parents, unless provision is made to care for the children at the conference.

## How Many Talks Are There?

There have usually been about three or four a day, with a period for discussion or questions. Here are some schedules:

Father Delaney—New York  
(typical all day conference)

- 8:30 Talk on the Mass.
- 9:00 Mass.
- 9:30 Breakfast. Reading at breakfast.
- 10:00 Talk on vocation of marriage.
- 11:00 Talk on a day with the Holy Family.
- 12:00 Dinner.
- 1:00 Round table on ideal Catholic home, touching prayer, recreation, budgets, etc.
- 2:30 Rosary by husbands and wives.
- 3:00 Talk on Mass and the family.
- 4:00 Discussion by couples on resolutions to be drawn from the day.
- 4:45 Benediction followed by consecration of families to the Sacred Heart.

Father Marhoefer—Chicago  
(a typical afternoon session)

- 1:00 Conference on unity of souls.
  - 2:00 Conference on money as a source of disunion.
  - 3:00 Conference on children and unity.
  - 4:00 Discussion.
  - 5:00 Benediction.
- Refreshments in between.
- Father Dowling—St. Louis  
(typical evening conference)
- 5:30 "Two Gathered Together in My Name."
  - 6:15 "Soul Compatibilities."
  - 6:45 Supper and discussion.
  - 7:30 "The Root of All Domestic Evil."
  - 8:15 "Not Passion but Compassion."
  - 8:45 Discussion.
  - 9:00 Benediction.
  - 9:15 Refreshments.

## What Is the Content of the Talks?

My own outline of talks is based on the advice of wives that if you aim at the husband you will get the wife. The wives will be better pleased. In most cases they have had to blackmail their husbands to get them to attend their first Cana Conference, although after the first one the men become its best apostles.

Proceeding from the better known to the less well known, the first three talks view marriage naturally, the last one views it supernaturally.

The first talk, "Two Gathered Together in My Name," is about union, physical, emotional, volitional, intellectual; the role of the husband and the role of the wife in each of these areas.

The second talk, "Soul Compatibilities," starts from the spontaneous wants of both the husband and wife and is directed to a recognition of the need of charity, meekness, humility and obedience.

My third talk, "The Root of All Domestic Evil," is based on the estimate that 75% of the friction in homes is due to a desire for material things. The everyday practicality of the Beatitudes and St. Ignatius' meditation on the Two Standards is stressed.

My final talk, "Not Passion, but Compassion," is about the shortest route of the couple to the invisible, powerful God, pointing out that He comes closest to us where the visible, suffering Christ gives couples a chance to "fill up those things that are wanting in the sufferings of Christ," by offering their mite of inescapable, daily suffering in ordinary home life.

## The Future

The ISO would be glad to learn of any development along the lines of Cana Conferences.



# ISO FORUM

## What Are the Chief Social Problems of the Day

**S**URVEYS and suggested solutions of problem areas is one of the functions of the ISO as indicated in the tentative draft of the new Constitution.

To obtain a composite picture of the social problems confronting the country it seemed well to invite the Comment of Ours from the eight Provinces of the Assistancy in a FORUM. It would be valuable to discover which topics were featured in reports from all sections of

the country; it would be interesting to see which were largely regional in scope.

"Social Problems" is a clumsy, if convenient, phrase to ticket the distress of PERSONS whose dignity and destiny Catholics alone adequately appreciate.

The viewpoint of the contributors, priests who bring to their teaching and work an assurance of the meaning of life, makes these Comments especially significant.

### M. J. AHERN, S.J.

Father Michael J. Ahern of Weston College has directed the "Catholic Question Box" for more than 17 years over the Yankee network and is very well known as a lecturer throughout New England.

**W**HILE it might seem that the opinion of one who is not by any manner of means a social scientist would be of little use in this discussion, still, from an experience of over two decades in answering questions, not only over the air but from several hundreds of forum platforms in all parts of the country, I may be able to voice some conclusions that would fill up a few *lacunae* in the answers of others more competent in the social field.

Taking the social field as a whole, and not merely the field of Catholic social activity, I would say that the greatest need is a recognition of fundamental moral principles. The more one talks with social workers and teachers not of the Catholic faith, the more one is convinced that they look upon human beings as mere units in the social scene, and not as human beings with immortal souls. They seem to avoid deliberately any discussion of the essential moral and religious foundations of human rights and duties. There is apparently no conception in their minds of the nat-

ural law as distinguished from the law based on the revelation of both the Old and the New Testament. Because there is nothing in the Constitution of the United States nor in the laws founded on that Constitution that prescribes any form of religious belief, they have adopted the slogan that all political and social activity must be what they call "non-sectarian," forgetting that the true interpretation of the first amendment of the Constitution is that it is "pan-sectarian." In other words the Constitution gives equal rights, equal opportunities to all citizens, without favoring any to the detriment of the rest. I do not think one would be far wrong if one were to say that the greatest social problem of the present day is the problem of bringing back the convictions of men from godless secularism to love of their fellowmen on the grounds that all men are creatures of God.

#### Secularism

I realize that this is all very general, but then fundamental principles are always very general; nevertheless they are at the very bottom of all particular activities in the social field. If I were to be asked for a particular instance of the influence of the principles of godless secularism on important social activities, I would instance the resistance offered to the inclusion of the words "in good

faith" in the Charter of the United Nations Organization, where the members pledged themselves to fulfill the obligations of the Charter. That these words were finally included in the Charter, after twice being rejected by the formulating committee, was due to the insistence of the Catholic delegate from Colombia, Jesus Maria Yepes. Much of the propaganda for birth control legislation is based on a purely materialistic philosophy. So are most of the arguments for divorce. And in the arguments offered in justification of the use of the atomic bomb on the cities of Japan the fundamental rights of non-combatants were completely ignored. No wonder that not a few of the scientists who developed the bomb were appalled at its use. One of them said to me that "it should never have been used." No wonder that another should have gone on record that "I am a frightened man."

Fortunately for the world in our Catholic social activity we recognize the supremacy of the moral law and of revelation, and therefore we act as a leaven for the whole social lump. In my poor judgment we should never let an opportunity pass us by, without injecting into the social discussions in which we participate our belief in the fundamental moral principles, which are the only enduring basis for any social activity.



**J. J. AYD, S.J.**

*From Georgetown Preparatory School where he is convalescing from a serious illness, Father Joseph J. Ayd, S.J., of the Maryland Province, criminologist and veteran professor of Sociology of Loyola College, Baltimore, sends us this summary of the three chief social problems facing us today:*

1. Our strange relations with Russia. Isn't it about time for a showdown? There'll be no universal peace and the atomic bomb will always be a menace to civilization until we have that showdown.

2. The crime problem. The ISO, if my memory serves, never has deigned to discuss this important problem, at least with any authority. We do not need any fulminations from J. Edgar Hoover to assure us that it is the domestic problem of today.

3. The problem of the dangerous encroachment of the Federal Government on free enterprise and all that that entails. Should not differential subsidies be liquidated and happily abolished? After all, they only constitute a subterfuge in our battle against undue inflation. Should not the Federal Government abstain from summarily fixing wages and prices? Collective bargaining and constitutional competition must function freely, if they are to get anywhere.

**J. T. BECKER, S.J.****V. F. CHRISTOPH, S.J.****L. P. McHATTIE, S.J.**

*Father Van Francis Christoph of the Oregon Province and Father Lawrence P. McHattie of the Missouri Province are both studying for doctorates in sociology at Catholic University, Washington, D. C. It seemed natural for them, therefore, to answer their separate invitations for Comments by supplying a common contribution. Father Joseph T. Becker, S.J., of the Chicago Province is also at present living at Georgetown doing research for the doctorate in Economics he is pursuing at Fordham. Father Becker's ideas are also incorporated to an extent in this Comment. Father McHattie tells us that the Comment "is primarily Fr. Christoph—he is writing it in its final form—secondarily Fr. McHattie—who disagreed with parts of Fr. Christoph's original and hence is responsible for his having to rewrite parts of it—and finally Fr. Becker—from whom both Fr. Christoph and Fr. McHattie got certain slants on certain questions, which with modifications they have incorporated." Father McHattie indicates that Father Becker's thought*

*emphasizes the "specifically modern problems and believes that the ISO should confine itself to these. Fr. Christoph and myself were less willing to confine ourselves—or the ISO—to the newer problems to the exclusion of persistent ones."*

**W**AIVING the question of definition (which may well be asked) yet presuming the existence of problem areas recognized by all as in some way social, the following are suggested as the most persistent of the old and the most cogent of the new social problems.

