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ISO BULLETIN

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ÉCOLE SOCIALE POPULAIRE

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IN 1911 the Federation of the Leagues of the Sacred Heart was meeting in congress, with the purpose of studying labor problems in the province of Quebec. The members agreed on the necessity of uniting Catholic workers together and of popularizing Catholic social doctrine among the people. A committee of fourteen priests and laymen was entrusted with the execution of the program, but the whole matter was soon left in the hands of the only Jesuit member on the Board. Under him the E. S. P. began.

Then began a long period of what may be called slow-motion propaganda. The first of a long series of blue booklets came out. One after the other, during more than thirty years, these booklets have brought forth their message of Catholic thought on social doctrine; and the 380 tracts now extant form a real encyclopaedia on the essentials of Sociology adapted to local needs. Later on, another series of tracts was also published, in which facts were added to doctrine. Of these, 300 have already been issued.

Retreat Movement Helps

At the same time, another means of social education was born, and its development was under way. A few miles away from Montreal, a retreat house had been founded, with the formal purpose of preparing the elite of a future Catholic Social Order. Fr. J. P. Archambault was assigned to the newly erected house. Today, there are six Jesuit retreat houses in the Province of Quebec. In those six houses, 162,300 men have followed the Spiritual Exercises up to 1933. Oblates, Dominicans, Redemptorists, Franciscans and others are carrying on what the Jesuits initiated in 1910, so that 430,600 people have already come to retreat houses in the Province, 38,900 of them in 1943.

Since 1920, social study weeks were held each year in one or another of the larger cities. These sessions have been highly praised by the Holy See, by the whole body of the Canadian Hierarchy, and have often been called: "the moving University." They are public, and treat of important social questions. A whole week is spent on one subject, during which theory and local adaptation are submitted to serious consideration. In 1937, for instance, Cardinal Villeneuve and the Apostolic Delegate were present at the social study week, which was held on the subject of "Cooperation." Among the lecturers were sixteen laymen, six university professors, a Dominican, an Oblate, a Jesuit and seven other priests. When the annual session is over, the texts are combined into a book and published.

Starts Information Service

In 1929, the organization entered a phase of active propaganda, beginning with the second appointment of Fr. Archambault as director. Immediately, an information service was started, to be used by anyone who is interested in social enquiries. Soon after, an information service to the press was inaugurated. Every week, a few pages on social matter were sent free to about one hundred French-Canadian daily and weekly newspapers.

Then, a Sunday Catholic Hour was organized on the radio, during which religious and social topics were developed. As soon as Pope Pius XI stressed the necessity of Catholic Action, Fr. Archambault began the publication of several books on the subject, and started giving an annual series of lectures. The E. S. P. has also organized a bureau of information on Catholic Action for members of the Society, in order to help them follow directives of the Pope and of Fr. General on Catholic Action.

On March 9, 1933, an important meeting took place in the Jesuit Scholasticate of Montreal. They who were later to be the Archbishop of Montreal, the Archbishop of St. Bonifice and the Bishop of Sherbrooke, together with two Monsignors, two Dominicans, two secular priests and four Jesuits, discussed and adopted a program of social restoration elaborated by the late Fr. Louis Chagnon, S.J., then professor of Sociology in the Gregorian University.

Program Implemented

One of the means used for the working of the program was the foundation of a summer school of social formation, for the preparation of lecturers who would spread Catholic social ideas among the people. The more regular students have been the Catholic labor leaders of the Province. Last summer, sessions were held for five different groups of men coming from all parts of the Province. A regular study group has also been founded, and series of lectures been given in several cities.

In 1936, a publication called "L'Ordre Nouveau" was issued, and during four years brought forth its social message every other week. The tone and style were militant, and sometimes aggressive. During those four years, about seventy articles attacked Communism, and as many were

written on Corporations. The major part of the rest dealt with social doctrine of the Church, with family life, housing problems and employers.

In 1939, a regular school of Social Service was founded, in the organization of which the E. S. P. took part. Since 1941, several Bishops have entrusted the social education of their clergy to the E. S. P., and regular meetings have been organized for them. Three of our Fathers are now teachers in the Faculty of Social Sciences of the University of Montreal, one in Laval University of Quebec, and one in the Montreal School of Social Service.

Finally, in January 1941, the social periodical *Relations* was issued for the first time. Both its circulation and influence have increased rapidly. Today, after a little more than four years, it has a circulation of 14,000.

Program Effective

Catholic labor unions have developed considerably in Quebec, and to a large extent they owe their progress to the social activity of the E. S. P. Around 1900, a number of neutral labor unions invaded the Province. At the same time, a labor party made its appearance, showing strong tendencies toward socialistic ideas, while several labor leaders indulged in anti-clerical declarations. In a plenary council of 1909, our Catholic Bishops declared the principle of religious neutrality in labor unions to be false and dangerous.

Then the newborn E. S. P. set to work. The first booklets issued in the collection of blue tracts were written on labor problems; before World War I broke out, four Catholic labor unions had already been founded. In 1937, the total membership of Catholic unions reached 37,000; in 1939, it had leaped up to 47,000, and in 1944, to 65,000. Catholic labor unions at the present time have a strong majority in aluminum industries.

Catholic labor unions are also prominent in all the local unions of Sorel. This was due to the activity of Fr. Cousineau, who spent about two years working on the spot, providing the leaders with religious and technical formation, and with constant guidance. Catholic labor unions also have a strong membership in the pulp industry. These unions have reached their present goal through constant struggle. In 1939, while there were 130,000 members in all labor unions of Quebec, 36% of them were enrolled in Catholic unions. And it is likely that since that time, the proportion has increased.

Farmers Aided

For a number of years, there has flourished in Quebec a Catholic Farmers' Association. One of our Fathers is in charge of it. It consists of 650 study clubs, with a membership of 35,000. In these meetings, the farmers learn how to improve their economic and social conditions, especially by means of Credit Cooperatives, of Farming Cooperatives, and of social insurances. Their own newspaper, *La terre de chez nous,* has a circulation of 65,000, and spreads its influence outside the association. Their society of Mutual Life Insurance at the present time has $4,500,000.00 in policies. This was done in order to help the farmer living on his land.

But the E. S. P. has always cherished another prospect, that of sending back to the country and the land some portion of the excessive urban population which I have mentioned already, especially those unfortunate men who deserted the country during the depression. Fr. Alexandre Dugré, a very popular writer, has been for years a constant advocate of the cause. A society was recently formed in order to promote the movement.

The Catholic Farmers' Association is only a preliminary organization, intended to lead Catholic men toiling on the land towards the coordination of their activities in social organizations. And they do not feed only on promises, for they already have achieved a lot.

Results

Credit Cooperatives in Quebec had a membership of 115,400 in 1941. 524 deposit boxes were operating, and their assets ran up to $19,195,000.00. They floated loans for a total amount of $95,000,000.00. In 1943, the membership had increased to 204,500; their assets ran up to $46,600,000.00; in 1943, to $66,000,000.00 in 1944; in March 1945, they had 880 deposit boxes, and $110,000,000.00 of assets.

In 1942, there were in Quebec 462 farming Cooperatives, with a total membership of 36,700, that is 27% of all farm owners. They had $8,531,000.00 of assets.

In 1942, 73 Consumers' Cooperatives had 65,000 customers, and their sales amounted to $2,600,000.00.

In 1942, 70 cooperative societies of Mutual Life Insurance had $167,000,000.00 worth of policies, and up to that time had paid $2,950,000.00 to beneficiaries.

For a number of years, Communism has been a favorite topic of the E. S. P. The E. S. P. opposed Communism because Pius XI has solemnly condemned the theory as contrary to Catholic doctrine and human rights, and because many years ago, our V. R. Fr. General asked that a special committee be appointed in all provinces, in order to oppose militant atheism. So, a committee was appointed, and went to work.

There were also practical and immediate reasons for adopting such a policy. In 1933, because of the depression, employment had dropped in a proportion of 27 per cent in Quebec, and of 30 per cent throughout Canada. In Quebec, 31 per cent of the members of labor unions were short of work in December 1932. This was suitable ground for subversive ideas to take root in and spring up; and many outright declarations of the Communists at that time showed clearly what they intended to do in Canada.

E. S. P. Fights Successfully

For the most part, the E. S. P. was responsible for the complete failure of Communism in Quebec, at least thus far. The E. S. P. began the execution of its program by means of blue tracts. In the newspaper *L'Ordre Nouveau,* an all-out drive against Communism took place; it was the favorite subject of the information service to the press. At the same time, series of lectures on Communism were given in several cities of the Province.

State Rights Protected

In the program of social restoration proposed by the E. S. P., an important item reads as follows: "According to the Constitution of Canada now in force, the State must spare the rights of each province and the principle of equality between two races, which is the basis of the Canadian Confederation. The State must uphold a policy of economic cooperation, and work for the coming of peace." This was written in 1933.

Now, in 1867, by the British North America Act, four Provinces were federated, later on to be joined by others. And our best historians and jurists agree on the fact that the act was a federation of nationalities and of religions as well. The E. S. P. considers it its strict duty to make a general survey of the nation's politics, so that the constitutional rights of Canadian Catholics be preserved. And this it usually has to do by defending the provincial autonomy of Catholic Quebec, and the rights of Catholic minorities in other provinces.

For instance, the E. S. P. constantly rises in protest against the fact that while in the educational system of Quebec, Protestant and Jewish minorities are treated on a basis of fair-play, Catholic minorities of other Provinces do not even enjoy the right of learning their own religion in government-supported schools. Again, the E. S. P. strongly opposes any attempt of the Federal Government to invade the educational field. And this our Fathers do because in Canada, central administration or legislation in education would mean unity, and unity would mean official neutrality, that is the loss of our Catholic educational privileges guaranteed by the Constitution.

Supports Family Aid

A striking instance of provincial autonomy is the "Baby Bonus Bill" affair. The E. S. P. had for a long time advocated the necessity of family allowances. Yet when at last the Federal Government proposed to give out $200,000,000.00 of allowances a year, the stronger protest against the bill came from the E. S. P. This, because the Federal law, as it stood, would interfere with provincial and family administration, and with all schooling conditions, would encourage illegitimacy of children, and grant the allowances on a decreasing scale, thus being unjust towards large families, especially in Quebec, where at the present time one third of all Canadian children under sixteen are being brought up. For the very reasons put forth by *Relations,* the Provincial Legislative Assembly as a whole condemned such application of the principle, and partly corrected the standing federal law by means of a parallel provincial law.

The E. S. P. has successfully undertaken other tasks; the above instances will give, we hope, a sufficient idea of its good influence.

In this effort for the social education of the Canadian people, the E. S. P. has not worked alone. There is a Faculty of Social Sciences in the University of Montreal, and another in Laval University in Quebec, both of which are on friendly terms with the E. S. P. All of what has been achieved on social ground in the country is not due solely to the E. S. P. Labor unions, for instance, and some cooperatives, developed in Canada long before the E. S. P. came into being, worked splendidly. But, roughly speaking, the E. S. P. has given a start to the whole Catholic social movement in Quebec. And many social activities which are now developing without apparent connection with it owe their origin to its initiative, and made their first steps under its influence.

It is amazing to note that even today, there are only eleven men running the whole of the E. S. P., that last year there were only seven priests and two scholastics at work, and that until 1939, one man alone did all the work. All our Fathers working there at the present time are overworked. Moreover, they scarcely had any money to handle, especially in the beginning. Even now, they have no house of their own, are crowded in the premises of the Canadian *Messenger,* and line up their book shelves along the corridors. However, they had a clear and sound plan, together with a strong will and logic in action.

And they have succeeded in securing the confidence and esteem of the Hierarchy in all social matters. A few years ago, the Archbishop of Montreal told our Fr. Provincial: "The Church of Canada relies on the Society of Jesus to lay down the basis of a Catholic social order in the country."

The E. S. P. is a leader today. Others may come tomorrow who will go further and do better: provided the work goes on and Catholicity grows up to maturity and perfection, the ambition of our Fathers will be satisfied and their hope fulfilled.

NATIONAL ISO CONVENTION

THERE will be a national convention of the ISO membership this year. It will be held at West Baden again. The dates will be announced later.

This was one of the decisions made by the Executive Committee, composed of a representative from each Province, at its meeting in the Morrison Hotel, Chicago, April 6 and 7.

The program for the convention is being planned well in advance. Discussion on subjects of general interest, to be led by a recognized authority in the field, followed by prepared comment of three speakers and questions from the floor, will occupy the morning sessions.

Subjects being prepared include "The Wage Problem," "Catholicism and Contemporary Socialist Governments," "America's Role in the World," "Problems of Interracial Justice," and "Communistic Techniques in Labor Unions."

The Executive Committee having determined the topics is assigning the task of organizing each session—preparing the discussion, choosing the speakers, arranging the collaboration—to a different Father. At one of the evening sessions, Father William F. Drummond is scheduled to explain the workings of a Province Group, the form that ISO activities are expected to take on a Provincial scale according to the directives of the tentative Constitution. Father Drummond is chairman of the strikingly successful New England Province Group and will indicate the details of its organization, the methodology of its meetings and the subjects it covers.

Ample time will be set aside for sectional meetings of the National Functional Committees where reports of work done, problems to be faced, areas of agreement and disagreement, activities of Catholic forces in the field, are matters of agenda. How the Committees can be grouped for more unified and effective action is a question being explored by two subcommittees of the Executive Committee. Father Lawrence P. McHattie is chairman of a committee that includes Fathers Leo C. Brown and Robert C. Hartnett, considering the Content Committees. The Channeling Committees are being studied by Father William F. Drummond (chairman), Father Florence D. Sullivan, Father John F. X. Sweeney, and Robert A. Graham.

Arrangements are being made that everyone actively interested in ISO work will receive an invitation to the General Convention. Responsibility for suggesting the names of those to be invited will rest with the chairmen of the Content and Channeling Committees and the Rector of Our Houses.

Father Leo D. Sullivan, Chicago Provincial, attended both days of the Executive Committee Meeting April 6 and 7. Father Robert A. Graham, newly-appointed representative of the California Province, was present for the first time. Doctor's orders kept Father Wilfrid Parsons (Md.) in the hospital in Washington. Other Provincial representatives present were: Very Reverend Father Robinson (Ore.), Father Drummond (N. E.), Father Hartnett (Chicago), Father Sullivan (N. Orleans), and Father Sweeney (Md.). Father Brown of the I.S.S. together with Fathers Corley, Dowling and Duff from the Central Office attended. Father Lord presided.

The Executive Committee will meet again on July 7 in Chicago to complete arrangements for the General Convention.

Helping the Family

THE return of several million military men to civilian life poses a tremendous problem for American society. We are faced with the task of welcoming them home in a perfectly natural way, yet trying to meet all of the difficulties that will confront them in civilian life; the loneliness, detached as they are from large groups of men with similar interests, the quiet, the dullness of life in a small home, the steady routine. They must be won back to the normal practice of their religion, the normal conventions of civilian life, the normal occupations of students or workers and the normal entertainment which they should find away from the barracks and camps.

To a very great extent our success in welcoming these boys home will depend upon the homes into which they are received. By and large well-balanced and well-established homes will form a satisfactory buffer for the jolts of transition from military to civilian life.

It is alarming, however, to realize how many American homes are completely unsatisfactory. In the April issue of the ISO BULLETIN seven of the eleven Jesuits who replied to the question, "What Are the Chief Social Problems of the Day?" confirmed the apprehension of all of us when they listed the demoralized condition of American families among the most urgent problems upon which social and religious activity must be concentrated. This is a commonplace of course, but it is not less important because everyone realizes how serious it is.

Family Week

The first week of May, which is dedicated to National Family Week (May 5 to 12) will give pastors, teachers and retreat masters a chance to underscore this extremely important problem.

Sermons, articles in the parish bulletins, assemblies at school, class compositions and speech work as well as the meetings of parish and school organizations, might well be centered upon the family during the week. Suggestions for topics can be found in any of the Family Life Bureau publications distributed through N. C. W. C. The book of papers read at the conference on the family held at Catholic University in 1944, "The Family Today, A Catholic Appraisal" will give some excellent leads.

A Project

The Sodality at Bellarmine Prep, San Jose, California, conducted an interesting "Family Night" on February 28, 1946, which will be of interest. In the course of the evening addresses were given in which a son, a mother, and a father viewed the family. Each presented his or her ideas about what the Catholic family should be. Another Sodalist gave a brief address concerning Mental Prayer on the Holy Family. The evening concluded with the recitation of a "Prayer to the Holy Family" by all present.

As part of the mimeographed program for the occasion those in attendance received a "Family Bill of Rights," a copy of which follows:

The President of the United States in a public address stated that he was convinced many things in our civilization are working against the family. To protect the American family and home he called for a "Bill of Rights for the Family."

To the people of the United States, the Sodality of the Blessed Virgin presents the following plan as a means to form a more perfect union—The Family Bill of Rights.

THE SODALITY DECLARES:

The family is the natural unit of society instituted directly by God for the purpose of generation and formation of offspring and offering mutual conjugal aid and love.

From this it follows the rights and duties of the family are directly concerned with relations

Towards God

Towards the State

Towards the members within the group.

Towards God

The re-establishment of all things in Christ and His Mystical Body depends upon active recognition and worship of God, by the family as a unit and by each member of the family.

Such means are:

—the solemn consecration of each family unit to the Sacred Heart,

—attendance at Mass and the reception of Holy Communion as a group,

—family rosary.

Towards the State

The family can demand state protection for its fundamental rights:

—life, liberty, pursuit of happiness for the unit,

—freedom of conscience.

—right of inheritance of family goods,

—right to educate the children to intellectual, but especially to moral maturity,

—right to a family living wage.

In return the family has the duty to support the state:

—by compliance with law and order,

—by exercising the right of voting.

The state will prosper by safeguarding the moral law and by making laws to protect chastity and the indissolubility of marriage.

Towards the Members Within the Group

To secure the blessings of God upon the family group, each member has the obligation of fostering both individual and social virtues:

Individually—each member of the group according to his position should strive in his personal life to cultivate charity, reverence, and service for others; avoiding opposite vices, as selfishness and greed.

Socially—as a unit to participate in family recreation.

—to live up to the pledge of the Legion of Decency.

—encourage others in hobbies, projects, and work.

The members of the family find a perfect model in the Holy Family:

—husband, love your wife as your own body.

—wife, be subject to your husband as to the Lord because a husband is head of the wife.

—children, obey your parents in the Lord.

In conclusion:

Therefore, we declare that any system which openly or by inference militates against the family unit, such as Communism, materialism, or State totalitarianism, which advocates divorce, birth control, complete state education, the denial of religious freedom and worship of God, cannot but be in fundamental opposition to the will of God; and as such, are to be vigorously opposed by all means within our power.

Finally, every American family must realize that its life and happiness depends on the love and mutual sacrifice of each member of the family. Standing upon the firm truths given by God, the family is the first line of defense against all modern plagues which would destroy the very heart and life of a nation; the family is the bulwark, the strength, the hope and preservation for a strong America.

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It may also be noted that the "Ideal Christian Family" will be the general topic for discussion at the Catholic Indian Congress to be held at Holy Rosary Mission on June 18, 19 and 20 of this year.

The London UN Assembly

By ROBERT A. GRAHAM, S.J.
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SOME of the readers of the ISO BULLETIN have already seen the occasional reports on the United Nations General Assembly sent out through the Central Office. These reports were written on the spot in London and were scattered comments rather than an attempt to sum up results.

It is now some months since the close of the London General Assembly and the world has had some chance to sit back and analyze the meaning of what took place during those 37 days. The meetings of the Security Council at Hunter College in the Bronx, New York, have helped to throw additional light on problems raised by U. N.

