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CAN WE DEFINE THE SOCIAL SCIENCES?

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IT IS CONSIDERED "thorough" to begin the study of a subject by carefully defining it. Some students conclude thereby that definition is an elementary exercise. On the contrary, adequate "real" definition by material and formal object is exceedingly difficult and is usually the subject of controversy.

However, such a state of affairs shows how important definition is in itself for the ultimate progress of a science: to know what a science is is to resolve half of the controversies. But it must be emphasized that the possibility of a real definition which is more than a mere label can come only after a science has attained near maturity and after a high degree of scientific knowledge of the subject has already been acquired.

Some Praenotanda

Before attempting the definition of the social sciences, certain basic considerations must be established and kept in mind throughout the discussion.

(1) *The term "science" is predicated analogously and not univocally of the various fields of systematic human study.* This should be evident. The principles and the way in which truths are derived from the principles vary with each science. Thus even the methods of each science differ so essentially that the method of one science cannot be imposed upon another without disaster. The classic example of such a disaster is Descartes' attempt to use the mathematical method in philosophy.

Philosophers are prone to sin against this principle in another way. The abstract fields of knowledge, physics (in the Aristotelian sense), mathematics and metaphysics, are to them the highest and most perfect fields of knowledge. Therefore, they would restrict the term "science" to these fields and designate all other fields as "quasi-sciences" and "pseudo-sciences." This is a kind of snobbery which leads to much confusion and not a little ill will. Let us take as a "science" any branch of systematic knowledge which derives truths from a given body of principles. Thereby we can speak intelligently of "pure" and "mixed" sciences, "strict" sciences, "arts" and "prudences." They are all in their varying ways "knowledge through principles."

(2) *A "social science" deals with human activities and therefore is a "complex science."* This fact is the source of most of our difficulties in distinguishing the social sciences from one another and from such auxiliary sciences as Experimental Psychology. The social sciences deal with man; and therefore any science which has man as its

object can help us understand him in his economic activities, his political activities, and so on. Also, because social sciences deal with man's activities, there are elements inextricably interwoven in the very nature of the science which include "pure science," "art," and habits and techniques which verge on a "prudence." In the above paragraph, the term "mixed science" has been studiously avoided, for some hold that its use usually involves a mistaken notion of how higher and auxiliary sciences are said to contribute to the social sciences.

(3) *A "social science" has many principles and conclusions which are metaphysically certain and others which are probably physically certain.* Consequently, it is not correct to say that all the conclusions of a social science are only morally certain. Economics, precisely because it is the most developed of the social sciences to date, furnishes the best examples.

Source of Truth

A "principle" in the sense now under discussion is a truth or proposition from which other truths or propositions can somehow be derived. The nature of the original principle and the method of derivation determine the degree of assent which the mind can give to the derived proposition.

Thus Statistics is no more the body of principles of a given social science than "Syllogistics" is the body of principles from which Metaphysics draws its conclusions. The principles are derived from the data or objects of investigation, not the logical method.

In Economics, for instance, certain truths—misnamed "laws"—are derived by strict form-analysis and are thereby metaphysically certain. Thus most of the propositions of "pure theory," in so far as they are deduced from the object itself and have been derived by correct logical method, are metaphysically certain. Errors, of course, occur just as they have in Metaphysics when incorrect and illogical method has been used. Even in the realm of the "metaphysically certain" later students learn from the mistakes of their predecessors.

If it is true—and the weight of opinion favors this view—that by careful methods the factor of free will can be ruled out of group-behavior as long as there are no "social cataclysms," then such truths would possess physical certitude.

Man has always wanted to prognosticate the future. Only God has the proper media of such cognition; but man has always tried various substitute media. Too oft

the fallibility or infallibility of prediction is the only meaning which certitude has in the mind of certain students. Metaphysical certitude of itself is absolute and static and therefore does not properly pertain to prediction which deals specifically with the changing and the dynamic. If a true physical certitude is possible in group-behavior, then we can have a true physical certitude of prediction in the social sciences, which, however, is subject to the proviso of the absence of "social cataclysms" just as the physical certitude of the physical sciences is provisoed by an absence of "physical cataclysms."

These conclusions of the social sciences which are morally certain require no discussion. Any truth derived from human "mores" in which the factor of free will has not been absolutely excluded, is only morally certain. In Economics the hypothesis excluding the caprices of free will is contained in the supposition of a "home economicus" rightly understood.

The Social Sciences

The material object of every social science is human social endeavor adequately considered. Thus are included the object of endeavor, immediate ends, and the social actions themselves. Social actions are usually studied under the aspect of habitual social modes or "institutions."

There next remains the consideration of the formal object of the single social actions. These would seem to be discovered best by examining human nature and thus discovering what are the proper objects and the immediate social ends of human social endeavor.

Man is a rational-animal supposit; and since all actions are necessarily of the supposit, all human actions contain both elements. However, because of the constituent character of human nature, one formal element can be said to be the radix of one set of human needs; and so on. Thus material needs correspond to animality; and intellectual and aesthetical needs correspond to rationality.

Consequently, it is maintained that there are three, and only three, adequately distinct primary social sciences. They are: (1) *Economics*, the scientific study of human social endeavor in satisfying material human needs; (2) *Culture-ology*, the scientific study of human social endeavor in satisfying intellectual and aesthetical needs; and (3) *Social-ology*, the scientific study of human social endeavor under the aspect of efficient and functional social living without reference to the satisfaction of needs. This enumeration does not, of course, prevent the development of subalternate sciences.