**The Family**

The gains and losses which have accrued to the family need to be assessed without prejudice. Perhaps the greatest over-all problems in the sphere of domestic society are its instability and its diversion from the essential family functions—social evils which threaten the very existence of society. The questions of the quantity and quality (eugenics) of population, divorce, birth-control, child care, pre-school education, child labor, feminism, family tensions—all these may well be regarded as more specific symptoms of the dangers to domestic society. The object here is to accept the new and the good, eliminate what is harmful, check opportunely what is good only up to a certain point, reorientate ideological trends which divert the family from its proper goals—in a word, to create a philosophy of family life consonant with both the essential functions of the family and the realities of modern society.

**The Problems of Industrial Society**

In the area of capital-labor relations we are faced with maladjustments and tensions springing from modern, urban, industrial, democratic society. The position, influence, and authority of the employer and employee groups must be clarified, and provision made to assure to each its legitimate place and function in sociology, with the assumption by each of the responsibilities that correspond to its position.

Most urgent and in need of immediate solution are the problems of individual and group responsibility to associates and the community, the division of labor (labor sharing in management and to what extent), comparative standards of living, urban-rural relations (particularly the failure of both groups to recognize their mutual dependence and responsibilities), wages, subventions and insurance schemes. If it can be argued that successful democracy depends in part upon the solution of the wage problem, it is quite obvious that material prosperity and even internal peace depend upon industrial peace.

**The Pathology of Group Life**

These are the problems which arise out of the failure to recognize the unitary character and destiny of mankind. Under this head may be listed racial antipathies and prejudices, religious and cultural differences, and national groups. At times these may be, and some of them actually are, seriously divisive factors in what should be cooperating unity. The problems of class as well as those of segregation and the like belong here.

**The Problems of Political Society**

Over a period of years there has been a growth of government, both in respect to centralization as well as in respect to function. The modern trend toward unity or totalism in practically all areas of life involves in the political sphere the threat of totalitarianism at worst or entrenched bureaucracy at best. Problems arising out of the conflicting concepts regarding the extent and nature of public welfare, e.g., housing; governmental paternalism, e.g., encroaching upon functions of the family; or other social groups; and social security in all of its forms, e.g., medical care, demand immediate attention. Even assuming the trend towards "big government" to be irreversible, or desirable, there arise the problems of keeping it responsible and responsive to the will of society.

**The Problems of International Society**

The problems here are amplifications of those described in the pathology of group life. Areas of tension are associated with ideologies, cultures, economic and military position and potential. Solutions to the obstacles to peace and the incitements to war are imperative if we are to prevent a war that might well mark the end of civilized society.

**The Problem of the Individual**

A sense of security—and actual security—is necessary for social well-being. Individual security can be found and maintained only in society. Problems which in former days were solved by patronage, guilds, stable family ties, etc., are now often left unsolved, since what once gave security has either been destroyed or greatly weakened. The problem of security must be answered in terms of what we have, what we want, and what we are willing to pay. Here too the question of private versus public agencies must be thrashed out. (Negativistic attitudes or idealistic schemes have characterized much of Catholic thinking on these points.)

Besides the question of security there is also the question of the individual's social responsibility. The non-recognition of this obligation is reflected in "rugged individualism" (which is still to be reckoned with) and social indifference (fail-



ure to vote or to cooperate in promoting reasonable social reforms, etc.). Lack of social responsibility must be recognized as a factor too in the problems of juvenile delinquency and criminality. Closely associated with the problem of social responsibility is that of fostering in the general public a sane social individualism, not only as a substitute for "rugged individualism," but also as a necessary check on the growing tendency towards a cult of the social.

Finally, maladjusted and socially inadequate individuals need not only financial security but also social guidance. Such individuals are a more serious problem today because of the tensions associated with modern life, our failure as yet to solve other social problems, and the aftermath of war.

#### Propaganda and Social Control

Never before has there been available so many instrumentalities and techniques to form public opinion and create attitudes. Yet at the same time the major social institutions which were the traditional agencies of social control—the family, the neighborhood, the churches, etc.—have lost much of their effectiveness. Hence the masses are left at the mercy of those who control the means of communication—the radio, the platform, the theatre, the press, the "neutral" school—and are bombarded from all sides by skillfully manipulated propaganda which, if it is not pernicious, is at least confusing in its contradictions and professed lack of any objective standards.

#### Problem of Leadership

Masses are effective only when unified by a leader, and democracy assumes that the masses, and not merely the elite, should be heard from. The problem of the proper participation of "the people" in the life of society involves not merely the development of social responsibility but also the development of responsible leadership. (The history of the labor movement would have been quite different had we Catholics been able to supply to, or develop among those already in, that movement trained, responsible leaders.) It is a real social problem, i.e., how to train leaders from among the groups that need leadership, or to interest those adequately trained in assuming the responsibility of that leadership. This problem, of course, extends not merely to the masses but also to all the other levels of society, even the international.

#### Conclusions

Because of the unitary nature of society, it is impossible to isolate adequately and treat individually the

various social ills. There are certain characteristics, which for want of a better designation may be called transcendentials, running through all the problems. Some of these we have mentioned explicitly, as social responsibility, others we have implied, as communism, which makes its appeal to the insecure and otherwise profits from unsolved social problems; still others we have given explicitly in connection with a more specific problem, though they really have application, generally to a lesser extent, to all the problems, as the problem of security (which applies to the family as well as to the individual, indeed even to the nation).

To determine the relative importance of problems might argue a certain rashness, since they are often so interrelated that one supposes the other as cause, effect, or important factor. Of two problems, the one which appears more urgent might be the less fundamental and might ultimately depend, for adequate understanding and solution, on an understanding and solution of the other.

We suggest, however, that taken adequately (i. e. with their implications regarding social responsibility, security, etc.), the problems relating to the family, to industrial society, and to group life are more important.

#### J. E. COOGAN, S.J.

*Father Coogan, of the Chicago Province, is Professor of Sociology at the University of Detroit and is very active in interracial work in that city.*

MY PRINCIPAL reason for thinking our Negro problem the greatest single social problem confronting the country is not the great number involved. It is not that these under-privileged are commonly excluded by defective education from that development of talents and personality that is a prime reason for the State. It is not that economic discrimination leaves them so mired-down that diseases bred of ignorance and deficiency shorten by 12 years their average lives and embitter what years remain.

My principal reason for thinking our Negroes most put-upon is moral. The white man's insistence that the Negro "keep his place" continues to mean that the Negro is commonly left in ignorance of even much of the natural law and of the aids to its fulfillment. Christ declared: "No man comes to the Father unless by Me." He established one Church and made it the "only way."

And yet scarcely one in fifty of our American Negroes finds it.

And of those few who in the course of time have found the way, many no longer use it. They have tired of being strangers in their Father's house. They have tired of hearing it hinted in parish churches they would feel more at home in a Jim Crow church across town. They have tired of being told there is a segregated school for children such as theirs across a dozen tracks. They have tired of being told our high schools won't take their children because there are white students enough, or that our schools have "no facilities for the colored," or largely serve families whose children have attended for lily white generations. And they are tired of being told that "neither faculty nor students would object, but the parents are not so broad-minded."

My prime reason for thinking this race problem so tremendous is that men who claim the title of "other Christs" can acquiesce in this effective denial of the one-God, one-people, one-Redeemer, one-Church, "Vine and branch" Christianity, and drape their timid forms in the cloak of prudence. Christ came to cast fire upon the earth, that all might be enkindled; but these "other Christs," timid practitioners of an overwhelming prudence, are content to light a taper to a Christ entombed.

Worse still, "Men crucified to the world, and to whom the world itself is crucified" can pride themselves on belonging to the greatest missionary order in the Church, can honor its multiple martyrs as patrons of their institutions, and yet for fear of offending some bigoted pew-renter or tuition-payer refuse not merely charity but elemental justice to the dark of skin. Men with no religious pretensions but with a sense of decency may take the Negro in; but our tamed apostles save their welcome for the fair of skin, are charmed by their own rising bank-balances, and mumble the watchword, Prudence.

#### J. J. EVOY, S.J.

*Father John J. Evoy, of the Oregon Province, formerly instructor of Sociology at Gonzaga University, Spokane, is at present completing his Tertianship at Port Townsend.*

THE chief social problems confronting the country lie on two levels, the national and the international. On the national level three such problems appear to dominate.