Naturally, a priest at U. N. is primarily concerned with the moral aspects of international organization. When Father Lord, of the ISO Central Office, and Father LaFarge, of *America* agreed jointly to sponsor my trip they were fully aware of the moral relevance of the assignment. The creation and progress of the United Nations had been the long object of hope and study on the part of the ISO and *America*. It was quite natural to want to see what we had got for our efforts.

I suspect, however, that what was clear enough to the ISO and to *America* may not be so clear to many Jesuits. Many Catholics seem surprised to find a priest concerned about U. N. It has never occurred to them that what is worth asking for is worth pursuing when our plans have taken on reality.

Priest's Function?

At London and at Hunter College, too, the question most put to me is just what am I doing around there? I have a short formula for those who want a quick answer, and a longer formula for those who care to stay around and talk. To the former I merely reply, "Peace is everybody's business." To the latter I recall to their memories how in the dark days of the war the propaganda directors of the governments came crawling to the ecclesiastical leaders imploring them to call out the faithful to battle against the barbarous foes of Christianity. "If they need us in war-time," I tell them, "then they need us in peace, too!"

Such brief replies may satisfy in casual conversation. Probably they do not adequately meet the question uppermost in the minds of Catholics what business a priest has with the United Nations.

Defends Rights

Fortunately, the General Assembly at London did provide an illustration of the moral issues that are tied in with the fate of U. N. I refer to the Mrs. Roosevelt-Vishinsky duel on the subject of repatriating refugees. It will be a long time before the great ideological struggle going on between the Soviet Union and the western world will again be so dramatically presented. What was ostensibly an issue of the political right of asylum was in fact a matter of our Western and Christian ideas of freedom and human rights.

The Yugoslav delegate, acting with the full support of the Soviet delegate, began by asserting that the problem of refugees was a matter that had ceased to be of any importance. As long as Germany and Italy were in the war you had bona fide refugees. Now that fascism lies crushed you no longer have refugees, but only war criminals, traitors, collaborators and quislings. These should be brought back to their native countries for trial. Those who did not want to go back, ipso facto declared their guilt. The Yugoslav delegate and the Soviet-controlled bloc made it clear that political non-conformism was a crime.

So completely foreign to Western ideas of Christian freedom were these contentions that not only were the proposals rejected, but a specific paragraph was inserted into the measure in question establishing the principle that no refugees should be forced to return to their native countries against their will. An exception was made in the case of those guilty of crimes or of treason.

Now I venture to say that in an issue of this kind the concern of religious and moral forces is quite in order. Any decision taken that affects personally the lives of thousands of people is of concern to Catholics. The United Nations will constantly be taking such decisions. The moral issues involved may not be so evident, but they will exist nevertheless. We must recognize that the decision taken against the callous Yugoslav proposal was made without the intervention of any religious group. At London, Mrs. Roosevelt and the American delegation were rather drawing on the reserve fund of moral principles piled up over the years. They went to London with a considerable body of agreement on this issue. In future sessions they will not be so fortunate in having moral issues clearly put to them. Is it not the duty of Catholics to assist in formulating principles and policies for the benefit of our representatives on the various organs of the United Nations?

UN and the Pope's Plan

Will the Papal utterances of the past war years be adequate of themselves, without a great deal more study and application to the problems that UN must solve? An enthusiastic Catholic American Naval officer on duty in England expressed to me his hopes that the United Nations would set up a special program to uncover the riches of the Pope's peace principles. I had to answer that the United Nations is not interested in the Pope's program except insofar as it offers a solution to actual problems. They do want a *just* solution.

We don't give the politicians credit enough for trying to do the right thing as they see it. But to men who are casting about for an equitable and *practical* solution to dilemmas that must be solved in a matter of months, or that must terminate in specific legislation, the Papal allocutions are generalities that contribute practically nothing. The men who are responsible for the success of UN want to know, first, where are the real moral issues, and second, what is a workable moral solution. If Catholics are to have any influence in the creation of conditions that make for peace they must come forward with well-developed statements of policy. We cannot rest with mere paraphrases of the Pope's "Five Points."

Moral Issues Complex

Everyday familiarity with the problems tackled at the London UN Assembly has taught at least this person to go slow in tossing around general moral statements. Before we exercise moral judgments on the work of UN we had better make ourselves more familiar with the problems, the difficulties, and the *real* not the false moral issues.

An example can be adduced how Catholics are diverted from the real issues and delude themselves into believing

they are contributing to world peace. When the Chairman of the General Assembly banged his gavel on January 10 he merely declared the meeting open. No prayer. The blessing of Almighty God was not invoked. That was regrettable, of course. But what is still more regrettable were the broad general conclusions deduced by the Catholic weeklies in England over this "absence of prayer." Now did these editors really believe they had exhausted the moral significance of UN by their observations on the "godless meeting"? Or that this episode alone warranted them to pass final moral judgment on all the work of UN?

We regret the passing of the old tradition of invoking the Most Holy Trinity in all international congresses. But it is reading too much into the omission of prayer to use this as the touchstone of the moral worth of the United Nations. If all we are concerned with is the matter of a formality which in our own Congress is not a particular edifying spectacle then we shouldn't claim to be real world leaders.

Nationalism Still Strong

Another observation at London was how each representative tended to speak of "my country" or "my government." It is true that one speaker urged the delegates to look upon themselves as representing the international common good, not the exclusive interests of their own nation. It is not difficult to see how the world will always remain divided otherwise.

On the other hand I could not avoid seeing before my eyes what a deep hold national independence has on the international order in these times. Many intermediate steps need to be taken before world government can become politically practical or successful. What struck me even more was the insistence on the part of the Latin American republics on the principles of "sovereign equality" and the "independence of nations." There is no group in UN closer to Catholic principles of international society than the Latin Americans. Yet they do not seem convinced that national divisions are necessarily incompatible with world peace. And the paradox is that of all the groups represented they as a whole had the deepest sense of the international common good! But perhaps it is no paradox. Maybe we American Catholics are overplaying the analogy of the 13 colonies. Is world government really the only ultimate source of world peace?

One other impression of the London UN General Assembly stands out in my mind. This is the attitude of conservative realism adopted by its participants. The League of Nations suffered from the belief that there was a "charisma" of some sort resting upon its labors. Many Protestant groups adopted the League of Nations as a kind of religion. The present generation of diplomats has learned its lesson. Not even at the moment of closest Anglo-American-Russian cooperation did the world lose sight of the fact that it had been deceived once.

The result is that at London, as at San Francisco, nobody wasted time in fulsome flattery of UN and what it is going to do. Almost typical, I'd say, would be a comment like this: "If the nations of the world are really determined to make the United Nations work, we gathered here together can bring about a better world of peace and happiness for all."

But although we have our fingers crossed on UN, we are hard doing our best to make it work, because we are not under the illusion that it will work automatically. The success of UN will depend on our continued effort and vigilance. Perhaps we can have a push-button war; a push-button peace is not remotely within our grasp.

FOOTNOTE TO FORA

SUPERSENIORITY

The decision of Federal Judge Matthew T. Abruzzo of Brooklyn ruling that "the veteran is entitled to work on any day there is work to be given and no non-veteran shall do that work when any such work can be done by a veteran," was reversed by the U. S. Circuit Court of Appeals on March 5. The majority opinion was written by Judge Learned Hand who said: "It seems to us beyond debate that it was not intended that the veterans should gain in seniority. Nor was such the intention of Congress when it passed the Selective Service Act." Judge Hand asserted: "It is not likely that a proposal would have been accepted which gave industrial priority regardless of their length of employment to unmarried men—for the most part under 30—over men in the 30s, 40s and 50s who had wives and children dependent upon them."

Industry Reports to Veterans on Jobs. A free pamphlet issued by the National Association of Manufacturers (19 W. 49th St., New York 20, N. Y.). Described as "a survey of progress on the human side of reconversion with particular regard to veteran employment. Facts about kinds of jobs for veterans and typical problems."

Veterans Information Directory. American Council on Public Affairs (2153 Florida Ave., N. W., Washington, D. C.). $2.00. A guide to National, State, and Local agencies through which ex-servicemen can obtain government benefits and private aid in the field of business employment, education, agriculture, Social Service, Rehabilitation, etc.

Unions and Veterans. By A. M. Ramsay (Public Affairs Press, 2153 Florida Ave., N. W., Washington, D. C.).

UNO OUTMODED?

Teaching About the United Nations Charter. 39 pp., 10c. National Education Association (1201 16th St., N. W., Washington 6, D. C.). Guide for teachers. Includes list of most useful official publications.

We, the People. A Brief History of the United Nations, Oct. 1945, 57 pp., 15c. American Association for the United Nations (45 E. 65th St., New York 21, N. Y.). Factual information on origin and development of UNO for students and adult groups.

Does the Atomic Bomb Make World Government Essential Now? Nov. 29, 1945, 24 pp., 10c. Town Hall (123 W. 43rd St., New York 18, N. Y.). Radio discussion by Raymond Swing, Lt. Cord Meyer, Col. "Tex" McCrary and Maj. Eliot.

The Anatomy of Peace, 16 pp., 10c. Program Service. The Readers' Digest (Pleasantville, N. Y.). Program outline for a two hour meeting with three main speakers on book by Emery Reves about the need of world federation for peace.

Looking to the United Nations Assembly, Jan. 1946. 24 pp., 25c. The American Association for the United Nations (45 East 65th St., New York 21, N. Y.). Special problems of the United Nations Assembly as discussed at Dec. 14th Conference of the American Association for the United Nations and the Commission to Study the Organization of Peace.

World Organization, Hans Aufricht. Jan. 1946, 20 pp., free. Woodrow Wilson Memorial Library (45 East 65th St., New York 21, N. Y.). An annotated bibliography of books, pamphlets, international conference documents and directories of agencies.

(Turn to page 32)

American Catholic Sociological Society Convention

By ROBERT C. HARTNETT, S.J.
University of Detroit

THE American Catholic Sociological Society attained its "age of reason" at its Seventh Annual Convention in Cleveland, March 2-3. The program was centered on "Contemporary Social Issues." Several Jesuits gave papers: Fr. Ralph A. Gallagher of Loyola University, Chicago, Executive Secretary of the Society, spoke at the formal luncheon on "The Challenge of the Delinquent"; Fr. John Coogan of the University of Detroit treated the manifestations of discrimination against Negroes in Catholic churches and schools; Fr. John O'Connor of Canisius College took up "Disintegrating Factors in American Family Life." John Carroll University, in the person of Mr. Edward Crawley, a layman, held the chairmanship of the local committee on arrangements. The successful handling of the convention in Cleveland by this committee brought many compliments from those who attended.

Some remarkably good papers were delivered by Miss Eva J. Ross, Miss Mary Elizabeth Walsh, Sister Mary Roderic, F.S.P.A., and Fr. Paul Hanley Furfey, the last three of the Catholic University. As these papers will be published in *The American Catholic Sociological Review* it is not necessary to try to summarize them here. The emphasis in the meetings was placed on three specific areas of social disorganization: race relationships, the family, and labor. But there were more general discussions as well.

Meeting a Landmark

In the history of this young association, the Cleveland meeting proved to be a landmark, for the following reasons:

1. In the early days the delegates were groping towards a definition of sociology as understood by Catholic students. Some seemed to regard the study of sociology as the application of principles to the entire social order in a very general way. Their papers dealt with rather ill-defined approaches.

Then there was an unfortunate cleavage between those who insisted that sociology should be promoted by Catholics as an empirical science, and those who insisted that we should strike out on our own with a specifically Catholic approach, emphasizing our social ethics and to an even greater degree the specific religious truths we have from Revelation. In every annual convention this cleavage appeared, and a certain amount of time was spent in the unsuccessful effort to arrive at a formula satisfactory to both groups.

Both problems—that of being too general and that of falling into sharply divided understandings of what we were trying to do—have now been solved—*ambulando*.

Solutions

The first has been solved by the gradual rise into prominence of members with very good scientific training, who have demonstrated how specific problems are tackled in a scientific way. Sister Mary Roderic's paper this year was a model in its definition of social problem, and Miss Walsh's paper on "The Negro Family in a Blighted Area" showed what the scientific analysis of one problem can yield.

These contributions have helped to solve the second problem, for it is now apparent that Catholic sociologists can and must work on a wide front. We must apply scientific, empirical techniques to the investigation of specific problems, and we must also synthesize the results of such investigations, in the light of our social ethics and Catholic theology, into a program of social action. Fr. Furfey, in his stimulating paper on "Value Judgments in Sociology," revealed that he thought many approaches must be exploited if we are to produce fruitful results. Instead of dividing into opposing camps, we are now taking a more liberal attitude towards each other in the belief that there is more than one way to skin a cat and that, in fact, different cats have to be skinned in different ways if they are to be skinned at all.

There is still a noticeable tendency on the part of some to lay great stress on the *pastoral* side of social work, and on the part of others, to lay great stress on the *purely scientific* approach. Gradually all will come to see that these attitudes must apply to different situations, and in various degrees. Rooms will be found for both of them in the Society.

Good Attendance

2. The turn-out in Cleveland reached a new level. Attendance ran between three and four hundred. The grand ball-room of the Hotel Cleveland was filled for the formal luncheon. The Chancery was represented. So was the Mayor. Nuns appeared in hordes. Negroes came in some numbers for the discussion of racial discrimination. Hitherto we have *talked* about integrating Negroes into American life, but we did not integrate them even into our own meetings. It was obvious that the Convention attracted a very high percentage of all the persons who are working in the field of sociology in Catholic circles—professors, contributors to the *Review*, authors of textbooks, *et al.*

It was a fine place to get acquainted with the leading Catholic sociologists of the United States. The Catholic University and St. Louis University were most conspicuously represented. Notably absent were Jesuit scholastics. Otherwise the Jesuits were there in goodly numbers, considering that we haven't very many trained sociologists in the country, and some could not get to Cleveland without missing several class-days.

3. For the first time, we accomplished a lot in the business-meeting. The following standing Committees were established:

Membership, with Fr. Francis J. Friedel, S.M. as Chairman.

Inter-American Relationships, with Fr. Furfey as Chairman.

College Program, with Sister H. Liguori, B.V.M., as Chairman.

Race Relationships, with Fr. John LaFarge, S.J. as Chairman.

International Relations and Political Science, with Dr. N. S. Timasheff as Chairman.

Dr. C. S. Mihanovich of St. Louis University is compiling a "Who's Who" of Catholic sociologists.

Dr. A. H. Clemens of Fontbonne College, St. Louis, was elected President for the present year.

The membership dues were raised, beginning with next year (1947), to $5.00. Those who join now need pay only $3.00, including the *Review*.

Conclusion

The founders of the Society showed great foresight and courage. The Society has undoubtedly stimulated the study and teaching of sociology in Catholic schools. Within seven years, starting almost from scratch, we have developed a professional association which can present a convention-program worthy of comparison with that of the American Sociological Society, which met in Cleveland at the same time. The Hotel Cleveland, conveniently located right in the Central Terminal Building in Cleveland, provided facilities which could not be bettered anywhere in the United States. As more Jesuits receive scientific training and as the I. S. S. grows stronger, we should be able to make a greater contribution to the magnificent work of the American Sociological Society and its vastly improved *Review*.

COMING MEETINGS AND EVENTS

National Family Week—
May 5-12, 1946

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World Sodality Day—
May 12, 1946

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National Council of Catholic Nurses—
Toledo, Ohio, May 24-26, 1946

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National Catholic Press Association—
Boston, Mass., May 24-26, 1946

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Summer School of Catholic Action—
Jesuit High School, New Orleans, La., June 10-15, 1946

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Institute on Industry—
Washington, D. C., June 16-23, 1946

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Summer School of Catholic Action—
Loyola University, Montreal, June 24-29, 1946

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Summer School of Catholic Action—
Morrison Hotel, Chicago, July 1-6, 1946

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Catholic Daughters of America—
St. Louis, Mo., July 8-11, 1946

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Summer School of Catholic Action—
Our Lady of the Lake College
San Antonio, Texas, July 29-Aug. 3, 1946

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Daughters of Isabella, National Circle—
Milwaukee, Wisconsin, August 11-17, 1946

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Summer School of Catholic Action—
Fordham University
New York, N. Y., August 19-24, 1946

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Summer School of Catholic Action—
Morrison Hotel, Chicago, Illinois, August 26-31, 1946

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National Council Catholic Women—
Kansas City, Mo., September 21-25, 1946

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National Catholic Rural Life Conference—
Green Bay, Wis., October 11-15, 1946

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Confraternity of Christian Doctrine—
Boston, Mass., October 25-29, 1946

THIS ALUMNI BUSINESS

By GABRIEL A. ZEMA, S.J.

IF THE purpose of the Institute of Social Order is to bring Christ through our devoted labors into every avenue of modern social life, the writer believes that a discussion of the claims of alumni work may stimulate thought in a field of Jesuit endeavor that has been neglected.

Attendance at any American Alumni Council meeting makes the fact of this negligence painfully evident. In the national conference of the American Alumni Council, 1944, there were nearly 700 delegates representing 400 colleges present. There were but two delegates representing Catholic colleges.

The avowed purpose of A.A.C. is "to further friendly relations among its members, provide for interchange of ideas on alumni and educational problems and encourage the spirit of professional pride in alumni work." They are quite fully alive to the need of co-ordinating the alumni into their scheme of education. Evidence of this is shown in three departments of alumni endeavor. They first establish an *Alumni Office* with a competent secretary on professor salary basis, an *Alumni Magazine* which, besides being a bond of union, is a medium through which undergraduate principles and ideas reach out to the alumnus is published. Finally, they take care of *Alumni Funds*.

The challenging questions for us are these. Where are the Catholic (and Jesuit) lay leaders, the writers, the lecturers; the Catholic Actionists that we are supposed to have educated under such tremendous sacrifices? Why is it that Catholic colleges are so meagerly endowed, if endowed at all, by wealthy or well-to-do Catholic graduates? Poverty is not the answer. Have not vast numbers of our graduates drifted (I do not say from the Faith), from the steadying influence that post-graduation interest on our part might have continued and supplied? Professional pride in alumni work does not work magic. This sort of business as anyone who has tried to do it will attest is most discouraging. Nevertheless, would we not now have a totally different picture in modern Catholic and particularly Jesuit alumni conditions had we cultivated the alumni idea, say, one hundred years ago? Some secular schools register even high school freshmen into the alumni association for a fee to cultivate that professional pride in alumni work.

But the principal outlook in alumni work in the opinion of the writer, is not financial support. The monetary aid would be a by-product of our interest in graduates and of the Catholic and Jesuit culture we impart and continue in the graduate. The chief idea is Catholic Action in its most scientific and Papal sense. It is the continued education of truly Catholic laymen, the making of leaders for diocesan and Parochial cooperation under the Bishops and priests. The idea is not chimerical. Others have carried it out by first organizing a local alumni association so solidly that no subsequent functionary could dismember it.

There is naturally a certain amount of pessimism about alumni work. We are too fearful of making a humble start. Six years ago the grand ballroom of New York's Waldorf Astoria was packed to overflowing with men, all graduates of our colleges, who came to honor our four centuries of Jesuit education. They came together after very short notice. We have a large following if we bid them come. The pessimists are those who have not done any spade work or have done it misguidedly. We have followers and admirers whose name is legion. But we have to show that we want to better them after graduation.

A High School Radio Workshop

By JAMES M. SOMERVILLE, S.J.
Fordham Preparatory School

ALTHOUGH each meeting of the ISO has had a committee on radio, the BULLETIN has not published much information on the various attempts to further radio activities in and out of our schools. Perhaps the experience of Fordham Prep's Radio Workshop may be of interest to others doing the same type of work. We feel that a Workshop group can do a considerable amount of good for the spread of ISO ideals.