These are: 1) The problem of industrial relations; 2) The race problem; 3) The widespread acceptance of the use of contraceptives as something justifiable.

On the international level there is one problem: Maintenance of permanent peace between the nation states.

### Industrial Problems

Within the nation industrial relations continue to loom as the problem affecting directly as well as indirectly the great mass of the people. Upon its ultimate harmonious settlement depends the entire standard of American living and the basic soundness of the country's economic structure. True perspective and the fullest recognition of the value of the human person are all important to maintain the delicate balance between the system of free competitive enterprise on the one hand, and the necessarily acknowledged right of the government to interfere in that system to protect or promote the common good, and only to the extent necessary to accomplish this end. To the extent that private enterprise generates internal conflict, debilitating its own position, to that extent must the other side of the balance assume a correspondingly larger role. Should this balance become essentially disproportionate, the "American way" of handling industrial relations must go. I wonder if something of true perspective and the recognition of human dignity as a *workable* basis in industrial relations, could not be learned from Great Britain's measures in handling her own industrial problems since the war?

And the race question. That there is such a problem has been brought to the attention of the American people in rather striking fashion of late. Witness the FEPC filibuster which started on January 17th and monotoned on for twenty-four days. Witness the number of recent plays and novels on the subject. Witness also how it rose to the cultural surface in a nation at war. You may choose to term it any way you wish. Many will put it that the Negro is not hated in the South, but rather loved and cherished—in his place; whereas in the North he is only tolerated.

### Racial Discrimination

At any rate there is racial discrimination, a discrimination on a national basis reaching out also against the Japanese and Jewish peoples. That is the heart of the problem. A definite stand on that discrimination seems now unavoidable. Such a stand cannot be taken upon a foundation of prejudice. At bottom it must rest on the undeniable fact that

there is such a thing as human intrinsic dignity, by reason of which a man has certain inalienable rights, not because he is this or that color or race, but because he is a man.

It is not the widespread use of contraceptives, but *justification* of that practice that is alarming to the sociologist. If a group of juveniles are stealing and realize they are doing wrong, the community has a delinquency problem. But if they are stealing and do not realize they are doing wrong; if they insist that stealing is their right, then that community has an alarming problem. A questionnaire given recently to students of the University of California gives student opinion on the use of contraceptives. The practice is:

Desirable:	65%
Permissible:	28%
Wrong:	7%

This from students! Indicative! The alarming aspect of this particular problem lies in its deeper implications. Briefly, it implies the repudiation of the natural law. If the nation insists on scrapping even the natural law, what basis remains for the wholesome permanency of the family in the nation?

### International Problems

On the international level, the establishing of a permanent harmonious relationship between the nations concerns the very survival of the human race. Weakness in the current attempts towards solution of the problem seems apparent. Such men as Fulton Sheen (at his public address in San Francisco just before the opening of the world security conference there) and Emery Reeves (in his "Anatomy of Peace" and other writings) have pointed out that this weakness is the endeavor to establish world harmony on the basis of agreement and treaty rather than on that of law. This latter postulates a code of clearly worded statutes accepted by all nation states and backed with adequate sanction.

This, of course, demands some form of world government. The men who insist on such a definite code maintain that until such time as the term "law abiding nation" can be substituted for the more elastic one of "Peace loving nation," until the law of nations is clear cut and given the teeth of adequate sanction, no permanent basis of peace is in sight. In other words, a world government with representation on the basis of national sovereignty seems to be the only real bulwark against power politics, rule by veto, and any future appearance of the doctrine that might is right. Has sufficient attention been given to the existence of such a weakness?

### J. H. FICHTER, S.J.

*Father Joseph H. Fichter, of the New Orleans Province, author of "Roots of Change" and other books, is studying for a doctorate in Sociology at Harvard under Professor Petrim Sorokin.*

**S**INCE the various elements of society are constantly dynamic, the social problems that confront the country are themselves changing both in extent and in importance. For example, the problem of the maldistribution of wealth, an economic problem with serious social implications, is not as pressing now as it was before the war. Some will say that this is the basic social problem, the cause of the depression, the war, the backwardness of the South, the current wave of strikes, the disagreements in UNO and so forth.

Others will go still further and point to the root of all social problems: the ethical relativity, even outright immorality, of American civilization. This is just another way of saying that you cannot have a good society unless people commonly accept and practice universal moral standards of social behavior. But this is essentially a religious or ethical problem as the maldistribution of wealth is essentially an economic problem.

As I see this question the two most pressing social problems in the United States at the present time may be termed the problems 1) of *sex equality* and 2) of *race inequality*. Both are now so deeply rooted in our culture and so all-embracing that I cannot do more than indicate their implications.

### Sex Equality

1) *Sex equality*. The history of society shows that a stable social structure always includes well-defined and separated functions and roles between the sexes. Every historical era of "feminism" has been an era of social disintegration. To put it crudely, whenever women have tried to exchange the "responsibilities and disadvantages" of the female sex for the "rights and advantages" of the male sex, there has inevitably been an eruption of social disasters.

I am not placing any blame on either sex. I wish merely to exemplify the fact of sex equality and not to dig out its causes.

For example, the obvious biological and social function of women is the production and training of children. But this function cannot be carried on adequately if there is to be economic and occupational equality between men and women. If the mother is to be outside



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*Father William R. Gaffney, S.J., teaches Sociology, Ethics and Anthropology at Mount St. Michael's College, Spokane, and directs the Labor Institute there.*

the home as much as the father, it is clear that her children are definitely headed for the juvenile court.

The educational equality between the sexes has minimized the differences of functions between the sexes. Girls are taught to belittle their great source of strength in society: wifehood and motherhood. The misnamed "single standard of morality" has resulted in more drunkenness among women, more sexual license, adultery, divorce, birth prevention, abortion. There can no longer be any question that a civilization stands or falls on the strength or weakness of its family life, and family life is basically a matter of the proper differentiation and social function of the sexes.

**Race Inequality**

2) *Race inequality.* This refers mainly to the white and black caste system in the United States although it is also applicable to any discrimination against any racial or national group, oriental, Jew, "foreigner" in general. No other Christian nation has such a caste system. India, of course, has one, but it differs from ours in that the Indians openly assert that all human beings are not created equal.

The racial problem is, of course, a problem that extends much further than the 13,000,000 Negroes in the United States. Altogether it directly affects probably 50,000,000 Americans, and indirectly the whole population. It is undoubtedly our most *confused* social problem because there is a constant conflict between our democratic ideology and our undemocratic race practices. For Catholics the confusion is still greater because racism conflicts not only with our democratic ideals but also with our religious ideal of the Mystical Body of Christ.

Racial inequality affects every aspect of human relations, the educational system, the political parties, sex and family relations, economic and occupational changes, health and mortality indices. It hangs over the nation like a pall. It creates inhibitions even for religious and social-minded people who are desirous of transcending the color line.

From all present indications I would say that these two problems of women and race are increasing in intensity at the present time. I mean that they are involving more and more people and that they are maintaining and increasing a whole series of related problems. For these reasons I consider them the chief social problems confronting the country today.

**I**T is a commonplace that cataclysmic events bring to light inadequacies, maladjustments of the body social and political of which we are, normally, but imperfectly conscious. Today, there press upon us, from every side, problems of unprecedented magnitude, all clamoring for immediate solution. What Pope Leo XIII was wont to call the Social Question, thanks to the intransigence of vested interests and to the unrestrained invocation of a new found power by labor, has monopolized the social scene for the moment. The Social Problems, formally as such, have been pushed into the background.

**Disintegration of the Home**

In our admittedly imperfect world, the Social Problems, like the poor, will be always with us. Whilst less striking to the imagination, impressing themselves less generally upon men than industrial strife, they are none the less urgent. The problems of housing, of public health, of immigration, of delinquency, of dislocation of large segments of our population and indeed of entire peoples, are critical and becoming more so. Whilst we dare not overlook or underestimate these critical maladjustments of our contemporary society, I submit that the most urgent of all social problems at the moment, is the disintegration of the home, of the familial institution. Indeed, I incline strongly to the opinion that many of our Social Problems could be eliminated quite readily, if we would but address ourselves to the solution of the last named problem. Any other approach to the overall problem of social maladjustment seems unfortunate, a failure to recognize the need of getting at the root cause of things.

The disastrous disintegration of the familial institution and the home has passed quite unnoticed, almost without comment. Archbishop Cushing recently remarked, "The home is the greatest casualty of the war." Few of our daily papers commented upon the fact, revealed by our military, nearly a year ago, that every third married service man, who served his country over seas, was returning to a broken home. Mr. J. Edgar Hoover, in a recent address at New York, stressed the fact that the shocking growth of crime amongst our teen-aged children, particularly amongst young girls, can be traced, in the vast majority of cases to

the family and the home. San Francisco, like the State of California, generally beforehand in the matter of social betterment, recently adopted the practice of bringing the parents of juvenile delinquents to court. In case of proof of dereliction of duty to their children, the court gave the parents the alternative of a fine of \$1,000 or attendance at an eight weeks course of instruction.

**Papal Mandate**

Most of us were, doubtless, a bit startled by Pope Pius XII's recent allocation to the women of Rome. In the words of Congresswoman Clare Boothe Luce, recently received into the church, "He commanded the women of the world to leave the home, to save it." These are strong words and no one but one fully cognizant of the peril to which the familial institution and the home are exposed, would have uttered them.

Today, divorce has become so commonplace, that it evokes but little comment even from Catholics. In the county in which the writer of this piece lives, a county which could hardly be said to be suffering from population pressure, one thousand applications for annulment of marriages were received during the past year. Truly the familial institution is in grave danger. It presents the most urgent, basic social problem facing society today.

**J. L. HEALY, S.J.**

*Father Joseph L. Healy, of the New York Province, has been for nearly twenty-two years chaplain in large city hospitals. His present post is Metropolitan Hospital, Welfare Island, New York.*

**T**O the question: "What are the chief social problems confronting the country?" there are, and could be, many and varied answers. At the present time Juvenile Delinquency, seems to loom large on the horizon of current affairs. Strikes and industrial disputes are causing much uneasiness and anxiety. Divorces, broken homes, due to unfaithfulness and incompatibility are disturbing factors.

But the most important answer to our problem seems to rest in the lack of interest in Religion. This is not only true of non-Catholics and Jews, but also of those who have been blest with the gift of the true faith, baptized Catholics.

What are some of the reasons for the lack of interest in Religion? What are some of the remedies that may be applied to solve this question?



**Religious Ignorance**

First, lack of religious training principally in the homes, secondarily, in the schools. For one to love a person, place, or object, knowledge is fundamentally essential; so unless one knows the principles and teachings of religion, such a one will never love it.

With advance of material and scientific progress, with the conditions for living made more convenient, with the advent of automobiles, radio, airplanes, television,—life has degenerated from a rugged stage, to a soft, flabby existence. When people had less creature comforts, they were more accustomed to rely on the help of God, through religion. Now, with so many conveniences at their command, they have turned to creatures and forgotten God, from Whom all blessings flow.

A half century ago, people were more religious. They attended their various church services, Sunday after Sunday, and saw that their children and grandchildren did likewise. Now many of the descendants of these good people have departed from the religious ways of their ancestors.

Faithful Protestants and Jews of years ago seem to have disappeared, for nowadays few in comparison, seldom, if ever, attend services in their respective Churches and Synagogues.

So too, for many Catholics, who became indifferent, or entirely negligent of religion, because they were never given the opportunities to learn, as they may have been members from a broken home, or of parents whose religious views differed. Home life compared to what it was 50 years ago has gone and with it, all the joys and comfort of a religious atmosphere.

**Remedies**

What are some of the remedies that may be applied to solve this problem "of lack of interest in religion?"

First, homes should once more be made homes, with all the virtues necessary to make them so—charity, forbearance, understanding, the good example of parents to their children by practicing their religious teaching, attendance at church services, for Catholics—to assist often, if not daily at the Holy Sacrifice and to receive the sacraments frequently; encouragement by the clergy for the people of their congregation, to know and understand their religion by studying, reading, and putting it into practical use in their daily lives.

If the people of this world knew and loved their religion, most of the social problems, confronting them would soon

disappear and we would find and feel that we were once again living in a better and happier country, where there were less prejudice and propaganda, where people and neighbor were more tolerant of each other, and where the two important commandments were being fulfilled, the love of God and the love of neighbor.

**J. H. NOONAN, S.J.**

*Father John P. Noonan of the Chicago Province, is Professor of Sociology at Xavier University, Cincinnati.*

**M**OST people, I suppose, would place first on the list, the problem of peace in industry. The greed engendered by the "all prevailing Materialism" of which Pius speaks in *Quadragesimo Anno* must be effectively curbed. Big Business must be made to recognize its obligations to the poor and to the country. Otherwise anything could and very likely will happen. By what legal formula this transformation may be helped is a difficult question, but a very simple one would be a share in the profits of industry in addition to a decent family wage. Some formula must be found in the absence of a spiritual regeneration.

Second on my list would be fundamental changes in the executive and legislative branches of our government. Failing this, all our efforts will be unavailing to settle the first or any other problem. Nothing can be done with certainty or efficiency in our present merry-go-round type of government. Witness the almost certain overthrow of all the social gains of the last fourteen years by the present coalition of reactionary southern Democrats and Republicans anxious to appease Big Business. General Motors wants another vote because it thinks it can win this time. The problem is immense. It should be begun by working toward the British form of government and then using that as a stepping stone to a corporative state.

The problem of the redistribution of property is difficult and urgent. The *agenda* here would be endless but a beginning could be made by a Homestead Act to encourage subsistence farming. Belloc's "Restoration of Property" is a golden little book.

No stone should be left unturned to restore the Christian family to a proper place in society. In the U. S. all efforts should be made to explain the connection of family life with problems one and three, in fact with all the problems that afflict society. "A man who does not look backward to his ancestors, will not look

forward to posterity." He lives like "the flies of a summer."

The Christian doctrine of a just price should be stressed to replace the greed of a materialistic society.

**J. J. O'CONNOR, S.J.**

*Father John J. O'Connor, of the New York Province, is Professor of Sociology at Canisius College.*

**T**HE chief social problems confronting our country may for convenience sake be divided into four classes.

In the first class are found those problems principally of a monetary nature, upon the solution of which is greatly dependent the general well-being of our country.

The two chief financial problems are the debt problem and the inflation problem. Our financial and credit structure rests greatly on confidence. Confidence depends on the ability of our country to honor its financial obligations. This ability in its turn depends on the size of the national income. If the government, because of an inadequate national income cannot fulfill its financial obligations, and confidence in its financial stability goes, its very existence might be imperilled. The inflation problem, too, is serious. Now that a price raise has been granted to the Steel Companies, there will be a general demand on all fronts for price raises. The danger now is of runaway inflation. Will prices greatly outstrip wages? If they do, there may be serious trouble ahead. As price conditions are even now, the white-collar worker with four or five children in many cases finds the support of the family a difficult task. The control of prices seems imperative. The lowering of prices and the moderation by industrial workers of their demands for higher and higher wages would seem to be a better way to raise the living standards of the people generally than is the present approach.

**Political Problems**

In the second class of problems are found two important political problems, the problem of honesty in government and the problem of democracy.

The secret commitments made at Yalta in spite of positive denials to the contrary, the long-continued hypocritical attacks made on the Spanish and Argentine Governments as threats to world peace, while Stalin continues to enslave millions throughout the world, the gross betrayal of the principles of the Atlantic Charter, all these events which have brought grief, sorrow and heart-aches to



millions are evidences of the callous, cynical disregard today for honesty and truth.

The problem of how to effect a return to honesty in government depends of course on the solution of a more fundamental problem—how to bring about a return to Christ, the Way, the Truth and the Life.

The second political problem is the problem of democracy. What changes can be effected in the Government which will limit dictatorial activities of leaders and will give to the people more power in the making of decisions affecting their vital interests?

#### Varied Problems

The third class of problems includes such social problems as divorce, juvenile delinquency, family disorganization, race discrimination, Masonry and anti-Catholicism.

Since the family is the bulwark of civil society and exercises such an important influence on the whole life of an individual, it is important that it be kept vigorous and strong. The Church now is practically the sole defender of the Christian family. Her task is made very difficult by pagan, so called liberal and leftist opposition, by charges that she is Fascist when she assails birth control and divorce.

In the fourth and final class of problems is the problem of leadership in both the spiritual and civil fields.