A year ago a small room was obtained and divided into three compartments: one is used as a soundproof room for the mike and hand sound-effects, a second for the recording instruments, amplifiers, record albums, etc., and a third for an audience chamber seating twenty. A six by four foot plate glass panel permits the audience to watch and hear the "broadcasts."

The celotex sound-proofing, plate glass and workbenches cost nothing since they were given by friends or obtained from the immediate Workshop group. Carpentry and painting was done by the students. Some abandoned pre-war equipment was discovered in the attic and dusted off. It was found to comprise of a mike, amplifier and speaker. Friends who generously donated their time put them in order and by Christmas of '44 plays were being produced and recorded.

A small but steady profit on voice recordings provided money for expansion. A new mixer unit was procured for the amplifier in the Spring to allow two or more phonographs with sound-effects records to fade in and out. The Workshop now has a fairly large collection of sound-effects records and mood music for breaks and transitions in the dramatic dialogue.

This year a portable Stromberg-Carlson public-address system was added. It is paying for itself by being rented out for various school functions. However, the main purpose of the outfit is to allow the Radio Workshop to travel. Neighboring parishes and clubs are visited and an hour's show is staged for parent-teacher groups and men's gatherings. An attempt has been made to mix a certain amount of comedy with sound Catholic principles. While the plays — written by the students — range from the March of Time type to comedy and mystery stories, important social issues are always foremost, for example, the Negro question, necessity of Catholics attending Catholic colleges, persecution of the Church in Germany, etc. The reception of these playlets has been very encouraging.

Besides acquainting a fairly large group of boys with important social problems, the value of a Radio Workshop as part of a school's extra-curricular program cannot be over-estimated. It provides many of the advantages of dramatics but eliminates the long waits between the acts for those with small parts. Student interest is always high especially among the older members of the club. The recording of the plays is a great stimulus for students to improve their diction. When they hear their own voices, they immediately recognize their defects.

The script-writer's department had a big boom this year. Radio- and movie-minded boys seem to lose all their apathy towards composition when there is assurance that good plays will be produced before large audiences. A Speech Clinic is likewise run in conjunction with the Workshop to help boys correct faulty diction and iron out speech defects. Those who improve sufficiently are given parts in plays. Boys who cannot meet speech requirements for public performances or script-writing are assigned to sound-effects or made turntable experts. Thus the Radio Workshop gives extra-curricular outlets to a large number of boys.

National Health Program

AFTER more than a year of study by the Council on Medical Services of the American Medical Association a ten-point "National Health Program" was announced on February 13 of this year. This program was the association's substitute for such measures as the Murray-Wagner-Dingell bill.

Preliminary studies had established standards for the approval of medical care plans and the goals towards which a health program should strive. The present statement is a second formulation of this program.

Here is a summary of the association's statement:

1. Establishment of a minimum standard of nutrition, housing, clothing and recreation. Attainment of standards left to individual, aided by community effort and government aid where needed.

2. Preventive medical services provided by local health departments aided by federal funds and personnel. The departments assume no care of the sick; this is done by local and private agencies with public funds when needed. Hospitals and medical care provided preferably by physician of choice. Local agencies to be aided by federal funds when necessary.

3. Care of prospective mothers and adequate care in child-birth available to all at a price they can pay. Again federal funds supplied through local agencies.

4. Child care through infancy, so far as possible by individual physicians but through child care and infant welfare stations when need can be shown.

5. Health and diagnostic centers and hospitals to be supplied by local agencies when possible. Some such measure as the Hill-Burton bill for providing federal assistance where local agencies cannot meet the demand.

6. Establishment of pre-payment plans for hospitalization and medical care acceptable to the Council on Medical Service.

7. Medical care of veterans, preferably by a physician of a veteran's choice, with payment by the Veterans' Administration.

8. Inclusion of medical research in a National Science Foundation.

9. Encouragement of volunteer philanthropic health agencies, such as the American Cancer Society and similar organizations.

10. Widespread education in the field of health fostered by departments of public health, medical associations and school authorities.

The Traffic Tower

Ghost Town, 1946 "Mukden, which once had at least 5,000 pastorates, is a dead city" wrote Richard Cushing of the Associated Press. "Industrial area looks worse than Tokyo—as if it had been bombed steadily for months . . . The systematic stripping . . . is all but complete."

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Production and Price Control The National Association of Manufacturers and related groups have been conducting a strenuous publicity campaign in an effort to force repeal of the existing price control program. The argument of N. A. M. is as follows: The cause of inflation is the great excess of money in relation to the supply of goods, and the only cure for inflation is to increase the supply of goods; but as long as there is price control business men will not produce goods and the inflationary threat remains; therefore, repeal the price control law, get business to produce more, and the danger of inflation will disappear. In its resume of the nation's production activities, the *Federal Reserve Bulletin* for March has this to say for the N. A. M. argument: "Output of most goods and services is close to capacity of the country's resources under present conditions . . . The process of expansion would not be facilitated and might be delayed by a general advance in the level of prices although selective price adjustments will be required."

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Dues Paid to Labor Unions Philip Taft, writing in the *Quarterly Journal of Economics* for March, 1946, reports on a survey recently conducted in an effort to determine the financial structure of the labor unions. C. I. O. unions demanded dues from their members at an average rate of $1.25 per month, and the average C. I. O. initiation fee was $12.00. A. F. L. monthly dues averaged $2.75 per month, while the A. F. L. unions demanded an average initiation fee of $125. The reasons behind the discrepancies, as between the C. I. O. and A. F. L. are twofold: the A. F. L. unions have programs for health and death benefits, while the C. I. O. unions generally do not provide programs of this type; also, the A. F. L. has many unions of highly skilled workers, and workers of this type are more willing to conduct membership-restricting programs than are the less skilled workers who are predominant in the C. I. O.

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mployment and Jnemployment As the first quarter of 1946 closed there were 3,000,000 unemployed persons in the United States. With 4,000,000 persons expected to be added to the labor market by June as a result of the military demobilization, it is possible that the employment situation will revert to the pre-war trend, when the average (1939) number of unemployed was 9,000,000. Many factors afford grounds for optimism, however. The government housing program calls for 1,500,000 construction laborers, and there are only 650,000 so employed at the present time; the really big expansion in consumers' durable goods production (autos, radios, refrigerators) is just now getting under way, and, when it reaches its peak, the employment-generating effect of such activity will reduce the number of unemployed radically. Some estimates are going so far as to say that no unemployment crisis will be possible until 1949.

Foreign Loans The National Advisory Council on International and Financial Problems has reported the results of intensive studies on world financial needs in the present emergency. The Council recommends that world trade be promoted by three types of monetary aid. First, UNRRA must step into the immediate situation and relieve the stress of famine by large-scale relief expenditures. Second, an intermediary lending program must be started by the U. S. Export-Import Bank to insure the immediate resumption of basic industry and commerce in the devastated war theatres. Thirdly, permanent credit on a world-wide basis will be forthcoming after 1947 through the International Bank and Monetary Fund. The credits extended by the United States under such a program would amount to 16 billion dollars.

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Prices and Housing Supplies The Chamber of Commerce of the U. S., in its publication, *Business Action*, for March 18 states that "there is enough plant capacity, not only to meet the emergency housing building program in 1946, but also to permit $9 billion of other types of construction, including repairs and maintenance." The Chamber thinks that the problem of housing materials shortages is caused almost completely by the unwillingness of producers of raw materials and finished products to sell their goods at current prices. Viewed from this standpoint, the housing situation does not call for subsidies, at least in the Chamber's opinion. Those who, on the other hand, favor the retention of present price levels, feel that subsidies will prove less costly to the general public, since a removal of price controls will allow profiteering by all producers, while a subsidies program would allow price increases to those producers who cannot otherwise meet their production costs.

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Relief for Russia $32,706,469 in cash and goods were raised last year by the American Society for Russian Relief, making a total of almost $80,000,000 received by the agency since its inception in 1941. $25,000,000 more is the goal of a campaign the organization is currently conducting because many Russians "still are due to suffer and even die of malnutrition, cold and lack of medical supplies." But, Russian Relief, Inc., has not indicated that all of its supplies must be turned over to Soviet ships at American ports with distribution completely in the hands of Russian authorities. All relief goods sent to specific individuals in Russia are subject to severe custom duties which run from 100 to 150 per cent of the American retail price for foods.

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All Together Now! The most remarkable pre-war recovery in Europe, the *London Economist* reports, is that of Holland. Money has been reasonably well stabilized; the food situation is the most satisfactory in the entire continent, even better than Britain, and industry is making remarkably quick strides. Holland has already begun supplying England with fish and is a bit worried about the disposal of its surplus vegetable crop. Transportation has been resumed and the flood areas have been speedily cleared. Heavy purchases of clothing and shoes in the United States have relieved the clothing problem. Most important political development is the breakdown of the sharp pre-war party cleavages. Before the war Holland had the almost incredible number of 57 political parties for a total of about 9,000,000 people. Most of these died out during the occupation years, so that the people are united in larger and more unified

groups. The result of this is that collaboration for common ends is much more easily attained. In pre-war Holland parties were organized pretty much along religious lines. Now, because of common activity against occupation forces during the resistance period there is much closer association. Thus the Catholic people's party and the Labor party (Socialists) have agreed upon a common emergency program.

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Say It With Votes How serious is the citizen's obligation to use the ballot? The Holy Father addressing the Lenten preachers on March 17 had something to say on the subject. "Use of the right to vote is an act of grave moral responsibility," Pius said, "at least when it is a question of electing those who are called upon to give to the country its constitution and laws, those in particular which touch, for example, upon sanctification of holidays, marriage, the family, schools and regulation according to justice and equity of many social conditions. It is the concern of the Church to explain to the faithful their moral duties which derive from this electoral right."

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FBI on the Home J. Edgar Hoover, director of the Federal Bureau of Investigation, supplied the statistics and indicated the source of juvenile delinquency recently.

The statistics: "The arrests of girls under 18 years of age has increased 198% since 1939 while arrests of boys under 18 years of age have increased 48% for homicide, 70% for rape, 72% for assault and 101% for drunkenness and driving while intoxicated."

The source: "More and more I am convinced the fault lies directly in the home."

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Credit Unions One effect of the GM strike is increased popularity of credit unions. According to Albert W. Marble, managing director of the Michigan Credit Union League: "Many of the workers who did not see the need for belonging before are coming in now. They see that it is easier for them to get credit, that the interest is lower, and that they are dealing with people they know." The Oldsmakers' Federal Credit Union at the Lansing GM plant has 2,000 of the 8,000 workers enrolled. It is so well set up that it had no difficulty borrowing money recently from other credit unions and from a bank at very low interest. Other GM plants having credit unions are: Pontiac, Dupont Flint, and Detroit Chevrolet Gear and Axle.

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Bloody But Unbowed In an article on Molotoff, Newsweek, for March 18, says significantly: "Molotoff's voice would be the voice of Russia-First. International contacts have apparently not mellowed or broadened Molotoff as they have Generalissimo Stalin. The foreign Commissar faithfully reflects Russia's isolation, its suspicion of Capitalist power, its hard bargaining, its expansionist policies, its doctrinaire reasoning, and its almost childlike humor and curiosity."

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No Indemnity Some idea of the power of the next war is indicated by the fact that England Sun Life Assurance Society will not cover death caused by bombs. One atomic bomb dropped in London or a big city would put the company into bankruptcy.

Co-ops in Europe Back in the United States after a two-month visit to Italy, Monsignor Ligutti reports that the cooperative movement is reviving there. In Milan, for instance, three groups are already in existence, and they have united in a federation to deal with foreign trade. The movement throughout Italy is still closely connected with the political parties so that there is little likelihood at present of united activity, but as they sever themselves from political affiliations cooperatives can organize for their own benefit.

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I Didn't Raise My Boy ... A recent opinion poll reports that parents are reluctant to permit their sons to enter upon public careers. One group reported 21 per cent favorable, 68 per cent opposed and 11 per cent with no opinion. This means that almost seven out of every ten Americans disliked the prospect of seeing their sons in politics. Even more important is the fact that only 12 per cent of the upper income group and 15 per cent of the middle group liked the prospect of political careers.

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Barracks Casualty According to two Army and Navy Psychiatrists, reported by Time, the war neurosis discovered in the Army and Navy was not caused by duty under fire but by the "general, chronic, tedious, irritating conditions of military life."

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No Color Line John H. Burna, Grinnell College professor of sociology, in the March *Negro Digest* says that as many as half a million persons in the last decade passed over the colored lines. Of these fully 100,000 are Negroes who pass for white today in America although legally Negro. Some ten million Negroes in the United States have some white blood and of these probably a million have as much white as Negro. This latter group has a strong possibility of passing for white

Farmers Union Meeting

REPRESENTATIVES of more than 400,000 farmer gathered at Topeka, Kansas, early in March for the national convention of the Farmers Union. Representing especially the lower income farmers of the mid-west they urged, among other recommendations, that large farms be cut down to family-sized farms as quickly as possible.

Under the leadership of its president, James Patton, of Denver, the Farmers Union recommended the establishment of permanent county committees in each state. This recommendation is opposed to the Farm Bureau's plan of a county agent, and is believed to be less susceptible to political pressure.

Through the committee the federal Government would negotiate voluntary contracts with individual farmers. These contracts would guarantee to each farmer an annual income. In the event that crops did not provide sufficient income, employment in soil conservation work either on or off the farm would make up the deficit. These voluntary contracts would, of course, be used by the Government to regulate the amount of crops raised according to estimated needs.

Among the speakers who addressed the convention were Chester Bowles, Director of Economic Stabilization, James Carey of the C. I. O. and Jennie Matyas of the I. L. G. W. U. in San Francisco.

Publishers' Galley

MODERN MAN IS OBSOLETE.—By Norman Cousins. Viking Press, 1946. 59 pages, $1.00.

For a pretty complete statement of the relationship of the atomic bomb to world government, you are safe in reading this book. It presents in most graphic fashion, but with a deliberate attempt to avoid eloquence, the fact that we are now living in a new world. Distance has been abolished, there is no such thing as insulation any longer, and the next war is one which can best be explained by saying that it will be a war of moments or hours instead of weeks or years. Mr. Cousins makes a strong plea first of all for the use of our natural resources for eliminating those things that cause wars. Wars in the past have been largely due to the facts that the havenots and the haves have been struggling, that the resources of the world have not been adequate, and that the haves reach out to grab still more in addition to their superfluities.

He is convinced now that we have most of the sources and the knowledge to eliminate any real privations from any people. There is enough and more than enough for all and we know how to get it if we will only use the adequate means.

Against this we are being driven into world unity by the fear of the bomb. Thus far the reaction to the bomb has not been one of constructive work, of using this newly released power for the good of humanity, but a dread that it will be used for war and only for war.

As a consequence Mr. Cousins maintains that there must be a control of this bomb. It cannot belong to any one nation. 80% of the uranium necessary for the bomb exists outside of the United States, Canada and Great Britain. Within five years the scientists maintain that every nation in the world will know how to make the bomb.

As a consequence there must be control of the bomb. For this control there must be law. For law there must be government. It cannot be any one particular government since it could not control the bomb in other countries. It must be world government.

He makes a careful distinction between sovereignty and jurisdiction. Giving up sovereignty simply means that no nation can make war upon another nation, that it has no more right to make war upon another country than Missouri has to make war upon Illinois. No nation can possess the means of making war upon another nation. And finally that no nation can withdraw from the world government in order to obtain this weapon necessary for war.

Jurisdiction means authority within the country. The country retains its customs, its nationality, its language, its historic traditions, its religion and the form of government which best suits its people.

He gives as his two instances of attempts of federations of this kind, the Greek states, which failed and were wiped out, and the United States which federated, kept jurisdiction for the individual states but renounced sovereignty except as a nation, and managed to survive and become the great nation they are today.

Whatever one may think of world government, Mr. Cousins has a statement which is worth reading. No one apparently has yet been able to give another solution as satisfactory as the ones that he offers.

D. A. L., S. J.

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HUMAN LEADERSHIP IN INDUSTRY. —By Sam A. Lewisohn. New York: Harper & Brothers. 1945. 112 pp. $2.00.

This thin volume contains a real goldmine of wisdom from one who is on the firing lines in the field of industrial relations. Mr. Lewisohn is the President of the Miami Copper Company and the past President of the American Management Association. This work is his second essay in the analysis of the basic problems of human relations in the productive process. It is a sober, carefully-reasoned and impartial analysis.

His principal thesis is that harmonious industrial relations depend primarily upon the leadership of executives. While taking cognizance of labor union leadership, of the place of personnel departments, and of many other factors contributing to the complexity of the human relationships in shop and factory, he maintains stoutly that the major responsibility for any successful program lies on the shoulders of managers. It is they to whom he looks to set the tone, to maintain the standards, to execute policies conducive to pleasant, profitable teamwork between the work force and the administration.

Mr. Lewisohn shows great familiarity with the literature in the field of personnel problems and the human side of industrial administration. His varied quotations run the gamut from the trade union organs to the latest and most technical of the economic journals. He shows acquaintance and understanding of problems from the field of political science and sociology pertinent to industry.

The book is highly recommended. It will be found especially interesting to those who are well-acquainted with material in this field as presented by the labor spokesmen, on the one hand, and by the professional economists, on the other. The principal authority of this book lies in the peculiar position of the author joined with an intimate and scholarly interest and enthusiasm for the subject of which he treats.

Mortimer H. Gavin, S. J.

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BLACK METROPOLIS. — A study of Negro life in a Northern city. By St. Clair Drake and Horace R. Cayton with an introduction by Richard Wright. Published by Harcourt Brace and Company. 1945. 809 pages. $5.00.

Two Negroes, anthropologists and sociologists from the University of Chicago, made an intensive study of the enormous colored metropolis which exists in the heart of Chicago's Southside. Bronzeville is a popular name for it, and it is, next to Harlem in New York, the largest colored city in the world.

The book is by way of being an encyclopedia. It gives in detail the study of almost everything that concerns the Negroes in the Northern cities—his religion, his recreation and entertainment, his housing, his business interests, his reaction to the North, his memories of the South, questions of marriage, questions of children, questions of his changing viewpoints, what happens to him in times of depression, how he reacts to the labor unions and they to him.

Anyone at all interested in the colored question will feel that he has arrived, unless he has a strong pre-judged slant one way or another, at most of the conclusions which are verified by the book. What he has not got is instances and examples to prove his conclusion.

He is not at all surprised, for instance, to find out that what the Southern Negro most likes when he first comes to Chicago is his freedom of movement, his right to go and come when he pleases, a certain liberty that seems to come to him when he escapes from a large section of the customs, tabus, and jimcrowism to which he has been accustomed.

One is not surprised to find that the Negro wage ceiling is much lower than that of the white; that like the whites, they are divided into lower class, middle class, and upper class, and that there are strong lines of demarcation separating these various groups.

The reader is convinced that economics has a powerful influence upon morality, and that education tends to lift the standard of those who are lucky enough to have it. What the book provides is instances and proof of all the things that he already knows.

Most of all, however, the book, which is written in the most objective possible fashion with almost no editorializing or comments beyond the conclusions naturally to be drawn from the facts gathered, makes clear that the Negro is primarily a human being. What he does is what a human being does; he thinks and feels like a human being; he reacts to environment as a human being does; he loves and lives and works and inspires just about the way a human being does anywhere.

That is not the thesis of the book, but it is the thing that struck me continuously as I read it. A white man under the same circumstances would react exactly as the black man does. From the slums come the same kind of slum white people that one finds emerging colored from the slums of the Southside.