In the spiritual field there is need for more intellectual and fearless leaders like Cardinal von Galen of Germany, leaders who, courageous and unafraid, will raise their voices against such iniquities as the rape of Poland and the betrayal of Yugoslavia with such terrible injury to human souls. In the political field there is need for intelligent, able, brave leaders like Washington, men interested in the defense of human rights and willing to fight to protect and maintain them.

#### The Problem of Problems

The problem underlying most of the problems mentioned is the problem of how to effect in our country a return to the Christian philosophy of life, a philosophy based on justice and charity, the justice and charity of Christ. This problem is rendered particularly difficult in a land of Godless schools, a land daily becoming more devoted to the cult of pleasure and sex.

In ordinary times most of the above problems would easily be the very chief and principal ones. However, one problem which makes most of the enumerated problems rather picayune and small is

the problem of War and Peace, the problem of World Survival.

Today truly without any rhetorical flourish our civilization, our world is at the cross-roads. Perhaps, our civilization has had its day, has been weighed in the balance and found wanting. There is little indication of the presence of sufficient vision, energy and statesmanship to save the world. The formula for its destruction is unmistakably there. Communism, increased military and atomic power and sufficient time spell the end of practically everything.

The problem of problems then is: Shall we act now to achieve effective security or shall we wait until it is too late?

### J. A. VAUGHAN, S.J.

*Prominent for many years on the West Coast as a lecturer and radio speaker, Father Vaughan of the California Province is Professor of Sociology at Loyola, Los Angeles.*

ON the West Coast, where this is written, and perhaps in the country as a whole, juvenile delinquency and divorce seem the chief social evils. These two evils attack in the incubating stage the civilization of tomorrow. Both seem to be by-products of the war.

In normal times, according to authentic statistics, 29 out of every 1,000 juveniles (7 to 17) are arrested annually for crimes in the United States as a whole. In Los Angeles County—again in normal times—the record shows 32 out of every 1,000. But today in Los Angeles County, the record released four months ago shows 79 out of every 1,000.

The divorce record is even more terrifying. The Los Angeles County Clerk, J. Francis Moroney, a graduate of Loyola University, has taken to the public platform in an effort to prick the public conscience. His files for 1945 record 36,194 marriages, and 20,731 divorces granted. Many more applications for divorce were recorded, some of which were rejected by the courts, others voluntarily withdrawn by the parties concerned. Mr. Moroney—an outstanding Catholic actionist—analyzes the situation thus:

#### The Situation Analyzed

"Divorce increase can be traced to the breakups of homes due to war work by mothers, apartment house living and an attitude that marriage is an experimental episode rather than a life-time job. Homes lack the stability they used to have and children no longer get the moral training in childhood that gives them character. Marriages boom because (1) so many people wished to be wed before the man

had to go away in the army; (2) because more people are now earning enough to marry on; and (3) there is romance still in a uniform." To which might be added the comment that the same factors that made marriages boom, led to early divorce.

In the Far West, both juvenile delinquency and divorce have been stepped up by growth in population. 750,000 have become permanent new residents of Los Angeles County since 1942. And it may sound trite, but it is more true than ever, both evils may be traced to a system of education that has given this younger generation neither religion nor ethics. Moreover the physical and social atmosphere of Los Angeles County are not exactly encouraging for virtue. With sunshine and perennial warm weather, innumerable beaches densely crowded by youth with its flair for semi-nudism, easily accessible mountain resorts with a sleeping bag for a rucksack, automobiles and jalopies, jazzed-up dances, ginned-up socials, juvenile petting parties, night clubs and Hollywood scandals, the rugged individualists, completely unschooled in self-restraint, go the limit; and that limit is far beyond the legal or legitimate. A report on the rest of the country should be interesting.

#### Catholic Record

With regard to Catholics in the divorce courts, no records are available. But here is an encouraging note on the delinquent juveniles. I was preaching a Lenten course on Matrimony, and came to the sermon on Education. At supper that evening I asked the pastor "How many children in your school?" "650," he said. "How many, I asked, were in the juvenile courts last year?" Indignant, he pulled back his arm as if to strike me. "Not a one, not a one" he said. Yet he had both a grammar and a high school. "Well, I said, if your school came up to, or down to, the level of Los Angeles County, you should have had at least 20 arrested." He smiled proudly as he kept repeating "Not a one; not a one." I tried the same experiment in another parish school; 350 children and not a single delinquent. In still another school, 300 and not a delinquent. Finally, as I reflected that most of our parochial school children are in the lower and less dangerous bracket, and fearing lest I was taking unfair advantage of our public high schools, I went to the principal of our largest Catholic high school for boys, with 800 at the dangerous age—14 to 17. I put my question. The principal scratched his head thoughtfully for some two minutes and answered: "I think there was one, but I am not sure." Sapiienti sat. Possibly some one will come forward with similar records for other Catholic schools.



## ISOccasions

The Rev. Ralph A. Gallagher, S.J., of Loyola University was re-elected to the office of the Executive Secretary of the American Catholic Sociological Society at the Seventh Annual Convention of the Society held recently in Cleveland, Ohio. Father Gallagher is founder of the Society and for the past six years has served as editor of the publication, *The American Catholic Sociological Review*. The election of new officers climaxed a two-day convention held March 2 and 3 at Cleveland. Other Officers elected were: President, Dr. Alphonse H. Clemens, Fontbonne College, St. Louis, Mo.; Vice-President, the Rev. Vincent A. McQuade, Villanova College, Villanova, Pennsylvania, and Edward Marciniak, Loyola University, Chicago, treasurer.

Continuing as honorary president of the Society is Bishop Edwin V. O'Hara, Kansas City, Missouri.

While in Chicago, Father Duff of the ISO Central Office spent a day visiting the headquarters of the Back of the Yards Council and meeting several of the priests of the neighborhood. He hopes to return later to gather material for a full report on the project.

In the downtown division of Regis College, Denver, Father Edward H. Wintergalen is teaching a course on "Social Problems and Basic Social Principles." A new department in social activities, this course is correlated with a series of lectures delivered by prominent federal agency officials and union officers. Both the course and the lectures will continue throughout the second semester.

The services that the new Le Moyne College is providing the community of Syracuse, New York, may account for the success of its recent drive which amounted to well over \$1,500,000. For example, the School of Industrial Relations conducts a special class on Wednesday afternoon in the Christian Philosophy of Industrial Relations for the Public school teachers of the city. Father Richard M. McKeon goes to Utica to conduct a seminar for priests in the afternoon and a general lecture series for the public in the evening on the same day that Father Robert Grewen is teaching Social and Industrial Ethics at Syracuse. A forum is conducted for the public and an afternoon seminar for diocesan priests. These are popular features of the work at Le Moyne.

Four of the Eastern Labor Schools, Xavier, Crown Heights, Holy Cross and St. Joseph's, have been engaged in a series of debates between members of their student bodies. In addition to the debates, Father Dennis Comey of St. Joseph's, Philadelphia, held a Labor Convention on March 21 to which other schools sent "delegates."

"Social Ethics," the last part of a trilogy of Ethics texts, has just been published by Father Thomas J. Higgins of Loyola College, Baltimore. After further revision, Father Higgins intends to incorporate all three works into one volume to be called "Man As Man."

Thomas L. Lalley, a student of Loyola College, Baltimore, delivered a paper on "The Relation of the State to the Economic Needs of the Family" at the third annual Youth Session of the National Catholic Conference on Family Life held at Catholic University in February. Loyola has a unit of the National Federation of Catholic College Students. It was as the Loyola representative of NFCCS that Lalley took part in a panel discussion with other students on the theme, "The College Student—The Family and Money."

In a letter to the Central Office Father Thomas Downing, S.J., recently ordained for the Patna Mission at Kurseong, India, tells us that an old missionary out there insists that the Jesuit symbol "I. H. S." should be read both forwards and backwards: "Jesuitae habent satis, si habent Jesum."

A Social Order Forum meets weekly in the parish house of St. Ignatius Loyola, New York City, with Father Edward J. Hogan as Moderator.

On Monday and Tuesday evenings the members discuss in detail many of the aspects of the general topics discussed in the monthly session. The topic at one of the monthly meetings was "Labor Unions in a Free Society." A panel type of discussion was arranged and the principal speakers were Bernard H. Fitzpatrick, Labor Relations Director of the Commerce and Industry Association of New York and author of "Understanding Labor"; John D. Connors, Educational Director of the Workers Education Bureau of America, and Howard LeBaron, Regional Director of the National Labor Relations Board. Hon. Edward P. Mulrooney, former Police Commissioner, presided as Chairman.

Two new members of the Holy Cross College Faculty are participating this year in the Institute of Industrial Relations. They are Father Robert P. Flanagan, Professor of English, and Father Paul W. Facey, Professor of Race Relations.

From Father George G. Higgins' "Social Action Notes for Priests" we learn that he and Father Daniel Cantwell addressed the students at Mount St. Michael's College, Spokane, on Catholic labor education. "Under the direction of Father Gaffney," the N. C. W. C. Social Action Department's mimeographed notes report, "the Scholastics are receiving a well-rounded training in Catholic social ethics and in the social sciences. It was a real pleasure to meet with them."

The Notes also informed us that Jesuit Scholastics from Mount St. Michael's attended a meeting in Spokane of the Catholic Conference on Industrial Relations sponsored by the Bishop, the Most Rev. Charles White.

The 10-week spring term of Crown Heights Round Table Conferences has announced the following topics in its Social Order Series:

Principles of An Harmonious Social Order; Conciliation — The Common Sense Approach to Industrial Peace; Social Relations Are Human Relations; The Frank Fay Case in the Light of Social Principles; Professional People and the Papal Encyclicals; The Plight of the White-Collar Class; The Catholic Concept of Society; The Social Democrat Concept of Society; World Events from the Catholic Viewpoint; World Events As They Actually Are.

When the scheduled address of Father James W. Courtney, Assistant Pastor at Sacred Heart Church, Tampa, was dropped because of the curtailment of time allotted for the Conference of the Gulf Metal Trade Council, the Ms. was published in full in the *Florida Labor Advocate*.

### NOTICE!

We would be grateful if all the contributors to the ISO Bulletin would prepare their manuscripts typed and double spaced.



# Publishers' Galley

## A CATHOLIC LOOKS AT THE WORLD.

By Francis E. McMahon. New York: Vanguard Press. 1945. x, 334 pp. \$2.75.

This is a good book. It is a book that I believe Catholics ought to read. It is a book I hope non-Catholics will read. The author plays a searchlight over the world and its problems and he indicates where the door may be found that will lead onto the broad highway of peace and human living.

The author begins, rightly I think, by insisting that nothing less than a world revolution is—and has been—occurring in our time. The crisis that blocks our path and must be settled is traced as fundamentally due to the obvious insecurity that has existed now some time for all men on the face of the earth. Tentative answers, proffering security, such as the totalitarian rapes that have savaged huge masses of mankind, are recounted. The acute question raised by nationalism and patriotism is noticed. Evolutionary thinking, the decline of religiousness (and of religion) among men, the industrial revolution are made to appear intelligibly as influencing the thought of men up to the present moment.

The failures of Christians are reviewed in a way to touch the conscience of the reader who is a Christian. The failures of the liberals are itemized. Notably, the fact that the liberals have found themselves unaware of the power and healthy indispensability of religion and have, consequently, gone headless and irrationally on their way are emphasized. The liberal must choose between an omnipotent state and a truly omnipotent God, and must calculate rationally on the grounds of their choosing. The author next takes up Christianity and Democracy for study. He tells the story of supernatural religion in part. He clearly discusses Democracy.

Then in the best part of the book, Philosophy and Reconstruction, he gives an over-all view of Thomist philosophy that is really good, really enlightening, really pertinent. Here we find him at his post, at home in his thought-world and competent to present the magnificently rational and wholesome and sound truth. It is here that the "liberals" can find solid nourishment if they will have persevered thus far. It is here that any reader can come to a pleasant acquaintance with a connected, valid account of things as they are—things unseen but stupendous, things intangible but more real than atom-bombs, the truths at the foundation of the world.

Then, as though he had exhausted himself, as well he may have, he enters the

field of prophecy and paints his views of The Emerging World and of America in the Emerging World. Ringing true through this latter part is the astonishing fact "that we have forgotten today why men have rights." With that to guide him here, he is brave enough to say what he would want done, what he would have men think.

As I said in beginning, Francis E. McMahon has put together a *Vademecum* which the non-Catholic can well afford to study, which a Catholic may be finally brought to employ. He provides a way out of mental isolationism for Catholics and he offers a way into something like an intelligent understanding of Catholicism for the non-Catholic.

He is less happy in building up a consistent, dynamic and convincing picture of what Catholicism itself has to teach. He is much more successful in conveying a unified and applicable account of what Thomism has to propose as The Truth and the hope of man. He is not a political economist, not an historian, not a sociologist. He is weakest when he deals with man as really human with his various capacities for being moved. Indeed, he neglects or scants the Thomist dynamics of human conduct, the rarely penetrating and potent "psychology" of Thomism. He is strongest when applying philosophical principles that do not in the large require an intimate or expert knowledge of the human heart to be seen, valued, accepted for use.

I think he illustrates what many have noticed, namely, the icy rationality of Thomist philosophy. He speaks "Thomism," somewhat as the ancient Rhadamanthes, expressing without quibble or exception the exact and exacting Truth. We miss warmth or even humanity in his expression. That may be why he is not too appealing when he tells what Revelation, that is, what The Infallible Church of Jesus Christ under His Vicar, the Pope, and in unity with the Bishops, has to teach.

By nature obviously friendly, by impulse even boyish, the author still has written a book you can lay down without regret and can take up without enthusiasm. The book does not grip the reader. His boyish, "prankish" loyalties, receive at least one exemplification which the book could well omit when in his zeal for racial justice he allows himself, really very badly informed, to lament the "moving-on" of several university professors. In a dignified, impartial irenicism he ought not do such things. Nor ought he be so self-conscious when England enters the picture. He relies enough on Englishmen, notably on Daw-

son and, I believe, on de la Bedoyere, to be self-possessed at the idea of England. Speaking so well for Aquinas, as he does, he ought to have more of his master's prudence and serenity in these small things which cannot really interest his readers and certainly detract from his book.

Bakewell Morrison, S. J.

UNITED FOR FREEDOM—By Leo R. Ward, C.S.C. Milwaukee: The Bruce Publishing Company. 1945. 264 pp. \$2.50.

In this short book on co-operatives—a co-operative enterprise in itself—sixteen men and women, including three Jesuits, discuss almost every aspect of the co-operative movement. Though it was intended to commemorate the Rochdale Centennial in December, 1944, wartime delays held the book back a year.

*United for Freedom* opens with a letter of the present Sovereign Pontiff, written while he was Secretary of State in 1938. In it he congratulates Bishop James Morrison of Antigonish, Nova Scotia, on the social reform work of St. Francis Xavier University. Following this is a chapter by the General Editor, Father Leo Ward, C.S.C., on the "Spirit and Philosophy of Co-operation."

Of special interest for ISO BULLETIN Readers are the three chapters by Jesuits. The late Father George McDonald lives again in Chapter 8 "Co-ops and the Christian Social Order." Two articles he wrote for *The Queen's Work*—one in the form of a letter—and two paragraphs of an unpublished speech form this very interesting section of the book.

Father John Rawe in "The Land and Co-operation" tells of the co-ops in rural areas, giving special place to the Antigonish Movement, Father Duren's Westphalia community in Iowa and the Granger Homesteads, also in Iowa. Father James McShane sets out to—and succeeds in—"drawing as vivid a picture as possible of the vocational group system and related co-operatives." He does not assume that the same system will work in a highly industrialized society, but does claim to recommend methods which are necessary and adapted to human nature.

Instead of listing all other writers and their topics, which cover the whole range of co-operative subjects, I will mention only a few more familiar names. The Hon. Jerry Voorhis, Congressman from California, discusses the relationship between government and co-operation. In his "Experiences and Hopes in Co-opera-



tives," Don Luigi Sturzo, noted Italian priest and political philosopher, discusses the Italian scene from the co-operative standpoint, and then briefly alludes to problems elsewhere.

Students of liturgy will be pleased to note that the speech of the late Dom Virgil Michel, O.S.B., given at the 1936 Catholic Rural Life Convention, is included. Father Michel spoke on "The Co-operative Movement and the Liturgical Movement." Mary Dooling of *The Queen's Work*, who has visited co-op centers in Quebec, Nova Scotia and our Caribbean Missions, contributes a chapter on "Co-operatives on the Campus."