It is not surprising to find out that the Negro is losing much of his religious interest. Where formerly his life was church-centered, the churches lose more and more of their influence.

Mention is made occasionally of the Catholic Churches, but more or less in passing. There is one brief section in which the Protestant Ministers uphold colored churches chiefly to see what they can do to prevent the colored youth from going over to the Catholic Church, but they attribute this transition to no religious motive. It is because Catholics allow them to dance and play cards that they join the Catholic Church.

But in general the Catholic Church is classified as a white-man's church. This distinguishes it from the typical Negro churches such as the Southern Baptists, the Southern Methodists, and the Holiness Church, which we know better as the Holy Rollers.

It is interesting to learn of the amount of marriages between colored and white. But it is not surprising to find that where, when a white and colored person fall in love, a colored man is inclined to marry a white woman, a white man practically never marries a colored woman. The intermingling of the blood, however, continues in Bronzeville as elsewhere, with the continuous passing over the line, as the colored begin to live as whites.

Anyone at all interested in the colored question will find this book invaluable. It is not so much that it presents any new viewpoints; certainly there is no effort at special pleading. But it does document a great many important facts, and furnishes the minors for many of the majors which are our surmises and guesses on the subject of Negroes and their relationship to American life.

D. A. L., S. J.

THE SOCIAL MESSAGE OF THE EARLY CHURCH FATHERS. — By Igino Giordani. Translated from the Italian by Alba I. Zizzamia, D. Litt. (Rome). Paterson, N. J.: St. Anthony's Guild Press. 1944. pp. 368. $4.00.

This is a work of substantial richness. The first wonder of the reader is the ease with which so very learned a volume may be read, the fluidity of the style. The chief delight is the discovery by our author of what was a lost world in the universe of religious knowledge. Since the *De*formation, four centuries ago, ecclesiastical attention turned with such force to the problem of Faith that Christian social studies were almost completely neglected. It was actually thought by some that Christianity had no social message. Doctor Giordani has marvellously and completely laid that false notion to rest.

The present volume is the third of a series of which the first is "The Social Message of Jesus," the second "The Social Message of the Apostolic Fathers." It is astonishing to find that what we think today "the problems of the age" are elucidated in the words and deeds of the Savior, how these are seized on by the Apostolic Fathers, and adapted to the changing circumstances of a more widespread Christian world by the Fathers of the second and the third centuries.

The fact that the Vatican organ (*L'Observatore Romano*, Feb. 28, 1939) heaps encomiums upon these volumes renders it unnecessary here to add words of praise and it would be adventurous to offer a suggestion of censure. It will suffice to bear in mind that amid the thousands of expressions of extremely precise thought that pervades the books there will be more than one or two evidences of human limitations.

Laurence Kenny, S. J.

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CIVIL SERVICE IN WARTIME.— By Leonard D. White, Editor. Chicago: University of Chicago Press. viii, 253 pp. $2.50.

Composed of a series of Walgreen "Studies of American Institutions", the lectures in this book, with one exception, look to the past and review the remarkable achievement of the U. S. Civil Service Commission in satisfying the tremendous wartime demand for government employees. The single exception is a chapter on the international civil service of the future.

Because there is not much interest in the work of the Commission and because this book deals with an emergency operation rather than with its normal activity, *Civil Service in Wartime* will be of little interest to the average reader. The chapters which outline the problem confronting the commission and describe the organization of citizens for such volunteer organizations as Selective Service administration, Civilian Defense, and the O. P. A. jobs of rationing and price control will be of interest.

Most valuable, certainly, is the chapter by Professor Ranshofen-Wertheimer on "The International Civil Service of the Future." Here is presented a valuable but numerically limited field of activity for public-spirited young men and women.

Although the book is a series of lectures by different specialists, it is fairly even in quality. Chapters on the techniques of search and placement would have been of value.

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THE ATOMIC BOMB VERSUS CIVILIZATION. — By Robert M. Hutchins. Human Events, Inc., 608 South Dearborn St., Chicago 5, Ill. 20c.

In this, the first of the *Human Events Pamphlets*, Dr. Hutchins opens his discussion by asserting: "There is only one subject of really fundamental importance at the present moment, and that is the atomic bomb." He argues for an acceleration of all efforts which can create a world community which, he points out, "can exist only with world communication." This world communication is to be achieved by "education in understanding." "Every school, college, and university, every library, community building, and hall must become a center of the education of Americans of all ages in that common tradition and those common ideas and ideals upon which a world community must rest. The task is overwhelming, and the chance of success is slight. We must take the chance or die," is Hutchins' conclusion.

"Spain" an information bulletin published by the Spanish Embassy, Washington 9, D. C., publishes Volume 1 No. 1 under the date line February 20. It is chiefly a series of quotations from editorials and books and authors and commentators from the various parts of the world regarding the Spanish situation.

It also has articles such as that on the treasures stolen by the Red Government, from Spain and analysis of the Spanish Government in exile, discussion of the treatment of Spanish children sent to Russia by the Red Government, and other articles of the type. This can be secured by writing to the Spanish Embassy. Interesting to note is the advertisement on the back page which points out the value of vacation this spring and summer spent visiting Spain.

ISOccasions

Father E. A. Conway, currently connected with N. C. W. C., attended a Conference on World Government at Rollins College, Winter Park, Florida, March 11-15. Prominent representatives of the Church, science, labor, industry, and government to the number of 29 were present.

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Father William J. Smith's series of articles on the Truth about Trade Unionism which first appeared as a supplement to "Crown Heights Comment" has appeared in book form under the title "Spotlight on Labor Unions." The publisher is Duell, Sloan and Pearce of New York.

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The World Relations League of **Boston College** is a very active undergraduate organization. In *The Heights* we read of spirited discussion that followed a student's talk urging great tolerance and understanding of Russia. At a joint meeting with the International Relations Club of Regis College on March 12, members of the World Relations League analyzed the accomplishments of UN and the problems with which it will be confronted in the future. The following week delegates from the Boston College group participated in an intercollegiate conference held at Wellesley College on the theme "World Organization in An Atomic Age."

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The **Holy Cross** Forum of the Air, broadcast weekly over WAAB, Worcester, presented on March 5 a round-table discussion on the Fair Employment Practices Commission. **Fathers William L. Lucey, Paul W. Facey** and **David W. Twomey** were of the opinion that there is an urgent need of such a Bill and despite the weaknesses present in the proposed legislation, it is a definite step toward fair employment practices. The speakers agreed that there is need, also, to educate everyone in the many problems of minority groups as well as a need of government bills to aid such groups.

The Forum of the following week dealt with the results of the London meeting of UNO. Participating were **Father Lucey, Father Robert Graham, Father James Burke** and Doctor Thomas Mahoney.

The Spring series of lectures of the **Holy Cross Institute of Industrial Relations** include: "Divorce in the United States" by **Father David W. Twomey;** "United States Housing Policy" by **Father Hubert C. Callaghan;** "Spiritual Integration in Society" by **Father J. Gerard Mears;** "The U. S. Foreign Policy and the UNO" by **Father William L. Lucey;** "Public Health Monopoly" by **Father James L. Duffy;** "The Readjustment of Veterans to Civilian Life" by **Father John L. Clancy.**

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One of the resolutions passed at the Third Annual Convention of **St. Joseph's College Institute of Industrial Relations** held on March 21 urged that labor unions and management groups respectively and collectively formulate and adopt a code of decent, honest and humane ethics for the proper conduct of their bargaining negotiations with penalties for violations of the code mutually agreed upon and enforced.

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On June 18, 19 and 20, a Catholic Indian Congress will be held at **Holy Rosary Mission,** Pine Ridge Reservation. The purpose of the Congress is to stimulate Indian interests in the teachings of the Church and to arouse them to greater fidelity.

The Congress will be attended by missionaries and delegates from the following reservations: Pine Ridge, Rosebud, Cheyenne River, Crow Creek, Lower Brule, Yankton, and Sisseton in South Dakota and Standing Rock in North Dakota.

Discussions at the Congress will center around the general topic of "The Ideal Christian Family."

The Congress will close on the feast of Corpus Christi with a procession of the Blessed Sacrament and solemn benediction.

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A press release of the Department of Social Action, N. C. W. C., inaugurates a new weekly press service to be called "The World on the Move." The first column is written by **Father E. A. Conway** and indicates the opportunity that is Bernard Baruch's as the American representative of the United Nations Atomic Energy Committee. Mr. Baruch, Father Conway points out, should examine the terms of reference of the Commission and realize that they include elimination not only of the atomic weapons but of all other weapons adaptable for mass destruction. "Let him declare that the Commission is in reality a disarmament commission and let him lead the way to make it such in fact as well as in name," urges Father Conway.

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Father William P. Hetherington is the author of two pamphlet-sized "Notes from the Philosophy Department" of Xavier University, Cincinnati. The first "Some Convictions about American Democracy" explains graphically democracy's dependence on the conclusions of scholastic ethics, psychology and natural theology. The second "How Dangerous is Error" proves the danger to democracy of the doctrines of Hobbes, Kant and Dewey.

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From *Loyalty* the new mimeographed bulletin (printed fittingly enough on green paper for St. Patrick's Day) of **Le Moyne College** School of Industrial Relations, we learn that **Father J. Eugene Gallery** of the University of Scranton journeyed to Syracuse to lecture on labor problems in the mining industry.

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Under the direction of **Father Edward L. Wieber, of West Baden College,** four Cana Conferences have been held in recent weeks. All were conducted in the Chicago area. Father Wieber is planning other conferences for the late summer.

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In addition to the weekly Monday and Tuesday meetings of the Social Order Forum of **St. Ignatius Loyola Church,** New York, a third group of younger men, chiefly returned veterans, has been organized by **Father Joseph Hogan,** Moderator.

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"Political Duties of an Educated Catholic" was the theme of the meeting of the College Sodality Union of Baltimore held March 18 at Johns Hopkins University.

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The International Club of **Loyola College** of Baltimore participated in a model United Nations assembly held at Lafayette College, Easton, Pa., on March 28, 29 and 30. Procedure was patterned after the first General Assembly of UN held last January in London. On the model UN commissions the Loyola delegates represented the Netherlands.

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More than 8,000 pounds of dried and canned food have been contributed to the second food drive at **St. Louis University High School, Father James T. Meehan** reports. This huge sum is a result of the almost 100 per cent cooperation of the student body.

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More than 500 servicemen are being provided with Sunday morning breakfast in the canteen which has been conducted at St. Louis University High School for the past four years by members of the students' Mothers' Club.

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Under the direction of **Father Coomes** of St. Louis University High School, the Catholic Interscholastic Speech League has not only conducted debates on the topic of military conscription but has handled many extemporaneous addresses on such social topics as Capital and Labor, living wage, strikes, family

(Turn to **ISOCCASIONS,** page 18)

THE NAPKIN BOX

CHIEF SOCIAL PROBLEMS

Editor's note: Father Alexander J. Humphreys' Comment for last month's Forum "What are the Chief Social Problems Confronting the Country?" arrived after the issue had gone to press. Father Humphreys is a member of the ISO Committee on Teaching Sociology; his present occupation is preparation for his Ad Gradum *examination at Alma College.*

I think the two most pressing social problems facing us at the moment are: 1) the success of the U. N. and of international cooperation to outlaw war—for atomically obvious reasons; and 2) the problem of full employment at home and a freely flowing world trade in the interest of avoiding national and international depression, which, I believe, neither America nor the civilized nations could survive.

More immediately urgent as the means to the solution of these problems is the correction of the extreme individualism rampant in our capitalistic system; and even more urgent as a means also to that, the bettering of the political functioning of the country as a whole. What Senator La Follette said the other day of the Democratic Party — that it was "stalled dead center and disintegrating" —is, I fear, true of our whole political structure from the Executive to the electorate.

There is, as Ickes put it, "too much government by crony," and too much government by lobby and pressure group. This has in the past, and is notoriously in the present hampering the realization of a domestic program and a foreign policy adequate to the challenge of international order and world and national prosperity. It is impossible, to be sure, to eliminate entirely the special interests and narrow-minded provincialism which fathers this reaction. But I believe that we can, and must, stringently and quickly reduce the hold of these forces on government, and remove the facilities which are now on hand for obstructionist tactics.

In this direction, I'd say that what is of prime importance is the re-education of the electorate. This is more than education in current issues of national and international importance; it is an education in the very function the electorate should perform in a democracy, with emphasis on the concept that representatives are primarily promotors of the *common good,* and by *that* promotors of local and special interests, as against the presently dominant view that the common good is achieved by the balance of special interests which the representative is elected to secure as his first and essential duty. Only from an electorate thus enlightened can we hope for the sort of leadership we so badly need.

Secondly, we stand in need of a Congressional reform which will achieve, at least, the elimination of the outmoded rules and procedures which, even under the most favorable conditions, make our government a pedestrian in an air-minded age; and which, under ordinary circumstances, make Congress an ideal battleground for the jungle warfare so dear to the obstructionists.

But though these problems press for immediate solution, I believe it would be a mistake to overlook the fact that by far the greatest social problem in America today is the state of the family. The diving birth rate and the soaring divorce rate are, in my mind, the indices to our greatest national weakness. And as the most effective remedy to both there is the problem of reversing the present trend of population and of turning it back to the land, which involves the protection and resurgence of the small farm as the major matrix of a strong American family life.

Finally, our perennial racial problem —for so long virtually confined to the South as an actual disease—seems to me to be expanding rapidly north, east and west. I am sure no further comment is needed to stress the gravity of that development.

Alex. J. Humphreys, S. J.
Alma College,
Alma, California.

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CHIEF SOCIAL PROBLEMS

These are a couple of thoughts that occurred to me after reading the ISO Forum asking what are the chief social problems of the day. It seems to me a discussion of that matter would be clarified if we use some distinctions as to the word "chief" which can carry quite a number of different meanings.

There are certain problems which are chief in the sense that they present the most peculiar challenge to study and analysis; in other words, they are peculiarly difficult as "problems," as intellectual or philosophical conundrums. This is because the principles we use are not fully clarified in the extreme complexity and interplay of the factors which determine their solution. Such a problem, for instance, would be the relation of government to business and labor. The practicability of certain types of economic organization, the relationship of prices to production, etc., obviously these are crucial problems as affecting human relations, but they are also peculiarly complex and difficult in themselves.

On the other hand, the race question is not a difficult problem merely from the standpoint of complexity or intricacy. The principles involved are simple, are well-known truths of revelation and natural reason. The problem there comes from the fact that it is a matter which affects a vast number of human beings in very different circumstances and it touches on immense variety of human organizations, circumstances, movements, personalities, political agencies, etc.

There is also another distinction to be made, in the sense of "chief," between those things that are immediate and those that are long range and fundamental. The question of preventing race riots, for instance, is certainly a "chief" problem as the veterans return from abroad and the postwar unrest increases. On the other hand, the problems of character development, of the theological instruction of laymen, of the development and proper organization of the Christian apostolate, though not so immediately urgent, are paramount in the field of the fundamental.

And if you want to add a couple of more "chiefs," throw in world youth organization and world labor organization, both along Christian lines. The reader's own ingenuity will provide a bagful of other distinctions along similar lines.

Rev. John La Farge, S. J.
Editor, America.

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RETREATS FOR EX-SERVICEMEN

I read Father McGloin's article in the February ISO BULLETIN with much pleasure. I agree heartily with every word of it and, if I may, I would like to make one addition. It concerns the point whether or not time should be allotted during a week-end retreat or day of recollection for "round-table discussion." I agree with Father McGloin that time should *not* be given to such a discussion, since there is little time enough for the regular retreat exercises. But I would suggest that those who would be desirous of such a discussion during a particular retreat or day of recollection should agree and decide upon some evening, or other suitable time, say within a week after the retreat or day of recollection, surely not later than a week, when they could get together for their round-table discussion.

This would enable the Director, who should attend the discussion, to prepare anything that he should wish to prepare for it. The topic or topics of discussion could be agreed upon at the end of the retreat or day of recollection. And this way only those who were sincerely interested would take the time to come to the discussion.

One of the reasons for this suggestion

(Turn to NAPKIN BOX, page 18)

Problem of the Age -

LAST issue of the BULLETIN contained a forum on "The Chief Social Problems Confronting the Country." Conspicuously absent from the contributions is a discussion of the implications of atomic energy. Perhaps this is explained by a desire to avoid confusion of categories; perhaps atomic energy was judged to be a political problem primarily with implications in the field of education, military tactics and government. Perhaps, however, the proportions of the problems presented by the Bomb have not been meditated by Ours.

The American public, even government officials, seem not yet roused to the immediacy of the problem. During the final week of the hearings before the Senate of a special Committee on Atomic Energy public attendance fluctuated between one and two dozen people most of whom were interested parties making notes. There had been many days when the number of Senators exceeded the public.

On February 13 only Senator McMahon, the chairman, appeared at 10 A. M., the scheduled time for the hearings' opening. After 18 minutes of 'phoning, Senator Eugene D. Millikin was recruited and the hearing started. Senator Thomas C. Hart of Connecticut turned up three-fourths of an hour before adjournment. Such apathy led Doctor David Inglis, a scientist, to propose that an atom bomb should be dropped on New York City to shake the American people from their "lethargy of thought." As an alternative to New York, Dr. Inglis suggested Baltimore, his own home town, because it is near enough to Washington to give the national legislators a jolt.

The scientists who know at firsthand the proportions of the problem literally can't eat with worry. They know and they are clamoring for the American public to be made to know about the menace of the Bomb.

"I wish," said Senator McMahon, "that every member of Congress could have heard the scientists' testimony and I wish further that every American citizen could hear and discuss and live with that testimony as we have done. To build peace in this atomic age, it will be necessary for both Congress and the country to educate themselves first to seek solutions and, second, to make these solutions politically possible."

What has been the testimony of the scientists? With impressive unanimity these men who did not even know each other, so secret had their work been, warned the nation—

1) there can be no secret;
2) there can be no defense;
3) there must be world control.

To put these facts before the largest number of people a National Committee on Atomic Information, with headquarters at 1621 K St., N. W., Washington, D. C., and a Federation of American Scientists with offices at this same address were formed.

If there is no secret, then why the alarm about the espionage activities of Russia in Canada? No one pretends the theoretical information on atomic fission is private. What U. S. officials consider still exclusively ours is knowledge of the industrial processes for mass production, all the components of the bomb, together with the "trigger" to detonate it and specific information on pressures, radioactivity, heat and other data on the explosion which, if generally known, might tip off the bomb's construction.

How long is information on the technology of atom bomb making likely to remain secret? Apart from the possible success of enemy spies (who are in the same busines as our new National Intelligence Authority which is organized to keep up-to-date account on the political, economic and military developments of other nations), we have the verdict of the NCAI that "even a small nation may soon possess the means of obliterating a large nation at will." The scientists suppose, in other words, that the technology will be discovered by others "soon." On the other hand, a British atomic expert, Professor Oliphant, claims that England could have atom bombs "within ten years" if she invested as much effort as she did during the war. Maj. Gen. Leslie R. Groves believes more secret information on the bomb project leaked out through loose talk and speculation with the United States in the four weeks of February than was lost throughout the war.

In any case "secrets" based on scientific theories known internationally cannot long be kept. Obviously, the manufacturers of atomic energy cannot be left in private hands and, since the possession by a single nation of a weapon that promises greatest success when used without warning inevitably provokes competition in bomb making, some form of international control must be devised. Decisions are involved that demand an

THEY SAY...

"It is war that drove men to produce this weapon against their wishes, desires and better judgment, for there were few men working on this weapon who did not realize that it was wholly evil, that it would lead to the death of many men, and that it would be a constant threat over all men for future time."

DR. HAROLD C. UREY

"We have drifted into a race of armaments with the Soviet Union, not only in respect to the atomic bomb and to postwar military programs, but no less in respect to what is called power politics. . . . Let no one deceive himself; we are drifting. We are drifting toward a catastrophe."

WALTER LIPPMANN

- - The Atomic Bomb

informed public opinion and call for some hard thinking by alert Jesuits. The solution will not be simple.

Two bills are before Congress dealing with our national problems of control. The May-Johnson bill puts control in the hands of a part-time commision dominated by military men; the McMahon bill, which places control in a completely civilian agency with a military section below the policy level, has the backing of the President and the scientists. The trend of foreign affairs and the spy scare will undoubtedly effect changes in the McMahon bill in the direction of tighter secrecy and larger military representation on the proposed commission. (Copies of the Hearings may be obtained by writing to Senator Brien McMahon, Senate Office Bldg., Washington, D. C.)

The problems of international control are to be discussed by an Atomic Energy Commission of UNO not yet established.

▸ Is it true there is no defense against the bomb? England failed to stop a single V-2 rocket which travels 3000 miles an hour and there is no reason why the bomb could not be used as the war head in a rocket. Fired from thousands of miles away, rockets can now be directed with an accuracy of within three square miles of their target, it is reported.

▸ The manufacture of the bombs goes on 24 hours a day and they are being stockpiled in a location known not even to the Secretary of War. Is there an improved bomb? The Nagasaki bomb released, it is reported, .01 of the energy potential of its mass; President Truman said the power was equal to the force of 20,000 tons of TNT. It is claimed that a bomb equal in power to the force of 20,000,000 tons of TNT already exists.

What is to be done with this hideous weapon that menaces mankind yet has peace-time use possibilities realizable within ten years, according to James B. Conant, president of Harvard? Certainly this is a social problem worth the attention of Ours.

▸ Can production of fissionable material be controlled? The scientists say, yes, provided all the nations of the world grant freedom of inspection and facilities, including the use of airfields. That is the conclusion of the Committee on Atomic Energy of the Carnegie Endowment for National Peace composed of members of the American Institute of Mining and Metallurgical Engineers and the Geological Society of America.

▸ Is it possible the effects of the Bomb are being exaggerated, as Major de Seversky asserted in *The Readers' Digest?* Brig. Gen. Thomas F. Farrell told the Senate's Committee on Atomic Energy it would have taken 730 B-29's, according to Army Air Force records, to reflect the same damage on Hiroshima with TNT bombs that was done with a single fortress with the atomic bomb. As far as Seversky's claim that the atom bomb would not have damaged the New York financial district any more than a ten-ton bomb loaded with TNT, General Farrell estimated that eight atomic bombs of the type dropped on Nagasaki could destroy New York completely and that three would be sufficient to wipe out Washington.

▸ Secular universities are active in their interest. Colgate has a faculty committee on atomic energy which has put out a fine report. Rollins College in Florida is staging a week-long conference. Chicago University has set up several committees of full-time professors. Students and faculty of Washington University, St. Louis, presented a petition to Senator Brien S. McMahon, chairman of the Special Committee on Control of Atomic Energy. The resolution presented to members of the committee and to the Senator from Missouri was carried to Washington by Miss Jane Brown, a student of the University. Senator Donnell read the resolution into the Congressional Record on February 21. The petition asked that adequate public hearings precede any legislation, that scientists and lay civilians be included in the control board, that dissemination of basic scientific information be not restricted, and that the UNO Agency for Atomic Control have authority over the American board.

Chicago University, which has attracted many of the nuclear-physicists now leaving government service, has an organization of its own, the Atomic Scientists of Chicago, who publish an eight-page printed monthly bulletin. The ASC organized a three-day conference of religious leaders and scientists on the problems of the atomic age during the first week of February in Chicago.

It would seem that Ours could show more interest in the Bomb.

Kits of material for study and discussion are available for $1.00 from the National Committee on Atomic Information which also publishes a bibliography. A bibliography is also printed in the pamphlet "The Atomic Age," distributed by the Atomic Scientists of Chicago, 1126 E. 59th St., Chicago, Illinois

THEY SUGGEST...

"We suggest the following proposals for the serious consideration of the public and of those charged with immediate responsibility in the matter:

"1. That the responsibility for control of the production of 'atomic bombs,' and of other applications of the processes involved to weapons of warfare, be vested in the Security Council of the United Nations Organization.

"2. That, consistent with the general policy of the Security Council, the governments now concerned with the project retain full control and ownership of the present plants and equipment, and of any patents which have arisen in the course of the work."

AMERICAN ASSOCIATION OF SCIENTIFIC WORKERS

is that time for "round-table discussion" was one of the two suggestions that we received after our first day of recollection. There was no time for such a discussion. The other suggestion was that there was not sufficient reading material *on the subject* (Mystical Body) of the Conferences. This last suggestion was valid, although there was ample reading material provided by moving the Chaplain's Pamphlet Rack into the Reading Room, besides providing as much other suitable reading matter as we were able. We did lack, though, literature on the Mystical Body and did not foresee this difficulty by overlooking the important point of asking the Director beforehand the subject of his talks.

Regarding our obtaining criticisms on our first day of recollection, so that we could improve the second and subsequent ones, two weeks after the day of recollection, we had the various Scholastics contact particular boys and ask them to write out briefly what they thought of the day of recollection. We told them why we were asking them for their suggestions and told them they need not sign their names to them. The above mentioned suggestions are the only ones that we received. All praised very highly the day and all its details.

And regarding the "details," I am firmly convinced that even the minutest, like artistically arranging the reading room, registration desk, best Mass Vestments, table service, etc., etc., *are important*. They *all* help to create an atmosphere that is necessary, if we are to get all that we can out of such a retreat or day of recollection. This is a lot of work and takes hours to plan and to prepare. But it is worth all that one puts into it. And I might add, that if one does not plan to put the very best that he has into any such retreat or day or recollection, better that he does nothing. He will only give the boys the wrong idea of such days and do much harm to any that may be attempted in the future.

A. F. Frugoli, S. J.
Alma, California

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PAROCHIAL SCHOOLS

Under the subject "Latest Attempt to perpetrate Injustice, No. 4, Bigotry" (*Chaplains' Service*, January, 1946, p. 8), Father Demeyer, S. J., brings up the question of double taxation for schools, but does not say what Catholics want in this matter of schools. May I ask that one of your best informed Fathers write an article either for *Chaplains' Service* or for the ISO BULLETIN in which will be stated clearly and without equivocation or hesitancy just what Catholics want. There is too much talk in our Catholic magazines and papers about irreligious schools and not enough about the way the situation can be remedied.

There is no doubt in my mind about the value of our parochial schools. Contact as an auxiliary Chaplain with men who have had training in our schools, convinces me that we are on the *right* track but still have some miles to go before we reach the *ideal* Catholic school. Our Institute of Social Order may well give time and study to our parochial schools and their curriculum. No Social Order such as we *must* desire is possible unless the whole course of studies is *solidly* based on Christ. Too many men—products of parochial schools—are a bit confused in their Theology owing to a multiplicity of pious practices in honor of this or that Saint, series of Novenas, etc., etc. The solid principles of the Spiritual Exercises of St. Ignatius should form the ground work of the teaching of religion in all parochial schools.

Joseph L. McElmeel, S. J.
Galena, Alaska

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JUSTICE AND THE NEGRO

The altered principle which Father Markoe contends can remedy the situation is, in my opinion, correct, but the introductory clause "Having due regard for the general principles of justice and charity" is unnecessary. Obviously, due consideration must always be given to the obligations which one may have from social justice, from charity and from all the other virtues. In our principle we were discussing a point that concerned the virtue of strict justice, i. e., the school's strict right. Regarding the obligations that arise from other virtues, these have their own principles, which of course must be observed, but they need not necessarily be mentioned in treating of the question of strict justice. Perhaps Father Markoe might be satisfied with the following statement of the point under discussion: "As far as strict justice alone is concerned, Jesuit schools, as private institutions, have the right to receive or to reject whomsoever they wish. However, obligations arising from other virtues may sometimes modify this right."

Edwin F. Healy, S. J.
West Baden Springs, Indiana

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JESUITS AND NEGROES

Father Edward D. Reynolds, S. J., professor of English at Mundelein Seminary, is writing the much needed book, "The Jesuits in the Negro Apostolate in the U. S." He will be grateful for any assistance given him, especially from the southern and far western fields. Missions, churches, institutions, publications, workers, etc., and any other data, will be required; and any documents or other material will be carefully kept and returned if desired.

A. J. Garvey, S. J.

ISOccasions (from page ??)

allowance system, the family, women in industry, the UN, and international police force.

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Fourth year theologians at **St. Mary's College** delivered a set of Lenten sermons in Topeka and St. Marys, Kansas on the Church's attitude toward Human Rights, International Peace, Divorce, Communism, Living Wage, and Religious Individualism. Interest in the people in these subjects may possibly be indicated by the fact that the Church was crowded every night, whereas last year in the same parishes a dogmatic series on the Sacrament of Penance attracted only half as many people.

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Father Gerald Ellard has recently published a 61-page pamphlet entitled *"Defense Against the Atom-Bomb—the Eucharist."* It consists of selected excerpts taken from the voluminous manuscripts of Pius XII from the day of his coronation until V-J Day. The Right Reverend Joseph F. Stedman, recently deceased, took care of the publication of the pamphlet which will be sent gratis to every priest in the United States.

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Father Thomas A. O'Connor has perhaps done the most outstanding social work in this community during the present school-year. He has had complete charge of the drive to help the Jesuits in Europe. This has involved extensive correspondence, the issuance of bulletins and appeals, the hard work of packing food and clothing for overseas shipping. He has received generous assistance from the theologians.

NEXT FORUM

WAGES

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Comments by 17 Jesuit Moralists and Ethicians on the Moral issues involved

ISO FORUM

Are Our Rural Areas Overpopulated?

INTRODUCTION

The Research Committee of the Committee for Economic Development was set up "to initiate studies into the principles of business policy and of public policy which will foster the full contribution by industry and commerce in the postwar period to the attainment of high and secure standards of living for people in all walks of life through maximum employment and high productivity in the domestic economy."

An analysis of farm problems so far as they affect the general economy was made for CED by Professor Theodore W. Schultz. On the basis of Doctor Schultz's monograph, the Research Committee of CED issued a Policy Statement "Agriculture in an Expanding Economy" which contains the following statement: "The excess of human resources engaged in agriculture is possibly the most important single factor in the 'farm problem.' The condition is symptomatic of ills elsewhere in our economy, and is not likely to be corrected until these other factors have been righted. The flow of labor from the farms must take place even when farming is enjoying good times."

Such a conclusion obviously involves a judgment on what constitutes efficiency in land use and a verdict on whether farming is to be regarded primarily as a "way of life" or chiefly as a means of agricultural production. To explore this question more fully the ISO BULLETIN *asked a number of informed people for their Comment on the question:*

ARE OUR RURAL AREAS OVERPOPULATED?

ANTHONY J. ADAMS, S.J.

Father Adams of Campion, Prairie du Chien, Wisconsin, is the Chairman of the ISO Rural Life Committee.

Members of the Committee on Economic Development see an imperative need for expanded industry to supply extra jobs because of an overpopulated countryside.

The conclusions of these men, relative to the rural population, can be considered logical only if one holds with Quesnay and Adam Smith that society is mechanistic. Society, however, is organic, not mechanistic. The primary end of man is spiritual perfection, not material production. The better means to achieve man's primary end is work on personally owned productive property, not a job.

Therefore, the rural areas cannot be declared overpopulated until they have passed the point where they cannot *possibly* absorb more people fruitfully. By "fruitfully" I mean that the homestead should provide a livelihood befitting the dignity of a Christian family. And note the phrase "*possibly* absorb." The saturation point is still far removed.

The CED appears to subscribe to the two popular assumptions that: 1) our land frontiers are closed—there is not sufficient land to accommodate more families; 2) and if there were more families on the land they would give rise to the threat of overproduction, deflated farm prices, and general depression. Both assumptions are false.

First, regarding land and people: during the past sixteen years there has been an increase of more than 7% in land brought into use, while the rural population has increased less than 0.1%.[1] While family-sized farms, 10 to 174 acres, have steadily decreased in number, units of 1,000 to 10,000 acres and more have increased over 30%.[2] As one result of this consolidation, we find that over 34% of all farm land in the U. S. is operated by less than 2% of the farmers.[3]

In the materialistic point of view, land frontiers are closed; but such legalistic boundaries must be invaded in the interest of moral and social justice. Speaking of *every* man's inalienable right to the use of the material goods of the world, Pius XII has said: "This individual right cannot in any way be suppressed even by other clear and undisputed rights over material goods."[4]

Secondly, far from threatening prosperity, more farm families employing right methods—balanced and diversified production for home consumption first—would augment the wealth of the nation even economically. The danger of overproduction and subsequent sub-parity prices is minimized, because only the surplus of what such families do not themselves consume would go to market.

[1] "Tabulation From U. S. Census Regarding the Land and the People on the Land," BAE, Washington, D. C., 1941, pp. 11 and 5.
[2] *Op. cit.*, p. 12.
[3] Schmiedeler, Edgar, "Vanishing Homesteads," Paulist Press, N. Y., 1941, p. 11.
[4] Pius XII, Pentecostal Address, June 1, 1941.

Those who with the CED argue that the rural areas are overpopulated base their conclusions on the false premise that the primary purpose of soil exploitation is production for profit, and that the wealth of the nation is dependent on the employment in agriculture of the same principles that govern industrial production. Space does not permit here a refutation of the fallacies and shortsightedness of this stand.[5] Pius XII, however, throws us this challenge: "If today the concept and the creation of living spaces is at the center of social and political aims, should not one, before all else, think of the living space of the family and free it of the fetters or conditions which do not permit even to formulate the idea of a homestead of one's own?"[6]

[5] A forthcoming pamphlet, "The Ethics of Commercial Farming," deals with these issues.
[6] Pius XII, *Op. cit.*

ROBERT M. DEMEYER, S.J.

Last July Father Demeyer was a member of the N. C. R. L. C. Summer lecture bureau.

Were this a debate, a strong argument could be made for either side of the question from the statistics anyone can obtain from the Department of Agriculture or any of the national farm organizations. But, the problem cannot be solved by reference to the number of migratory workers, tenantry, scale of living, farm income, efficiency of production, or population per square mile, for to try to do so would be to reduce the agricultural profession to a mere materialistic pattern. Many other factors, including such intangibles as happiness, honest pride of accomplishment, health and spiritual well-being clamor for attention.

Our industrial age, with its boast of "bigness," mass-production, and material progress often leads to sizing up a problem as technological without giving thought to the vaster social and spiritual implications involved. Such disturbances as droughts, dust storms, soil erosion, soil depletion, all point to the fact that even in a technological way our vaunted machine age in agriculture is still missing fire, and that the efficient one-crop system on large acreage, apparently successful for a year or two, is deleterious in the long run to the worker and the land. In fact, since agriculture is a biological science dealing with living organism, both visible and invisible, no purely industrial or mechanical approach can meet with success.

The sensitive organic balance, the careful attention to innumerable details, the vast and varied set of problems facing the farmer makes futile any assembly-line type of agriculture. Agriculture has in the past and must continue in the future to be conceived as a way of life. To keep up the fertility of his land, and introduce a diversified crop-raising with scientific rotation, a man must live on his land and know it like the palm of his hand. It is a mistake to conceive crop raising purely as a business enterprise guaranteeing large and immediate financial returns. Rather, farming should be thought of as the expression of a man's personality, as a privilege to work with God's living creatures, and as an opportunity to work safely and securely for his physical and spiritual well-being as well as that of his family.

Since a man's time and labor are limited, he can adequately cultivate only a limited acreage. If he diversifies sufficiently with cattle, fruit trees or berries, truck garden, as well as with grain, he will give himself full-time employment, have a steady source of income and enjoy the satisfaction of a full life. Owning his own land, being his own "boss," and surrounded by wife and children, the farmer lives close to man and nature and the God of nature.

While it is true that the constant trend of farm population is downward, yet this trend is not due to the fact that America has too many farmers, but too many exploiters. Wealthy urban land speculators, interested in their ten-percent profit, boom land prices by their corporate buying of thousands of acres, and then proceed to ruin the fertility of the land by soil mining and cash one-crop system. Under such treatment, the land is improperly and inadequately used. It is to their interest to eliminate improvements, oppose good roads, and attack taxes for good rural schools. Along with the exploitation of the land, they place pressure on the resident farmer, forcing him to mortgage his land to keep the pace they set, reducing him often to a tenant, and occasionally to a migratory laborer.

When farm youth are asked why they migrate to the city, they rarely answer that farming is too hard a life, or that they dislike that type of life; on the contrary, they affirm that they leave with regret. The lack of modern conveniences, especially electricity with its myriad useful applications, bad roads, and inferior schooling for children are the usual run-of-the-mill answers; all of which can be ameliorated by an increase in the farming population. Farmers flood the cities where they hope that the industrial wage will be a satisfactory compensation for the many good things they leave behind.

In the matter of poor return for products, a real injustice has been done to family-sized farming. In the past, the farmer has been too much of an individualist to organize against the agricultural gangster or to seek for favorable and protective legislation; but now that his problems and needs are known by the public, he will not rest until his due has been granted him. Even before the war-shortages of food made the public tighten its collective belt, a large part of the people were underfed, and accustomed to a monotonous diet. Nutritious variety was lacking, not in the farm home, but in the city dwelling. It did not pay the farmer to diversify his crop for market.

The frantic, periodic calls, often falsely voiced under patriotism, for agricultural help in reaping his crop comes not from the ordinary regular farmer, but the big time operator. Boys and girls, Mexicans, Jamaicans, and Porto Ricans have been called in to supply a cheap labor market since the efforts at eliminating rural residents has been only too successful.

Rural America is not overpopulated, but too much of rural America is under the control of urban speculators passing as gentlemen farmers.

BERNARD W. DEMPSEY, S.J.

Father Dempsey is dean of the School of Commerce and Finance of St. Louis University. He was president during 1945 of the American Catholic Economic Association.

It would take a much wiser man than I to determine whether our rural areas or any other area are overpopulated. "Optimum" is the superlative of good, and what may seem to be economic is not, therefore, necessarily good, to say nothing of being optimum. All that can be said with accuracy and honesty is that since the first world war, there have been more people on American farms than could decently be supported with our existing markets.

The market for agricultural products had for a long

time supported as many people as chose to live on the farm. The first question, therefore, and if properly solved perhaps the only question is, what happened to the markets which for so long supported the American farming community on a very satisfactory basis?

The answer is well known and is stated very neatly and potently by Mr. Wallace as Secretary of Agriculture in his booklet, *America Must Choose*. This fundamental dilemma is still with us and there is little indication that we intend to do anything about it. The family-owned and operated farm as a sociological institution has obvious and substantial advantages. Nevertheless, I do not think we can ignore the fact that little account was taken of the farm "as a way of life" as long as wheat sold for over $1.10 a bushel and that this movement reached its maximum in the mid-thirties, when the price of wheat was the lowest in recorded history which reaches back to Elizabethan England.

MORDECAI EZEKIEL

Mordecai Ezekiel of the United States Department of Agriculture made the following statements in a speech before the Southern Regional Council, Inc., Atlanta, Georgia, April 11, 1945. Mr. Ezekiel graciously granted us permission to quote from this speech as his contribution.