This book has the advantages and disadvantages of group authorship. First, it is a Catholic book, that looks at co-operation in the light of Catholic thought. Secondly, the reader views the opinions of many men, each writing in his own particular field of co-operation. On the negative side, a bit of overlapping and a lack of a perfectly orderly progression are unavoidable deficiencies.

Those thoroughly acquainted with the field will welcome this book. Newcomers to co-operation will find in it a splendid introduction to an important part of the social program. The Editor and contributors to *United for Freedom* deserve our praise. The two living Jesuit writers can well be congratulated for their part in this fine production.

William B. Faherty, S.J.

THE TRUE LIFE — Sociology of the Supernatural. By Don Luigi Sturzo. Paterson, N. J.: St. Anthony Guild Press. 1943. 299 pp. \$3.00.

Every true experimental science must study its proper material in its full concreteness. If sociology is to justify its claim to be the sole true science of social facts it cannot abstract from the complex reality of society and history. That is, the object of sociology is society in the concrete and not in the abstract. Don Sturzo maintains that sociology has been too materialized by those who have made it a science of outward relationships or of merely psychological reactions, without including the thought and affections of individual men who are the original and fundamental centres of social living.

As opposed to that "sectionalism" in sociology which either stops short at social morphology as explaining everything, or, while accepting the historical dimension, reduces everything to a mechanical or psychological determinism, the author pleads for "integralism"—the approach to reality through all its constituent factors and from every point of view. Now in studying society in its complex wholeness, in the concrete, it is found to exist within the atmosphere of

the supernatural, and to act and react to it according to the sociological laws which are its material basis. And so, if the believing sociologist would build up an integral sociology, he must try to study the laws of the social structure in the light of the contribution of the supernatural with its transforming influx. This means he will try to penetrate more deeply into the synthesis of that concrete reality which is the supernatural life in the world.

The justification for attempting to formulate a sociology of the supernatural can be summarized as follows: True sociology is the science of society in its concrete existence and in its historical development. If the supernatural is a historical and social fact, it must fall within the field of sociological investigation.

The book is divided into two parts. The First Part, "*Society in God*," examines and interprets the supernatural life in each person and in each of the social formations, according to revelation and historical and mystical experience. Here the author is trying to seize the essence of the Christian life and must perforce, enter a field essentially theological and mystical. Even such topics as "Predestination," and "Mystical Union," have been treated since the author maintains they affect the associative life of man and therefore have their value in the domain of sociology.

The Second Part, "*From Earth to Heaven*," considers the ethico-historical problem in the reflection of the supernatural, always so as to elucidate the sociological elements inherent in it. It is in this part that the author has made his finest contribution to thought. His chapters on "Evil" and "History" are particularly illuminating.

This work merits careful study. To be fully understood it should be read in the light of Don Sturzo's other works: *Church and State*, *International Community*, *Politics and Morality*, and *L'Essai de Sociologie*. There are many who may disagree with the author's concept of the science of sociology, but no one can deny he has made a profound and lasting contribution to the social sciences.

John L. Thomas, S.J.

THE LATIN AMERICAN FRONT. By Joseph F. Privitera. Milwaukee: Bruce. 1945. xii, 212 pp. \$2.25.

It is very difficult to discuss the social implications of this book. As a sales product it met a wide open market, empty of competition in its subject matter since 1943. Catholic diocesan weeklies printed its publisher's blurb as their own approving comment. Parlor experts gave it priority on its expert title. Hos-

tile *Newsweek* opined that it offered nothing not already known. Currently it runs behind the pace.

And quite properly. "Fronts" in our day are soon dated. They form excellent propaganda material for action, but action seems to dissipate the camouflage unity and display the fractions so temporarily joined. Who in 1946 would recognize the "Popular Front" of Leon Blum in 1936? Or all the similarly inspired veneerings since the policy of the "outstretched hand" was inaugurated by the great Man of Steel? Borrowed as a term in military parlance, the word had importance until ordinary readers found its emptiness. And to find a "Front" in Latin America now forces one into the realm of ideology only. One real "Front" does not exist.

On this score, then, the book has no social value, unless one extends that hallowed term to include every quality of man as a social and individual animal, rational and hence endowed with capacity to feel ill at ease and seek improvement. This capacity marks men and movements since man began his record. Latin Americans are also men, and with social problems and social interests.

But what are they and what their interests? Most everyone except Privitera seems to see them possessed of a predominantly Hispanic culture. The author reserves that character for his special enmities. Thus, expressions like "This arrogance (of the Argentines), which is inherited from the Spaniards," (p. 144) and indeed the whole Black Legend of the Conquest and colonial period, are a background that astounds one who is disposed to find a true "Front" in the story. "To restore to the Indian his pre-Columbian dignity" (p. 190) might appear a genuine social aim, were that dignity not contradicted in the book's accounts of Mexico, Chile and Peru, not to speak of Argentina. And when we read:

"To the Protestants of America, I say: if you wish to convert Latin America withhold your proselytizing for the moment, and forces which no one can control will help you achieve your goal" (p. 39).

we note the irresistible flood of an essentially Protestant American capitalism rolling down to Rio! Finally, the frequent use of the Marxian phrase, "the masses," or that mass of matter to be driven by the force of dialectical materialism, marks the composition as utterly popular, undergraduate, ill-digested, sentimental, well-meaning but in need of the famous *labor limae*.

To anyone at all conversant with the theme, these chapters serve less as a



challenge than as a repetition of rather general knowledge. It would be possible to draw upon the "Good Neighbor" idea and write, instead of a review, a sermon. The book does not warrant such an appreciation. One can ill afford to canonize his relatives before the proof is found. Privitera, not unlike Gunther and Company, runs his eye round Latin America as of wartime. His commendable effort falls short of his announced goal, "to explain the effect on Latin America of World War II and to make plain its meaning in terms of the future."

W. Eugene Shiels, S.J.  
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OUR AMERICAN GOVERNMENT—

What Is It? How Does It Function?" is a catechism compiled by Representative Wright Patman for sale by the Superintendent of Documents, United States Printing Office, Washington, D. C., for ten cents.

Two hundred and seventy-nine questions provide information on as diverse topics as the process of introducing and passing legislation, the number of members each state has in the Senate and House, the meaning of the electoral college. More than a million copies of the first edition were sold. The present revision identified as Document 228 has its uses as a handy brief reference book for high school civics classes as well as for study clubs.

AFRICAN JOURNEY — By Eslanda Goode Robeson. New York: John Day. 154 pp. 64 pages of illustrations. \$3.50.

Wife of the famous Negro singer, the author too has occasional words of praise for Russia, where alone people of the world's racial stocks are accepted with "equality."

In this account of a trip from London (where in a discouraging prelude she found Negroes were virtually forbidden to plan to inspect the Dark Continent) to Capetown and inland points in the Union of South Africa, Kenya, Uganda, the Belgian Congo, then northward up to Nile back to London, Mrs. Robeson kept her eyes open, listened carefully and snapped many revealing pictures.

She gives plain evidence against a universal paternalistic exploitation by the non-Colored similar to that of our own land. Conscience everywhere twinged readily, she found, particularly when conditions were noticed by an educated Negro. There too the possibility exists that the native may want a better education and decent living conditions and wages—so there, too, he must "be kept in his place." Mrs. Robeson found suffer-

ing in the "settlements," discrimination in the city "districts," a general acceptance of the official policies, and everywhere an evasion of the basic issue.

Too bad she ignored the glorious twenty-two martyrs of Uganda and the whole Catholic missionary effort.

Ray Bernard, S.J.  
Race Relations Conference  
St. Mary's College.

WE CAN DO BUSINESS WITH RUSSIA. By Hans Heymann. Chicago: Ziff-Davis. 1945. 268 pp. \$2.50.

The reasons, given in this book, for doing business with Russia are the stock in trade of the "liberal" press. The Russians are a great people; they have undreamed of natural resources; they are going to be a power in the world. Nothing very convincing; most of it hardly pertinent. Much quotation is given of anything favorable to Russia that has been written or spoken in the last twenty years. Russia, moreover, is drifting in democratic directions although the recent constitutional changes are admittedly window dressing. The seven reasons given by the American State Department, July 19, 1923, for its refusal to recognize the Soviet Union are reviewed (page 206) and are granted as still valid for all practical purposes.

Whatever may be said as to whether or not we can do business with Russia, it is not said here.

B. W. Dempsey, S.J.

REVEILLE FOR RADICALS—By Saul D. Alinsky. Chicago: University of Chicago Press. 1945. 228 pp. \$2.50.

"This book is epoch-making," says Jacques Maritain. What kind of epoch would it be should the "Reveille for Radicals" be heard? Should the Reveille be heard and the Radicals marshal their forces, it would be a day of People's Organizations, congresses of all of the institutions and agencies and societies of neighborhoods joining forces to obtain the needs of their communities.

What kind of needs? Needs arising from problems that range through every aspect of life, according to the author. And, "therefore, the program of a People's Organization will be broad, deep and all-inclusive." It would concern itself with jobs, higher wages, economic security, housing and health as well as recreation, child welfare and civic administration. For People's Organizations are dedicated to awakening the people from the torpor and despair and demoralization that characterizes urban anonymity and teaching them to solve their own problems.

What kind of a society would result when the people are thus aroused? An

era of economic freedom augmenting our present established political freedom, in the opinion of the author. What this "economic freedom" would be, beyond a removal of "segmental differences"—of labor, business, farmers, religious leaders, clerks—it is difficult to discern from the author's blanket indictment of modern capitalism. Labor unions, for instance, are accused of centering a great part of their energy and ingenuity "on the achieving of stabilization and security of industry and capital." "Organized labor is predicated on the basic principles of collective bargaining between employer and employee. This principle can obtain only in an employer-employee type of society." What different kind of society the author would prefer is not indicated.

Too pretty a sense of proper tactics cannot be tolerated in making this new epoch. For a "People's Organization is dedicated to an eternal war . . . a war is not an intellectual debate and in the war against social evils there are no rules of fair play."

On what principles and motivation are People's Organizations built? Quite simply "on love of the people—all people."

All of this is outlined, even shouted, in a style of Whitmanesque incantation. Perhaps Maritain mistook the book for a manifesto of a Resistance group.

The book will inevitably be connected with the Back of the Yards Council in Chicago of which the author is technical advisor. A review in a Catholic monthly spoke of "not Saul of Tarsus but Saul of Chicago—a revolutionary prophet and apostle" and suggested that Mr. Alinsky was responsible for the existence of that organization, "born in a spot from which bloody revolutions start." The March *Readers' Digest* began its description of the Back of the Yards district with a similar uncomplimentary comment. "Seven years ago Chicago's Packingtown, the poverty-stricken slum neighborhood next to the slaughterhouses, was a hotbed of hate. Hoodlums broke up every dance or benefit. Window-smashing and shop-lifting made life miserable for storekeepers. Anti-Semitic slogans were chalked on Jewish business houses. The 120,000 people who lived in 'Back of the Yards' were torn by dissensions among rival churches, labor unions and various nationality groups."

The clergy of the district resent such tendentious talk. Divorces are infrequent in the neighborhood; the record of juvenile delinquency low; both items reflections of the solid Catholicism of the people.

Though "Reveille for Radicals" gives no such hint, the People's Organization



of Chicago is based solidly on the cooperation of the Catholic churches of that area and the priests of the district insist the success of the Council is explained by the common faith of the people and the spiritual motivation issuing from that faith.

And the name you hear on all sides in the neighborhood as the one responsible for its success is that of Joseph B. Meegan, executive secretary, a superb Catholic and brother of Father Peter Meegan, secretary to Bishop Bernard J. Shiel. But all that is another story which we hope to report later in the BULLETIN.

Radicals are distinguished from Liberals, insists Saul Alinsky, by this: Radicals act in the presence of injustice. This book might be generally read by Ours to raise the question of what social action is proper for ISO.

Edward Duff, S.J.

**SOME SOCIAL READINGS**

"Still Calling Mr. Murray," *Catholic World*, March, 1946, p. 487.

Fr. Gillis repeats his questions to Phil Murray on Franco.

Joseph P. Donovan, C.M., "Three Sem-

inarians Visit Canadian Jocists," *Homiletic and Pastoral Review*, February, 1946, pp. 347-355.

David Lawrence, "Public Office is a Public Trust," *The USNews*, February 15, 1946, pp. 28-29.

"Growth of Veteran Problem: Delays in Providing Benefits," *USNews*, February 15, 1946, p. 46ff.

Report on the "Labor-Management Conference on Industrial Relations," *Monthly Labor Review*, January, 1946, pp. 37-43.

"Results of the International Conference of 1945," *Monthly Labor Review*, January, 1946, 44-47.

"Machinery for World Federation of Trade Unions," *Monthly Labor Review*, January, 1946, 47-54.

The structure of WFTU.

Philip Taft, "Understanding Union Administration," *Harvard Business Review*, Winter, 1946, pp. 245-57.

Union organization and administration, comments of local and national officering.

Benjamin M. Selekmán, "Wanted: Mature Managers," *Harvard Business Review*, Winter, 1946, pp. 228-244.

Gearoid Mac Eoin, "American Catho-

lics Chart the Future," *Sign*, March, 1946, pp. 11-13.

Report on the second Inter-American Seminar on Social Studies, held at Havana.

William J. Smith, S.J., "Are Strikes Necessary?" *Sign*, March, 1946, pp. 7-10.

R. A. Gaydos, "For Mothers of Five or More," *Liguorian*, February, 1946, pp. 53-57.

Jaime Fonseca Mora, "Inter-American Social Relations," *Catholic Action*, February, 1946, p. 13, etc.

Kenneth B. Clark, "Candor About Negro-Jewish Relations," *Commentary*, February, 1946, pp. 8-14.

Senator Vandenberg's report on the UNO meetings, *Congressional Record*, February 27, pp. 1726-29.

Lucille Hasley, "Harrigan from Brooklyn," *Sign*, March, 1946, pp. 26-28.

Rev. Francis J. Hynes, C.M., "Theologians versus War Criminals," *Catholic Action*, February, 1946, pp. 8-9.

"Collective Bargaining Has Its Limits," *Fortune*, editorial, February, 1946, p. 90.

Dorothy Williams, "Report on Franco," *Commonweal*, March 8, 1946, pp. 518-20.

**NAPKIN (From page 11)**

order. Before we can act, we must know the end of our activity. All endeavor, for instance, in the field of sociology is ultimately futile unless we understand the supernatural elevation and destiny of man, and unless we are cognizant of the obstacle to doing good that arises from the concupiscence by original sin, and are aware that that obstacle can be surmounted only by the grace of Christ."

H. McAuliffe, S.J.

**JUSTICE**

Fr. Healy, in his reply to my statement in the ISO BULLETIN (Jan., 1946, pg. 10) that a principle used by him in his recent "solution" of a casus conscientiae is false, has not satisfied me. I still maintain that the principle is false and, as explained by him, useless as an instrument to be used in solving the difficulty.

Consider the second paragraph of his reply published in the ISO BULLETIN for March, p. 23. From my experience as an active worker in the field of interracial justice I am compelled to reasonably assume that, when dealing with Ours in connection with the problem, very few of them (and they are notable exceptions) seem to consider that principles

of justice and charity have any bearing on the matter.

But to get on to Fr. Healy's main point made in the last paragraph where he introduces "a strict right which is based on a positive claim in strict justice." Suppose we incorporate this idea in the principle under discussion. It would then read: Jesuit schools, as private institutions, have the strict right, based on strict justice, to receive or to reject whomsoever they wish.

Without subscribing to the truth or falsity of this amended principle, I merely contend that it has practically no bearing on the matter under discussion. Let us put it into practice and see what happens.

A group of students approach a Jesuit school demanding admission. Individually and collectively they have no strict right based on strict positive justice to demand admission. Nor has the faculty, lined up on the other side of the school fence, any obligation based on strict positive justice to admit them. So both groups stand there looking at each other. The amended principle can contribute nothing to the solution of this absurd situation. It contains no power within itself, even in theory, to lend a helping hand. Its application has led to and cre-

ated the vacuum between the faculty and students. It can not even reach into this "no man's land." So I say it has no bearing on the practical solution of the vexing problem under discussion.

What principle can remedy the situation? Please allow me to state it as follows: HAVING DUE REGARD FOR THE GENERAL PRINCIPLES OF JUSTICE AND CHARITY, Jesuit schools, as private institutions, have the right to receive or to reject whomsoever they wish.

All those interested in fighting against the current race heresy ask is that this last amended principle be lived up to in practice. Rather it is Christ, the Truth Itself, that makes this very reasonable plea.

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**FORUM FOR MAY:**

**Are Rural Areas Overpopulated?**

**ISO BULLETIN**