"Farmers have suffered from limited opportunities for their sons and daughters, *from excessive population on the land*, and from limited local markets for their products. . . .

"The economy of the South has long been dominated by cotton and tobacco. These crops characteristically use much labor and little machinery. Their acre value has been relatively high, but their return per hour of labor has been low. . . .

"The Southern farmer could get by, despite these handicaps of few acres, little use of machinery, and low yields, so long as the South enjoyed a dominant position in world cotton markets. For several decades now, King Cotton has been meeting stronger and stronger competition abroad. . . ."

THOMAS FINUCANE, S.J.

Father Finucane of Campion College, Regina, Saskatchewan, was a former chairman of the St. Mary's Rural Life Committee.

The steadily increasing drift of people from the rural to urban centers in Canada and the U. S. A. would incline the casual observer, who may be unaware of the similar steady drift from city to semi-urban and to rural areas, to say that the rural areas of our country are actually overpopulated. But the growing insistence by our leaders in Church and state for a return to the farms indicates that they do not consider rural areas overpopulated. This is also the answer of all interested in rural social problems. They admit that rural areas may be overpopulated in terms of the large scale, commercial farms; but in terms of the family-size farm there is no overpopulation.

It is true also, as has been shown by recent studies, especially by the work of Mr. Bowman of the Committee of Foreign Affairs in his book, "Limits of Land Settlement," that all suitable land is under cultivation in one form or other, in the new world. Europe and Asia have long been densely populated. So no new migrations to vacant lands in this country are possible.

What is possible, and very much to be desired, is a change from extensive to intensive farm methods. With new forms of crops, increase in irrigation, developments in animal husbandry, there is opened up an ever expanding "frontier" to be exploited by the surplus population of the city who may be seeking the rich human rewards to be found only on the family type farm.

To exploit these new "frontiers" is the program of the National Catholic Rural Life Conference, and kindred groups, who proclaim, backing up their statements by census statistics, that the talk of overpopulation on farms is a popular but inaccurate way of speaking, that the "damming up" of youth on the farm, if it does occur, is the fault of the method of farming and is not really of surplus population.

Just what is the optimum population of a country and what proportion of it should be rural and what urban has, so far as I know, never been determined. But there is every evidence that at present we are putting too much stress on the urban, self-destroying side of the equation. This must be corrected if our democratic way of life is to survive. Perhaps I should say it must be corrected if our nation is to survive. For it is quite noticeable that decline in births has proceeded *pari-passu* with the decline in rural population. The 1941 census but emphasizes the point. Also, with the drift from the land, and the increase in the number and area of commercial farms, there is a steady decline in the importance of the small village, the rural school and the country church. With the disappearance of the family type farm, rural areas support an increasingly smaller proportion of our people. This has resulted in farming being not a way of life, but a way of making a living, a further emphasis on the materialistic way of life.

This solution might be made more definite by recalling a recent debate in the Canadian legislature. One of the members had suggested that the national economy would benefit by the withdrawal of low production farmers, leaving the field open only to the commercial farm. The minister of agriculture replied: "Democracy has its roots in the farm families of the nation. Therefore, to maintain and secure a contented rural population as the sheet-anchor of our civilization is imperative . . . This should be done, not in the terms of the large-scale commercial farm, but by directing the economic forces of the nation in such a way as to make the family-size farm productive, remunerative, satisfying, and this even in the marginal areas."

HAROLD HOWE, Ph.D.

Dr. Harold Howe, Dean of the Graduate School and Professor of Agricultural Economics at Kansas State College, is one of the leading land-tenure experts in the Middle West.

At the start I will say that my comments are only a partial answer to the question. They are less than a full answer in that they speak only in terms of numbers of farms, operated at living standards roughly comparable to those now existing, and do not attempt to answer the question as to "whether farming should be looked on primarily as a way of life or chiefly as a means of agricultural production." My comments likewise fall short of a full answer in that they are related chiefly to my own state —the only region upon which I feel qualified to speak.

The United States Department of Agriculture has estimated that 800,000 farms in the United States will be available to new operators over a period of five years from death and retirement, but many of them will be too small or too poor for adequate farms. An additional 40,000 farms might be made available through irrigation.

The Northern Great Plains Council, speaking for the area of which Kansas is a part, has estimated that 1,500 farms in the area will be available annually from death and retirement. An additional 2,000 new irrigated farms will be available between 1944 and 1950. One thousand farms may be available from present military sites.

So far as my own state of Kansas is concerned, new farming opportunities must be expressed in a negative way. Practically all land in the state is now farmed. A less intensive use would be best for a large acreage now in cultivation. The Kansas State College Postwar Committee on Research, Extension, and Service Programs has made the recommendation that "the number of acres that should be returned to permanent cover to prevent further depletion and to provide most economic returns is 3,671,000."

It is probable that many individual farms will develop irrigation systems to become more effective producers in the postwar years. However, irrigation in Kansas is on the fringe between humid and semi-arid agriculture and is not in any sense the community irrigation project, opening up new lands, such as is found in states to the west. The comparatively small areas that will be irrigated in postwar years in Kansas already are being farmed.

In Kansas, as in most other states, there will be an accelerated rate of retirement of farmers. This will mean opportunities for young men who wish to farm. However, it is probable that the effect of this higher rate will be modified in many instances by larger operating units that will develop. During the war many Kansas farmers discovered that they could handle more land.

I realize that the above statements regarding Kansas are largely qualitative rather than quantitative. No definite estimates have been made in this state. I believe I express the general viewpoint here when I say that we expect a great many young men to go into farming in the postwar years in the same communities which were their homes before entering military service or war industries. I believe that the opportunities will be quite adequate for these home boys—not necessarily all farm-reared boys—to enter farming. But to say that this state has anything more than that to offer would be misleading.

WILLIAM J. GIBBONS, S.J.

Father William J. Gibbons, S. J., covers agriculture, social security and allied subjects for AMERICA.

For a century and a half the rural scene has undergone constant change. An early census study relates: "At the close of the eighteenth century it is probable that 9 out of 10 breadwinners were engaged in some form of agriculture during the greater part of the year; indeed, in the Southern States the proportion was somewhat larger."

Today, due to technological development and higher productivity per worker, a decreasing number of farms and farmers supplies the nation's food and clothing needs. The most striking change coincided with the war. During that period 30 million additional acres came under cultivation and output increased almost one-fourth, yet nearly five million persons were drained from farms through mobilization. While a change of this magnitude will not endure, it does indicate what normally occurs at a more leisurely pace.

The relation of existing farms to the supply of food and fiber is briefly summed up by Carey McWilliams in his excellent little essay "Small Farm and Big Farm" (Public Affairs Pamphlet, No. 100; 1945). He writes:

"One-third of our 6,000,000 farms (the top two million) produce four-fifths of all farm crops. The bottom one-third—many of which are really not farms at all—account for one-twentieth of our total agricultural production, and most of this production is consumed by the families who work the land." (p. 4.)

On first glance the natural question seems to be: Why not abandon the unproductive third, supply our cities from the rest and let agricultural technology take its course? To that question is allied another, raised in the CED Research Report by Theodore W. Schultz, *Agriculture in an Unstable Economy*. McGraw-Hill, 1945: "In view of the limited number of farms needed what will be the lot of surplus rural population?"

Carey McWilliams points out the direction the discussion should take at the end of his little study: "Our chief aim should be that of maintaining democracy in agriculture. What is important is not the size of the farm, but what happens to the people who work the land." If the fate of the farmers is important, so too is that of their children. The determining factor in land policy should logically be the effect upon the individual and the family. Human values and the nation's social health dictate action more forceful than mere observation while present economic trends run their course in agriculture.

The gravest mistake that can be made is to regard farm life and activity exclusively as the source of urban food supply. The next most serious error is to transfer to farming, without serious modification, the mass-production concepts of the secondary and tertiary industries. Farming is for the family a "way of life." As an economic function it is essentially organic. Hence what appears on first sight as highly efficient—though often as not slightly inhuman—can readily become destructive of family life, national health and the community's land resources.

In the statement "Man's Relation to the Land," issued in 1945 by Catholic, Protestant and Jewish leaders, there occurs the passage:

"Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of social responsibilities. It is in fact a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for his family and fulfill social obligations. . . . Since the family is the primary institution, access to the land and stewardship of land must be planned with the family unit in view. The special adaptability of the farm home for nurturing strong and wholesome family life is the reason for universal interest in land use and rural welfare.

Put in the form of propositions these principles might read: (1) Land, as a basic natural resource essential to the feeding and clothing of the race, has social relationships which make its proper distribution and use a matter of grave public concern. (2) The family, as a primary institution of society, has a right to an environment conducive to its full and natural development, which right conditions the use of land as a source of food and fiber.

The full implications of the foregoing facts and principles require a volume of explanation. Many books, in fact, have been written on the subject. Here it is only possible to give in summary form a few of their conclusions. (1) The family-size farm, which varies in size with the locality, crop, soil conditions and equipment available, should form the backbone of agriculture. The social health of the nation as well as the organic nature of agriculture

demand widespread family farming. (2) With proper restrictions there is also room for other types of farms. (3) Much of contemporary large-scale commercial farming, however, by its techniques and wide use of artificial fertilizer is doing irreparable harm to soil resources. (4) It is also creating a rural proletariat, introducing low agricultural working standards and needlessly dispossessing many family farmers. (5) Through tax laws, restrictions in tenure, compulsory wage scales and similar devices corporation farming can and should be controlled. Not infrequently it constitutes a dangerous monopoly of land. (6) All children of rural dwellers cannot secure farms of their own or engage in agricultural work under proper conditions. The excess population, so far as is possible, should be kept in rural districts and given the opportunity to make a decent livelihood. Decentralization of industry, subsistence homesteads, improved rural education and services are the means to bring this about.

R. A. LASSANCE, S.J.

Father Lassance is instructor in ethics at Marquette University, Milwaukee, Wisconsin. He has been active for many years as a lecturer and writer and has been an associate of the National Catholic Rural Life Conference.

The question is ironic. Quite the opposite is true. Generally speaking the rural areas are underpopulated. We could easily support five or six times the number that presently dwell in rural areas. Of course, we would have to change some of our attitudes and ideals. We would have to stop the trend toward large-scale commercial farming and build up the ideal of the family-sized farm and implement the ideal with practical techniques.

About 20 million people of the U. S. live on farms and in towns of less than 2,500. About 120 million, roughly speaking, live in towns of more than 2,500 population and in the large cities. This disproportion is increasing in favor of the large city. As industry concentrates more and more in the metropolitan areas, more and more people live in these congested areas or in the surrounding suburbs.

This means that twenty per cent of our population is rural, eighty per cent urban. A further analysis would reveal that not much more than fifteen per cent is directly engaged in agriculture. Moreover, it means that most of our population is concentrated in big cities like New York, Chicago, Detroit and Los Angeles. If we avoid a depression, the trend from farm to city will continue strong. If we hit a depression, the trend will be abated somewhat in favor of the rural population.

What is the significance of these facts from the standpoint of social analysis?

a. Congested metropolitan areas have been developed to the breaking point. Conditions have been created in which it is difficult to lead a specifically human life.

b. The entire mass production system is so complicated and interlocked that if someone sneezes in a violent manner in Los Angeles, he is liable to cause an earthquake in New York. Control is almost impossible.

c. It is becoming increasingly difficult to rear a family in the city. In large cities, children are often a liability.

d. The massed urban population with their massed needs, in the midst of a profit-motive economy, increases the need and the profitableness of the large-scale type of commercial farming at the expense of family-sized farms. This is not ideal for the higher human values. It results in a greater exodus of farmers to the city to swell the ranks of the proletariat, thereby increasing congestion in all areas of urban life. It also results in the creation and increase of rural proletarians who work for a wage on large commercial farms.

e. This exodus of farmers to the city and increasing commercialization of agriculture destroys that prosperous and stable cultural aspect of farming that *could* be achieved by family-sized type of farming. We need a fairly wide base of family-sized farms to stabilize our social pattern.

Is there any solution to this problem? There is no easy solution. Probably the trend has to run its logical course to complete cultural decay.

1. Under present conditions in face of contemporary attitudes, family-type farming is becoming increasingly difficult and unprofitable. In mass production, the family type farm can hardly compete with large scale commercial farming.

2. Too many operators of family type farms are poor managers. Even the good managers are at a disadvantage because of lack of capital and labor.

Any real solution will have to be long term. It will require a great deal of education, a great deal of organized effort on the part of the great social institutions, Church, Government, Schools. Something has been done, but much more is needed to be done.

Above all, "Rural Living as a Way of Complete Human Life" must be appreciated and instilled into the minds of the people. The importance of healthy family life must be inculcated. The fact that family-sized farms are the ideal for such living must be grasped. Some sort of cooperative technique must be used. The success and spread of the cooperative movement according to Rochdale principles must be fostered and intensified. Rural education, recreation, Church facilities, rural electrification, roads, credit facilities—all these have to be improved. Communities, such as Westphalia, Iowa, under the able leadership of Father Duren have shown what can be done by enlightened and sustained cooperative activity. If such trends can be intensified, the balance between rural life and urban life may be somewhat corrected.

If the present trends continue, the pyramiding of our population into the apartments and sky-scrapers of the city will become so top-heavy with respect to its agricultural base that it will fall of its own weight. It will not adjust itself. The problem is of gigantic proportions and has a thousand ramifications. The pity is that the vast majority of our people and especially the so-called leaders in practical spheres do not even realize that there is a problem. The result is that they ride the band-wagons leading the parade to the city. They help to make the problem more acute rather than offer solutions and remedies.

MURRAY D. LINCOLN

Mr. Murray D. Lincoln is Executive Secretary of the Ohio Farm Bureau Federation, Columbus, Ohio.

America is in transition from her role as "arsenal of Democracy" to that of "the world's breadbasket." As far as the world is concerned, the basket is far from overflowing.

Starving millions in India and China and more hungry hordes in France, Austria, Italy, and many other famine-stalked nations leave us no choice. In the next several years America must carry the lion's share of the load in feeding the world. That's our Number One problem for the production of world peace at a time when science warns that the alternative to peace is the death of civilization.

In the light of these facts, it would be folly to contend that America's vast food-producing areas are overpopulated in this year of 1946. There simply are not enough farmers or farm workers to cope with so tremendous a market. We need every available hand, no matter how feeble, that can help bring food out of the soil. It *should* be done scientifically; it *must* be done in abundance.

Today, the most important question is not the "family farm" versus the big plantation or the individual versus the machine. Nor can we at the moment afford to worry too much about the non food-producing rural area. For we have reached an immediate world crisis, an emergency which calls on all farmers everywhere to use every means at their disposal to produce the maximum amount of food.

But what of the future when the world is reasonably well-fed and nations return to a more even keel of interrelationship?

The mechanization of agriculture is just getting under way. Scientific farming to increase yields and to improve the quality of products is in its infancy. Yet these things will come, and with increasing speed as farming keeps pace with modern economic procedure.

Already, the trend is apparent. In 1930, almost ten and a half million farmers produced two billion bushels of corn and 880 million bushels of wheat. In 1944, less than six and a half million farmers grew three and a quarter billion bushels of corn and more than a billion bushels of wheat.

In other words, over the 14-year span, roughly 35 per cent fewer farmers produced 30 per cent more grain. In only the last two years of that period, cash income from crops and livestock jumped a full third. Figures don't lie, and these figures reveal the beginnings of mechanized, scientific farming, although they are tempered somewhat by limited production in the early part of the period and by expanded markets during the war years.

It is difficult to argue with the census, which reports that the number of farm owners in America is decreasing while the number of tenants grows.

It is no secret that the great bulk of our food is produced by a small percentage of existing farms.

Nor is it any secret that large numbers of marginal armers survive only through the "generosity" of their Uncle Sam.

For the future, efficient agriculture plainly calls for more machinery, more intelligent farming — and fewer farmers. Bluntly, it demands the elimination of outdated men and methods. The farmer must keep abreast of the world. He is not one of the "chosen few" who should be permitted to rest on his laurels just because he is a farmer.

This does not mean that the "family type" farm faces extinction. Volumes have been written about small farm life as the very essence and backbone of our American democracy.

We owe much to our rural society. We can and must preserve what of it is good.

But in a realistic America, the small farmer must compete in production and efficiency with the big operator. He will prosper only by working with his neighbors in marketing his product, in purchasing his supplies, and in other cooperative enterprises.

That the farmer is determined to succeed in shaping his own future is evidenced by the fact that cooperative volume in these lines has multiplied itself by four in the past ten years.

Some small farmers will drop by the wayside. That is one of life's hard facts, to be fashioned by changes in market types and new techniques. But out of it all must come an efficient, sound, advancing agricultural system with a fine balance between the large-scale producer and his competitor—hundreds of thousands of alert, progressive small farmers working together for the output of more and better products.

R. E. McCLUSKEY, S.J.

Father McCluskey is completing his theological studies at Weston College, Weston, Massachusetts.

The answer to the question proposed probably is different for different parts of the country. Possibly some of the more favored sections of agricultural America are overpopulated. If there are such sections they would, it seems, constitute a very small part of rural America. I would prefer to confine my observations to Maine, which is a typical New England agricultural state and the one with which I am most familiar.

The unqualified answer to that question as far as Maine is concerned is that the rural areas are underpopulated. In northern Maine especially in Aroostook County, which doubled its output during the war years, one would find few if any abandoned farms and it was necessary to rely on the assistance of imported laborers, war prisoners, and every other available source of manpower to harvest these crops. These laborers found abundant work in the pulp woods during the winter season. Even in normal times however this part of the state certainly is not overpopulated and is able to provide well for its inhabitants.

In other parts of the state the situation is somewhat different. These other sections certainly are underpopulated in the sense that many farms were abandoned during the war years when big wages in the ship yards and war industries attracted many. Many farmers who remained on their farms were forced to curtail their activities because of lack of help.

Granting the necessity of agricultural production to sustain the material needs of the nation, a few remarks about farming as a way of life might be in order. Undoubtedly farm life is conducive to the development of a wholesome and happy individual, with its opportunities for independence, initiative, security; with its demands of hard work; with the favorable conditions it offers for ideal family life.

However one factor that is of prime importance in considering the ideal farm population is the religious factor. It seems safe to suggest that in New England farming conditions, a farm of one hundred acres would be large enough to support a normal family in comfort. Furthermore if the farms averaged this size the average town of thirty-six square miles could support at least two hundred and thirty farm owners. Add to these the families of the farm laborers, merchants, mechanics, and the total would be at least three hundred families.

If only one-fifth of these families were Catholic families, they would be enough to support a church and pastor in the town and cut down the tremendous leakage in the Church that results in rural areas where Catholics are at a great distance from the Church and may not see the priest more than a few times a year. Greater population on the farms not only would be a stabilizing force in the economic life of the nation, and provide a wholesome atmosphere for the development of the individual and the family, but through its ability to support a priest would save many from falling away from the Church.

H. C. McKENNA, S.J.

Father Horace C. McKenna is pastor of St. Peter Claver's Church, Ridge, Maryland, director of Cardinal Gibbons Institute for Negroes and promoter of co-operatives and credit unions in St. Mary's County.

The question, "Are the Rural Areas of America Overpopulated?" may be rejected as a superficial question, not touching the real subject of the inquiry. For surely the urban areas are overpopulated, and if we say the rural areas are too, then we seize the standard of the Anti-Lifers and leap into the aisle to demonstrate for Malthus and Margaret. Could we ask "are the rural areas of America sufficiently developed?" This bit of comment answers "No, the rural areas are not sufficiently developed," and some suggestions are offered as to what the Society of Jesus may do about developing the Rural Life idea and way of life.

The *Spiritual Exercises* are the peak of our education and apostolate, and the heart of the *Exercises* is the election where there is the fusion of the praying man with the Crucified and later Risen Saviour. Now what kind of a man does St. Ignatius expect the electing exercitant to be? He should choose his state of life, or his degree of life, or manner of managing his household. These views show that St. Ignatius expects the exercitant to be a responsible man, a man accountable for the welfare of others as a priest, or bishop, or head of a family, a custodian of substance and culture who is concerned about its care and continuity.

In our education and apostolate do we realize the family setting of the college boy or the parishioner? Do we realize that the man is a pier in a world-long bridge of life, learning, grace, culture and economics; that he is a pillar in the cloister of humanity which leaps to him and beyond him as he touches both ends of a century in his parents and his children? His faith, his learning, his culture, his economics must carry over to him and beyond him as the endowment of the race and the Church. If I could cross out this paragraph and call him a tree I would be better able to show that the land is the best foundation for a man wishing to guarantee and secure his election. It is perpetual and prolific property. The land seems designed by God as the greatest common asset for mankind, because it provides a progressive living for the resourceful, and it gives the Tobacco Roader's family a much longer grace period to catch itself and recover.

The family on the land, as seen by Leo and Pius, are the loving possessors of generations of inheritance, they live directly from the fruits of their skills, with light, and space for a vigorous and dignified family life, where children are an economic asset and old age is secure and contented and always interested, where science and industry drive up the lawn to distribute the goods which the farm family uses and enjoys as a singular help to virtue and culture.

Rural living gets only token attention from most Jesuits, it deserves organic and structural attention. Father Owen Hill used to introduce Fordham and Ladycliff collegians to one another at football games. Could his modern counterpart investigate the small-town field and the country doctor's life? Could sleepless labor school Fathers, busy with wages and prices, study family-sized holdings in Long Island and East St. Louis the way the School of Living Decentralists do?

Jesuit zeal embraces the wide world. We should give the family and its rural world-old establishment due and proportionate attention in prayer, study, work, recreation and relief. Magnas Ignatius urbes amabat, at nonne, totumque mundum?

MOST REV. A. J. MUENCH

The Most Reverend Aloisius J. Muench, Bishop of Fargo, N. D., is Episcopal Advisor of the National Catholic Rural Life Conference.

In some areas of our country there is overpopulation because there is not enough land available for young farmers. They are compelled to move from the community in which they live because of a lack of land. If they wish to continue in farming, they are forced to migrate into other places of the State in which they live, or even to other States. In very many instances there are family considerations which make them loath to go into such a venture of migration.

In not a few cases land is not available because of large land-holdings. The trend toward larger and larger farms continues. The increased use of farm machinery is one of the big factors making for larger farm holdings.

The production of farm machinery for family sized farms may put a brake on this trend.

In relation to larger markets at home and abroad the rural areas of America are not overpopulated. There is much need of an increased production of foodstuffs. Malnutrition is found not only among the poor but also among people of our middle class, and even among the wealthy.

For the present at least foreign markets offer a huge outlet for our agricultural products. Under normal conditions our American farmers may have to face severe competition in foreign markets because of lower costs of production in other agricultural countries.

This raises the complicated question of subsidizing the exports of agricultural commodities. If we wish to maintain our position in foreign markets, it may be necessary to obtain subsidies from our government for our American farmers.

In discussing this question, consideration also ought to be given to the increased use of agricultural production for industrial purposes. If agricultural products are used more and more for the industrial stomach, a larger number of farmers may be needed in order to satisfy not only the normal consumer but also the industrial consumer.

MOST REV. WILLIAM T. MULLOY

The Most Reverend William T. Mulloy, Bishop of Covington, Ky., is a former President of the National Catholic Rural Life Conference.

Not all our returning veterans will be interested in securing a foothold on the land. We could not expect it. Many have been city born and city reared; they are not equipped by tradition, by temperament, or by education for farm life. They would fail. To expect or to encourage them to cast their future on the land would be an injustice to them as well as to the land itself. This group must be absorbed into urban society or, at best, be provided with a small acreage for subsistence farming.

In the Atomic Age, with expected decentralization of industry, the smaller cities and rural towns would provide opportunity for subsistence farming, resulting, incidentally, in much evener distribution of the population and rendering our land more serviceable to the people. I am confident that a well organized plan for subsistence farming could be devised and successfully realized by small

communities themselves, because they are best informed of possibilities and will take personal interest in each and every returning veteran. Federal aid could be administered through local channels or granted directly to the veteran under the personal, sympathetic guidance of a local committee composed of local leaders.

A certain percentage of our young men who left the farm to enter the armed service will not return to the land. They will go to college to prepare for the professions. Their interest in land-holdings of any kind is remote.

There remains the large group of farm boys who before they entered the armed forces were actively engaged in farming or planned to make farming their life work. Their desire is to return to farming and to acquire holdings on the land sizeable enough to enable them to marry, have a respectable home and a family. Have we sufficient available acreage to satisfy the laudable ambition of these men? Perhaps it would be pressing optimism to the breaking point to reply with a categorical "yes." However, our qualified answer is by no means dictated by a pessimistic view of the farm situation.

The United States still offers an opportunity to many more farmer-operators of farms than we have at present in the rural regions. The frontier of agriculture has not completely vanished. It is a matter of more widely distributed population. Prospective farmer-veterans should be encouraged to go where the land is available. Our northwest, southwest, and middlewest still permit the ambitious young farmer to own land. In this respect it was a revelation to learn the acreage held by banks and insurance companies in a large percentage of these states just before mobilization for defense in 1941. From one such farm numerous family-sized farms could be planned. This land should be made available to our returning veterans. They should be given high priority on the list of prospective purchasers, and aid in the selection and purchase of proper farm lands in such areas should patriotically and generously be offered them by members of the local community. Corporation farming should, in fact, be discouraged — legally abolished, if necessary — as an un-American way of life.

Speculative purchase of land has taken many farms off the sales list. Aged farmers have been forced to sell their farms on account of depleted supply of help during the war. Land sharks have bought these holdings in order to realize a tremendous profit. Investors, alarmed at another drop in the stock market following the second world war, have, as we are aware, invested their ready cash in land or have converted their stocks and bonds into it. All these parcels should now be made available to our returning veterans, for, if we are to save America, we must provide those veterans who conscientiously desire it the right and the means of settling on the land.

Such a transaction was carried out in one of the northwestern states where an individual had bought up a large acreage, displacing many farm tenants and preventing returning farmer veterans from purchasing the land. Farmers in the neighborhood protested, public opinion was crystallized against such un-American procedure, and the purchaser was convinced thereby that the proper action was to sell back the land at the price which he had paid for it. In the same state a public-spirited group of citizens organized to survey the state, township by township, to learn the acreage available to our returning agricultural veterans. They discovered that the rural communities were solving their own problems by dividing large acreages to make them available for sale to veterans at normal land values; where farmers were retiring on account of age, the communities were purchasing the farms to hold for their farm boys at war.

Conclusively, then, the answer is that practically all of our agricultural states could support a population much larger than they do at present. There are still rich resources in our farm lands. Their life can be prolonged for many years, provided proper care be taken of the land. Smaller holdings, properly farmed, can make our agricultural areas the *pièce de résistance* for our returning farmer-veterans.

We have not reached the vanishing agricultural horizon in the central states. It has only been clouded by the greed for large possessions, by the perverted idea of monopoly that has so dulled our appreciation of the rights of others and has made us forget the truth we are stewards, not lords, of the land. Let us recall Thomas Jefferson's vision of this country as a republic with a widely distributed ownership of property in land. That is the American way.

NATIONAL FARMERS UNION

A discussion of whether farming is a "way of life" or primarily a means of agricultural production might well include this evidence supplied by the NATIONAL UNION FARMER *and reprinted in* WORK *for February, 1946.*

The choice is now being made. It is being made in every agricultural bill before the United States Congress. It is being made in the fight over the 160-acre limitation in the Bureau of Reclamation Act. It is being made in the amount of appropriation for Farm Security Administration, which helps family farmers. It is being made in the Finance Ways and Means committee which the NTEA hopes will put discriminatory taxes on farmer co-operatives and drive them out of business. It is being made in state legislatures where real estate taxes are levied, and in the Department of Agriculture, where officials decide whether it is *commodities,* or *people,* that count in America.

The Bureau of Agricultural Economics had made a study of the type of community life large commercial farms and family type farms support. They compared two towns, statistically, one in the midst of huge commercial farms; the other in the midst of smaller family-type farms. Town A was amidst the commercial farms. Town B was among the family farms. One had poor homes, poor schools, little community life. The other was richer in many things. This was the comparison.

	Town A	Town B
Population	6,300	7,800
Banks	None	Two
Newspapers	One	Two
Business Places	60	156
Schools	One grade school, no high school	Four grade schools, one high school
Local Government	Unincorporated — run by county	Incorporated — elects own officials
Service and Commercial Clubs	Two	Five
Fraternal and Women's Clubs	None	Seven
Veterans' Associations	None	Two
Churches	Six	Fourteen
Housing	Very poor, shacks crowded, few brick buildings	Substantial, clean bright homes on 50-foot lots

Here are two great valleys. One is verdant, has orchards, is criss-crossed with roads between individual economic units which support people in dignity and create a good social life.

The other is a similar valley where the Homestead Law and 160-acre limit did not apply when water came to it. A non-resident owns it. There are no trees. There is one human habitation. People do not live here. The tracks in the soil are of huge machines. Some day during the year people will come to the valley, live in tents and temporary shacks, hear the gospel of escapist cults shouted at them, and then move on.

REV. PATRICK T. QUINLAN

Rev. Patrick T. Quinlan is Treasurer of the National Catholic Rural Life Conference, Des Moines, Iowa.

There are, I believe, two opposing approaches for the answer to the question of this Forum, depending entirely upon the attitude a person takes concerning the use of the land. There are those who look upon the rural areas simply as so much terrain upon which crops might be produced and nothing more. Such persons feel that the fewer dwellers necessary to accomplish this production the better. From their point of view the rural areas of our nation are no doubt overpopulated.

There are others who look upon the rural areas as an ideal habitat for men and their families, who see in rural living primarily a way of life and secondarily a method of production of foods and wealth if you will. To this group I belong in spite of the fact that I am fully aware that the former group is in the saddle. I know that this group is in the saddle because I see boundaries being eliminated, fences being torn down, farm houses being destroyed and more and more family farm plots being combined into fewer and fewer farms.

We of the second opinion would prefer to see the existing family farms preserved, and moreover we would take courage should we ever live to see the day when the large corporation farms might be broken up into family farm units. It is merely a question of taking a stand on the vital question: Is it our primary objective to produce or is it to survive? It is as simple as all that. I personally favor a rural economy of survival.

Now that I have taken my stand in favor of the family way of life in our rural program (from this point of view) I once more approach your question: "ARE THE RURAL AREAS OF THE UNITED STATES OVERPOPULATED?" This question again necessitates two divisions. I ask myself: 1) Presupposing a family farm economy, is the fertile terrain in the United States sufficient to support financially a greater number of families than those which at the present time actually dwell upon the land? 2) Is there sufficient acreage within our borders to accommodate more families than those which occupy the rural areas of today?

When I ask myself the first question I cannot help but reflect upon the number of those who today, although not living on the land, live from the land. If the wealth produced in the rural areas which goes to support these city dwellers were retained for families on the land, the rural areas of our country would certainly support financially a vastly greater number of farm families than they do today.

You have placed a limit upon this statement of opinion and for this reason I cannot go into detail and develop this thought. However, permit me to submit to your consideration two quotations from the eminent scholar, Dr. O. E. Baker. One of these refers to the great wealth drained from the rural areas in the form of educated youth who journey to the city in the days of their adolescence. The other calls attention to the amount of money lost to the cities through inheritance.

a) "It is strange that so few people have realized the magnitude of the contribution which the farming people have made to the productivity and prosperity of the cities, suburbs and villages in the feeding, clothing and education of young people who leave the farms."

b) "When the farmer and his wife grow old and die, the estate is usually divided among the children. During the decade of 1920-1929 about one-fifth of the farmers and their wives died and the estates were distributed among their children. Nearly one-half of the children had moved to town and those children who remained on the farm had to mortgage the farm in many cases to pay the brothers and sisters who lived in the cities their share of the estate. A rough estimate indicates that between $2,000,000,000 and $3,000,000,000 was transferred from the farms to cities and villages during the decade 1920-1929 incident to the settlement of estates. May I ask you to consult Dr. Baker's excellent volume "Agriculture in Modern Life" for a more complete treatment of this matter?

Now I come to the consideration of the next question: "Is there sufficient acreage within our borders to accommodate a greater number of farm families than those which now occupy our rural areas?" You will, I am sure, permit me a couple of other quotations from another author which might at least suggest an answer to this question. Carey McWilliams in his "Factories in the Field" has this to say: "In 1871, 516 men in California owned 8,685,439 acres of land; in Fresno county, 48 owners had more than 79,000 acres each. Sixteen men in California each controlled 84 square miles of land." Although he speaks of 1871 time has not healed this abuse of ownership but rather nourished it. Again he quotes from an editorial in the *Sacramento Union:* "If six hundred men out of 600,000 own half of the land in the State, refusing to partition it out and sell it at reasonable rates, and conspiring from year to year to prevent its being taxed so as to yield its share of the burdens of government, nothing is clearer in our minds than that the 599,400 of landless citizens and small and overtaxed farmers have the right to lay such taxes upon the estates of the land monopolists as will compel them either to support the Government or to divide and sell their vast estates." Although McWilliams speaks of California in particular this condition is known to exist elsewhere in varied degrees. I experienced it in Connecticut. (I would recommend likewise the reading of "Ill Fares the Land" by the same author.)

"ARE THE RURAL AREAS IN THE UNITED STATES OVERPOPULATED? I think not if more of the rural wealth can be retained to support the rural people and if we might witness the subdivision of vast corporation acreages.

WARD SHEPARD

Mr. Ward Shepard, Soil Conservation expert, is connected with the Department of the Interior. His recent book, "Food or Famine," is recognized as an authoritative work in the field. Mr. Shepard entitled his Comment, "Where Men Accumulate As Wealth Decays."

It will clarify my discussion to state the conclusion at the start. My thesis is that our rural areas are underpopulated and that the alleged overpopulation is merely the overt symptom of an underlying social and economic pathology that extends far beyond, though it also embraces, the realm of agriculture. Underlying this view is my belief that, in the ecology of nature, including human society, population is essentially self-regulating.

The "tooth and claw" theory of natural ecology was greatly overplayed in 19th century mechanistic materialism, and had been previously embedded in political and economic institutions through 18th century political materialism. Natural ecology reveals harmonious societies of mutually supporting living organisms with high stability through incredibly long epochs.

The pathology of agriculture, resulting in alleged rural over-population, results from two broad causes. One is the exploitative abuse and degradation of natural resources, which has virtually throughout the world diminished the power of the good earth to support life. The other is that through the overall social incompetence of our total system of production and distribution the overwhelming majority of human beings — including farmers — never have, and never have had, enough to eat. This endemic famine condemns the rural population to underproduction and consequently to poverty and "over-population." Peripheral to these basic causes are many complex contributory factors, too numerous to specify in brief space, ranging from over-mechanization of agriculture, based on false, non-ecological principles, to international trade barriers leading to Fascist autarchy.

Agricultural thinking is still largely enmeshed in the fallacy that agricultural efficiency lies in having our total food supply produced by the least number of people. Like all concepts derived from classical economics, this is a gross oversimplification of the nature of production and of human society. On the contrary, we must begin to think of agriculture in the humanistic terms of the capacity of the earth to support human life, including rural life, on civilized standards. This is what is meant by agriculture "as a way of life."

In these terms, our magnificent American continent will support a much larger rural population, at a much more civilized level, than we now dream of. But many great lines of social policy must converge in this direction. Our whole land must be restored to its original bountiful productivity by rebuilding our devastated farms, grasslands, and forests by the now thoroughly proved principles of ecological conservation, which demand intensive diversification and hence lead to a high degree of rural self-sufficiency in contrast with our current demoralized cash-crop farming. This restorative task alone, combined with the cognate task of controlling and harnessing our badly disorganized river systems, will employ several million under-employed rural workers part time for twenty or thirty years, and these restored resources will thereafter require a much larger rural population to maintain intensive production and will yield a much greater reward for the labor expended. The reverse of this concept is found in the fact that during the great depression, 95% of our two million unemployed rural workers were concentrated in areas of extreme erosion and deforestation. The destruction of the earth's fertility not only destroys civilization, but human life itself. It must be defined not merely in cold, technical, pecuniary terms, but in the human terms of poverty, ignorance, squalor, disease, social degeneracy, and ultimate annihilation.

There is no doubt that our present industrial machinery, if managed with social skill and with ethical purposes, will provide civilized standards of living for our industrial population. This means not merely food, shelter, and medical care, but education and participation in the higher cultural and spiritual concerns of civilization. As we move toward this higher level, our land resources will have to be more and more intensively managed by a much larger population with a much higher level of technical skill. Conversely, agricultural underproduction drives "surplus" rural workers into the gipsy life of migratory labor or into the city slums to compete with urban workers. Actually, however, both urban workers and farmers have a common interest in making our whole productive apparatus — industrial and agricultural — socially efficient.

Equally important in restoring the balance of rural living is a thorough-going industrial decentralization into rural regions. Large parts of our country are mere raw-material economies, with a colonial status, because of the highly inefficient concentration of industry in great cities in the northeastern fifth of our country. Hydroelectric power (to say nothing of the atom bomb) dictates this decentralization on technical grounds; the needs of a healthy social economy dictate it on social grounds. It will benefit urban and rural workers equally, for it will abolish slums by removing their cause and give our underemployed rural population opportunities for industrial employment.

Beyond these large policy trends, much can and must be done through a direct attack to improve the cultural and social standards of rural living. As our land resources have decayed and population dwindled, the amenities and decencies of rural life have dwindled also. Health, education (including adult education), recreation, housing, the conscious cultivation of social, cooperative living, the reinvigoration of spiritual ideals, the promotion of human brotherhood—these, too, are essential ingredients in agriculture as a way of life. Civilization can not be built of cold, technological abstractions. For in their ultimate aspects, all our "social" and "economic" problems are ethical problems. The function of civilization is to produce civilized, ethical personalities devoted to cultivating the high art of human brotherhood. This goal can not be achieved in a materialistic society based on the exploitation of nature and of man. For nature itself is a system of harmonious, dynamic equilibrium, and exploitation—a negation of the very nature of nature—inevitably denatures and dehumanizes man. This is the ultimate cause of the ominous disintegration of our civilization. A civilization can become stable only if it nourishes the dignity and spiritual power of all men.

THEODORE W. SCHULTZ, Ph.D.

Dr. Theodore W. Schultz, Professor of Agricultural Economics at the University of Chicago, has suggested that we use certain passages from his "AGRICULTURE IN AN UNSTABLE ECONOMY" which contain his opinion on the matter. McGraw-Hill Book Company Inc., has kindly consented to allow us to quote these passages.

Mobilization for war went a long way in diminishing the overlarge supply and thus the underemployed labor in agriculture . . . Nevertheless, the migration out of agriculture, particularly out of the poorer farming areas, has not and will not have proceeded anywhere near far enough for the earnings of at least one-third, more likely one-half, of the people engaged in farming to reach a level comparable to the earnings of the less well paid labor in other occupations (pp. 189-190).

While the demand for farm goods is growing at a diminshed rate, the supply is growing at an accelerated rate. . . The net reproduction rate of the farm population continues higher than that in any major occupational group, and far above what is required to supply agriculture with labor. (p. 191.)

Agriculture, of all the major industries, is most likely to have a chronic excess of labor (p. 195).

On the list of what not to do are programs to increase the number of so-called "subsistence farms." It is one thing to make room for more subsistence farms to provide relief for people when there is mass unemployment in industry, as was the case during most of the thirties; it is quite another matter to embark on a long-run program to facilitate more low-production, essentially self-contained farms in the United States (see important note).

It might be contended that farm families have become altogether too vulnerable to the effects of business fluctuations and that we should look for arrangements that will make the farmers less dependent upon markets, that is, more self-contained. This whole approach, which has strong support in some groups on cultural and sociological grounds, too often overlooks the very high price that self-containment exacts from farm families.

Most of the social problems in agriculture associated with bad health, poor nutrition, inadequate housing, and substandard education are concentrated heavily in the farming areas that are most self-contained. These are our rural slums. It is the farms with the least cash income that present, in terms of social criteria, the most difficult, and in many respects, also the most significant problems in American agriculture.

NOTE: These observations are not applicable to industrial workers who supplement their incomes by part-time farming activities.

ST. MARY'S COLLEGE

The following comment was supplied by the Rural Life Seminar of St. Mary's College, St. Marys, Kansas.

From the fact that one-fourth of the present farmers are producing three-fourths of all the materials which come to market, there are two general conclusions which can be drawn about the under- or over-population of the rural areas of the United States. One conclusion would be that since farming is primarily a means of producing food and raw materials for industry, the country is overpopulated; therefore the farmers who are not producing should be removed to some other job where they can make more money. Some of their farms could then be consolidated and operated more efficiently. An alternative would be to raise the productive efficiency of the present low producers and, through organizations such as credit unions and marketing and consumer co-ops, enable them to obtain the other economic advantages of the large "factory-type" farms. Being less profitable then, the large units would tend to break up, making more of the better land available for family-size or part-time units.

Those who hold that agriculture is merely an industry to produce food will aim at the first solution; those who hold it is a superior vocation or way of life will aim at the second.

It seems to us that the second solution is the only desirable solution. The main reason is that farming is a way of life adapted to man's social and religious nature. This is evident in many ways. From the directly religious angle, there is the greater percentage of rural people affiliated with some church, and the lower crime rate of those who dwell in the country—1 to 2.5.

There are other evident advantages, each strengthening the natural foundation for the supernatural life. In spite of the greater helps in the city, the health of rural people is much better (e.g. tuberculosis 1 to 2.1). Rural life produces less mental strain than city life (8.7% vs. 17.5% mental disease). The greater fertility of the rural family is well known (at present birth rates, in 2000 A. D. the 16 million urban and 4 million rural Catholics would be 5 million urban and 9 million rural). There is the greater stability of rural families as shown by the lower rate of separations, desertions, and divorces (8% vs. 18%). There is the greater unity of a rural family where all the work, play, prayers, etc., are performed at home together with the other members. Finally there are the advantages for the children from remaining under the family influence and training for a longer time.

Since then farming is the better way of life, its benefits should be made available to the greatest number of people through part-time and family-size farming units. Since Americans consume less of most staple foods than most Europeans, and especially since the very notion of a part-time farm is to produce little or no surplus food for market, there is no danger of an oversupply in the near future. Therefore, we say, the rural areas of America are yet far from being overpopulated.

JOHN TAYLOR WHITE, S.J.

Father John Taylor White, S. J., is a former chairman of the St. Mary's Rural Life Conference, and a summer lecturer of the N. C. R. L. C. Bureau.

There are certain submarginal farm areas in America that are overpopulated. These are the arid regions that should never have been broken for cultivation. They are grass lands and should be left in grass or rehabilitated in grass for grazing. Naturally these districts are not suitable for small diversified farming. Then there are sections that should have been left in timber. These have been cleared and exposed to erosion. The soil is thin and unsuitable to most forms of cultivation, so that it is either impossible or too difficult for the average farmer to make a go of it trying to farm it. No one who has the welfare of the people at heart advocates settling families on this land. In fact they should move some families away from these areas.

There are, however, vast areas in the United States that are being exploited by commercial interests in a manner that is neither economically sound nor socially good for the nation. I refer to the large grain farms of the fertile Midwest, the cotton plantations of the South, the orchards and vineyards of the East and West. These are operated for the profit of a few families with invested capital, expensive machinery, and cheap day-laborers without roots in the soil they work. The same areas under a different and more natural form of cultivation could support thousands of good healthy American families and at the same time furnish an adequate supply of the foodstuffs the nation needs.

For instance, much of the fertile land of the Midwest can be put into grain by commercial interests and made to earn a good return on the capital investment and retire it over a short period of years. Of course, the soil will deteriorate and have to be abandoned or rebuilt by future generations, farm families will be crowded into the already congested cities to increase the already oversupplied labor market, the population will continue to fall off, and the general strength of the nation will be weakened.

But men who look on the soil as something to be exploited do not worry about these matters. The same land could be broken up into family sized diversified farms

and made to support many family units. The soil would not be injured because the biological cycle of its greatest productivity would not be broken. True the cash returns would not be so great, but the real value of the land would be greatly increased. It would be supporting very many more families—and I am not forgetting the men employed in machine manufacturing, processing, and distribution under the present system of commercial operation.

The same may be said of the rich soil being depleted by commercial cotton operators and fruit growers. The history of American agriculture proves this clearly enough and the investigations of unselfish agencies that have the welfare of the nation at heart substantiate it. It is a question of whether or not we consider the soil as a blessing of God to be used carefully for the sustenance of human life or an indifferent object to be exploited by capital for selfish gains.

It is well for us to recognize the fact that it is capitalistic pressure on cheap politicians that has brought about the change in governmental attitudes, and that the policy of depopulating rural America goes hand in hand with the irrational un-Christian attitude that industry will function to the interest of all if it is left without conscientious planning and moral and legal restraint. Selfish interests in America are spending millions of dollars in an effort to advertise us into believing they somehow have escaped any taint of our common heritage of concupiscence.

H. JERRY VOORHIS

The Hon. Jerry Voorhis, Member of Congress from the 12th District of California, is an active supporter of farmers' cooperatives.

There are many rural areas in America which probably are overpopulated from the point of view of the capacity of the soil to support at a good standard of living the number of people who are attempting to make a living there.

In large part, however, the question of overpopulation of America's rural areas depends upon the type of farming that is carried on and the degree of control which the farmers themselves are in a position to exercise over their own economic fate. Of course if we are going to let the agriculture of America drift into a corporation farm pattern with huge areas being worked with highly expensive machinery, owned by a few people and with the rest of the rural people in a status of hired wage-earners, then there would be many more areas out of which a considerable migration would have to take place.

Again, the question of overpopulation of rural America depends upon the degree to which we pursue a policy of maintaining a high level of buying power for all the people of the nation and work vigorously to keep up the demand for farm products in line with their abundant supply. If all the American people had what they really need to eat, the problem of rural overpopulation would be much less serious than it is. Indeed, it might be completely solved.

Fundamentally, however, the real question is whether the principle of cooperation can be applied widely enough among the farm people of our country, for cooperatives are the hopeful and constructive alternative to corporation farming or farming controlled by government edict. A group of small farmers each owning his own piece of land can by the use of cooperation own together as good machinery as a great corporation working the same area of land. They can also materially reduce the cost of their farm supplies by buying them cooperatively, and they can put themselves in a position to exercise a fair degree of control over the selling prices of their products by the application of the same cooperative principles.

If cooperatives were widespread enough we would, in my judgment, have an overpopulation in rural America only in certain specific sections of the country and we could establish a firm basis for the continued prosperity and hope of America's farm people.

WOODSTOCK COLLEGE

Over the signature of Laurence B. Hill, S. J., secretary of the Rural Life Committee, comes this Comment from Woodstock College.

By a God-given right, land belongs to man. By His providence, land and its treasures of natural resources were intended for a purpose. They are the only real wealth a man can have, since from them come the very means of living: food, clothing and shelter. The more people who possess land, the more there are who have access to the necessities of life; the more there are who have security and the means of living a full life. Obviously, land for homes and cultivation cannot be found in the cities. Land is in the rural areas. These same open spaces are man's to possess and to populate. While there are still miles of uninhabited good earth in this country whose natural deposits are still untapped, while there are at the same time millions of underfed Americans (to say nothing of the starving nations abroad), then we cannot even begin to think that rural areas are overpopulated. This is basic in our Christian philosophy underlying a rural mode of living.

A rural way of life naturally brings the age-old art of farming to the fore. Whether or not there are too many commercial farms and workers, interested merely in profit, prodded on at low salaries and ungodly working hours by absentee land owners, we pass over for the present. When we come to the point of the family unit occupying itself in farming as a way of life, we strike at the very heart of rural life. The family farm introduces us to the twofold problem: conservation of the soil and conservation of the farm family itself.

Soil conservation in its proper sense, that is, by returning to the soil what we take out of it, is a tedious process that requires much in the way of livestock and human labor. Care of animals and human labor call for people and more people. The families, and large ones, will provide those people; they will exert the effort required to keep the earth healthy and a rich source of all the means for livelihood.

It is only with people that we can attain genuine efficiency in land use. Such efficiency cannot be judged merely by the bulging barn. It calls for a balanced consideration of the spiritual, social and material values that redound therefrom to persons, family and society. The land is not meant to be a source of benefit to a favored few and a means of slave labor to the many. Let the family farmers—and more of them—following the uncommercial principle of diversified cropping, give to their fellowmen the food, clothing and shelter for a good life. Let the farmer and his family in the process of serving his fellowman, serve himself and his family as well by living a fuller, richer, more exciting, inspiring and spiritual life close to God and the earth He made.

We must begin to realize that the land, that part of the nation's possessions which must be made to serve as a lasting, solid, economic foundation, cannot make its proper and complete contribution to the nation's welfare unless its best acres first be landscaped with many homes—homes that are not tents or hovels or workers' barracks—but attractive homes owned by devoted families and equipped with more modern conveniences. These homes must be the abode of most of our people. Only then can agriculture regain the place of primacy which it should have in a nation's activity. In the restoration of this primacy of agriculture through the development of correct land use, sociology, economics and religion—all have a significant role to play.

CARLE C. ZIMMERMAN, Ph.D.

Doctor Zimmerman is Professor of Rural and Regional Sociology at Harvard University and co-author with Professor Pitrim Sorokin of "SOURCE BOOK IN RURAL SOCIOLOGY."

From the viewpoint of greatest social efficiency and welfare, most rural areas of the United States are underpopulated.

"Efficiency in land use" is used in the United States as purely an economic concept. The economists view rural life primarily as economic agriculture. They see economic agriculture simply as a source of food, textiles and raw materials for our cities and industries. They pay practically no attention to the human values in agriculture or rural life. They neglect that broad historic truism that a pure commercial agriculture has had little long-time success either in the United States or other countries.

Commercial agriculture thrived in portions of the earlier United States because we were a colonial aggregate of Europe and produced goods here for manufacture and use there. Then from 1860 to 1914 commercial agriculture thrived here because we were mining the fertility of this new soil for cheap export consumption. Since that time commercial agriculture has existed here simply because of the abnormal conditions of two world wars and government guarantees of prices, mortgages and other, inevitably temporary, measures.

Broadly speaking, a pure commercial agriculture on a large scale is not economically feasible in the modern world. It concentrates on the specious land holdings and neglects all the others in rural life. It neglects those who farm as a "way of life," who are more numerous and more important socially than the commercialists or "two-gallus" farmers. It neglects the millions of share-croppers and wage workers, who get no satisfactory life out of that type of agriculture. It is a handicap to the dwellers in the villages and small towns.

Finally, too great obsession with commercialization of agriculture as our dominant policy has a weakening tendency upon the whole social system. A few farmers, whose influence is enhanced by our senatorial gerry-mander system, dominate our whole national policy. Food for the workers, the consumers and the other rural life residents becomes their monopoly. Agricultural raw materials for our factories and industries is in their hands. The horn of plenty is constricted at the mouthpiece.

This commercial agriculture—whose disciples are the source of the contention that rural America is overpopulated—does not yield a satisfactory life, in the long run, to the more well-to-do farmers themselves. Commercial agriculture works under a system of high proportional fixed costs. It cannot be adjusted to a fluctuating supply-demand situation without ever-recurring splurges of destruction of produce already in a finished form. Agrarian produce ordinarily sells according to inelastic demand curves. A small shortage causes very excessive prices and a small surplus very low ones. Agricultural production is influenced more largely by nature than by man. Acreage tends to be relatively constant whereas yield per acre fluctuates tremendously.

Too great emphasis upon commercial farming as the sole or dominant rural life leads to extremely devastating social unrest. Commercial farmers everywhere have rejected this system for attempts at governmental aid and price control. These attempts at semi-public monopolies are temporary palliatives, and then they make the situation worse. These monopolies always go to extremes. Whether in rubber, cotton, coffee or milk, prices never seem high enough to satisfy the leaders and politicians or production is never so restricted that it can not be restricted more.

The inevitable result is the rise of what the food chemists call "hidden hunger." The U. S. D. A. economists estimate more than thirty millions of our population will suffer from hidden hunger—insufficient vitamins, minerals, amino-acids, etc.—by 1950.

From the "way of life" point of view, rural America is not over-populated. By *way of life* is meant that the rural dweller is not to concentrate on making as much money as possible but to establish a lasting economic, soil-chemistry, timber-use and familistic system in agriculture. He will look first for a domestic goods income, and secondly at market income. He will use all modern machinery and modern techniques, but unless he is the exception, and willing to take his chances on market fluctuations, his total production program will always be based on the final consideration that sufficient food must be guaranteed for a livelihood no matter what happens to the market. In good years he will produce large quantities of food and raw materials for the cities and industries—and this will be done on very low competitive margins. He will widen the horn of plenty at the mouth. In bad times, his basic home production and his refraining from great land and production "speculation" cycles, will carry him through with little direct government help. Destruction of crop "surpluses" ready for the market would become entirely eliminated as a purposive act by farm groups. (Considering the general shortage of even energy food in this world even in the best of times, it seems that some more humanitarian way of ridding the country of these alleged "surpluses" should have been adopted already.)

Certain districts have peculiar problems which are an exception to general rules. The most western sections of the wheat belts should probably be evacuated back for a hundred miles in the interest of top soil conservation in view of the constantly returning drought periods. Turning these regions over to cattle production would mean a lesser population. However, the Appalachian Ozarks region, where the people now prefer a pork diet which requires cereal production on lands too subject to erosion, should be changed over to dairy production. This region, with proper development of newer types of cattle, could out-Swiss the Swiss, and cheese proteins could be substituted for pork. Such an important development would not mean a reduction in population there.

Discussions of over-population in the Appalachian-Ozarks region has been very short-sighted and narrow. This land contains the only large aggregate of the American population which is more than reproducing itself. In the days of the resettlement administration, a few thousand families were moved out at tremendous public cost per family. At the same time the closing of the normal industrial opportunities for migration led to an increase of several millions of population there.

The great place that rural life of the future is going to take in our national existence is as a familistic "way of life" for millions who will not or do not wish to keep up with the ever-increasing complexities of our urban existence. Regional aggregates, semi-urban, semi-rural, probably will replace our "great" cities in national importance.

Positive influences promoting this change include highways, automobiles, radio, television, spread of electric power, the development of the plastics and lighter industries and of self-contained household unit machinery. Negative influences are the difficulties of governing large cities, the high urban cost of living, food monopolies and the increasing social inefficiency of highly centralized urban culture. The atomic age presents both positive and negative influences. Transmission of power will probably be facilitated. The possibilities of atomic war will work negatively against the city.

From all considerations, we can not think of rural America as being over-populated. Commercial agriculture as the dominant system for our rural districts is already bogging down. The sociologist should recognize this. Our rural life of the future will probably not have more than two millions of pure commercial farmers as contrasted with many more millions of the "way of life" residents.

FOOTNOTE TO FORA (Cont.)

Sovereignty in an Atomic Age, a reprint of Norman Cousin's editorials in the *Saturday Review of Literature,* published by the Massachusetts Committee for World Federation (9 Park St., Boston 8, Mass.). No price indicated.

The United States and the Atomic Bomb, address by Sir Arthur Salter. In *International Conciliation* for January, 5c. Asserts that the Charter "is at once incomplete and indispensable; that UNO "needs to be fortified, deepened, amended."

Our Way to Peace. A Study of the United Nations Charter. By Robert A. Graham, S.J., William L. Lucey, S.J., James L. Burke, S.J. An America Press pamphlet, 25c. (To be reviewed in Publishers Galley.)

The United Nations in the Making. Basic Documents. 130 pp., 25c. World Peace Foundation, 40 Mt. Vernon St., Boston, Massachusetts. Documents on international organization from the Atlantic Charter through the Potsdam Agreements.

The United Nations: The Road Ahead. Jan. 1946. 23 pp., 10c. National League of Women Voters (726 Jackson Place, N. W., Washington 6, D. C.). Outline of some of the coming decisions which will affect cooperation between nations; control of atomic energy, provisions for non-self-governing peoples, legislation necessary to establish a policy of collective security.

Pillars of the United Nations. By Blair Bolles. Foreign Policy Reports, Dec. 1, 1945, 10 pp., 25c. Foreign Policy Association, Inc. (22 E. 38th St., New York 16, N. Y.). Description of the specialized international economic and social agencies which will be the buttresses of the United Nations Organization.

The Atomic Bomb and World Government. By Sumner Welles. *Atlantic Monthly,* January, 1946.

One World—Or None. A symposium of 18 essays on the Bomb. New York: McGraw-Hill Book Co. $1.00. (To be reviewed.)

The Rollins College Conference on World Government, Winter Park, Florida, on March 16 issued an appeal to the peoples of the world, proposing that a general conference of the United Nations be called as provided in Article 109 of the Charter to draft amendments to transform UNO into a world government.

GOVERNMENT AND SCIENTIFIC RESEARCH

What About Science Legislation? University of Chicago Round-Table (Chicago, Illinois). 20 pp., 10c. Radio discussion of December 23, 1945, by Andrew Ivy, Edward Levi, Harold Urey.

MISSION INSTITUTE

THE Institute in Social Work in the Missions, which made mission history last year, will be held again this summer at St. Louis University under the auspices of the ISS. Classes will begin Monday, July 8, with August 2 as the closing date.

Last year's Institute, the first of its kind ever held in America, was remarkably successful and was lavishly praised not only by the 24 representatives of various missionary congregations who attended, but by many other groups interested in promoting social work in mission areas. The social apostolate is quite generally regarded as the most important project in the missions today. The Institute grew out of discussions at the first convention of the ISO at West Baden and was the first organized attempt to study the social problems in the missions and to provide trained workers.

The courses in this year's 4-week session are especially designed for those interested in learning how to raise the economic level of mission people by the use of modern sociological techniques. The classes in marketing, credit and distribution, Cooperatives, Rural Life, British colonial policy, United States Government aid, and Missiology, will be taught by experts in these fields, most of whom have had successful experience in initiating social programs in mission countries. The faculty will include: Rev. John P. Sullivan, S.J., of Jamaica, B. W. I., Rev. William Gibbons, S.J., of *America,* Miss Mary Dooling of the Queen's Work, Rev. Edward Murphy, S.J., missiologist of Weston, Massachusetts, and Rev. Nicholas Kunkel, S.J., Washington representative of *Jesuit Missions.* Father Leo Brown, Dean of the ISS, will be in charge and he and Father Bernard Dempsey will assist with lectures on pertinent subjects.

Indications are that the Institute this year will have a much larger enrollment than that of the previous year. Provision has been made at St. Louis University for housing the Jesuit students.

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