The reader may be puzzled by the terms used to describe the second and third social sciences enumerated above. The second science is really as yet unborn, and exists only in embryo in the writings of cultural anthropologists. The term "Social-ology" is used because Sociology and Political Science divide this field between them. Thus it will be maintained that Sociology and Political Science are distinct only in their material objects—two distinct parts of the same whole.

Pitfalls and Fallacies

Culturally we are heirs of the past; and the heritage of our culture is not an unmixed blessing. It is well to realize the environment in which the social sciences were conceived and take care lest we be proceeding under objectionable assumptions.

Nature as a Mechanical Machine was "discovered" by Modern Man in the pages of Newton's *Principia*. Gradually, in England and particularly in France, the social sciences were conceived according to the strict image of

the mechanical universe; and the method and scope of the new sciences were assumed to be that of a "mechanical" social science. D'Holbach crowned this French development with his *Système de la nature* and his *Système social* in which man became a congeries of Lucretian atoms; and Bentham and Mill restated d'Holbach on the basis of pleasure-pain mechanism.

The nineteenth century added a note of historical positivism. History was studied from the principle of mechanical causation. History became the laboratory of the social sciences—a history ruled by mechanism and blind dialectic.

The February 1946 issue of the BULLETIN carried a proposed definition of Sociology. This definition is very similar to the one proposed by a contemporary school of capable and zealous Catholic sociologists. Of course, considering the social doctrine of these men as a whole, there can be no suspicion of the error of mechanism. Nevertheless, this and similar definitions, by placing the whole emphasis on the complete concrete social operation with such words as "formative and de-formative movements," would seem to be tainted with social mechanism.

This seems to be borne out by some of the difficulties the Jesuit scholastic experiences in his own definition.

(1) He fails to distinguish between the formal and material parts of Statistics and calls Sociology's principles "the principles of statistical research"! How this is untrue has been already stated in the first part of this article. Yet such a mistake is quite natural if one adopts the view that Sociology merely studies formation and de-formation. The attention is focused so intently on motion that the nature of the agents and of the objects fall into a distorted, or at least vague, background. (2) It is easy to see why he is troubled by his error that the *principles*, not merely the conclusions, of Sociology are only morally certain. If we confine ourselves entirely to the complete complex future social operation in its entirety, long-range as well as short-range, of course there will be elements therein of which there is only moral certitude, which thereby reduces the whole to this form of certitude.

The Jesuit scholastic is consistent; but such are the errors (1) when one forgets the "analogy of science" and attempts to cast a social science into the mold of a physical science; and (2) when predicability or "metric crystal gazing" becomes the great dream of every science, social as well as physical.

Conclusion

A casual reader of this article might gather from its serenely apodictic tone that definition of the social sciences by material and formal object is not so difficult after all. This tone has been adopted because the informality of this article does not permit any other procedure. There is not an important statement contained in this article which will not receive criticism from some reader. The writer, however, believes that this system of approach is defensible.

NOTICE

Father E. A. Conway, treasurer of the National Committee on Atomic Information, has sent to the Central Office a large packet of reprints of the Lilienthal-Acheson Report on Control of Atomic Energy. Copies will be sent to those requesting them.

Highlights of European Jesuit Relief

By MARTIN F. HASTING, S.J.

Rome, 27 January, 1946

Reverend in Christ, Father Assistant [Maher],
Pax Christi

We, the five Provincials of the Italian Assistancy, meeting at Rome in order to discuss our common problems and to plan our way out of the great disasters heaped upon us by the recent European war, are impelled, in our own names and on behalf of all of the houses of our Provinces, to express our sincerest gratitude to the American Assistancy for the aid which the Assistancy so generously and liberally gave to us in these trying times.

Money, food and clothing were most opportunely sent to alleviate our distress, caused by destruction, hunger and want. Indeed we have experienced the truth of the saying of Xavier: "Societas Jesu, Societas amoris"—true charity such as this unites and binds most closely the hearts of those near and far.

Therefore, Your Reverence, we express our gratitude to you, first of all, since you were the principal author of this wonderful work, and we beg you to transmit our appreciation to the Provinces of the American Assistancy, and to inform them that we shall most surely offer our prayers to God for them.

We commend ourselves to your Holy Sacrifices.

Your Reverence's Servants in Christ,

Signed: Emmanuel Porta, Provincial of Rome
Dominicus Bianchini, Provincial of Venice-Milan
Calogerus Gliozzo, Provincial of Sicily
Emilio Sogni, Provincial of Turin
A. Giamperini, Provincial of Naples

This joint letter of the five Provincials of Italy epitomizes the feeling of fraternal gratitude which the Jesuits of Europe have expressed, in one form or another, for the relief efforts of the American Jesuits. Acknowledgements of gifts of food, medicines and clothing have come from Jesuits of Belgium, France, Germany, Greece, Holland, Italy, Sicily, and Poland.

Perhaps no complete resume of the varied relief activities of the American Jesuits and their friends will ever be available. Some of the highlights to date, though, may be pointed out.

Boston College: woolen socks, valued at \$225; canned foods and medicines to Rome. Sodality collected over \$500 for JRRE.

Canisius College: thirty-two cases of food, shoes and clothing, 6,618 net pounds valued at \$7,225 freighted overseas.

Catholic Medical Mission Board: sent \$1,000 worth of rich, nutritive foodstuffs of maximum vitamin content, medical supplies to Ours in Europe.

Creighton University High School: Sodalists contributed over \$300 for food.

Creighton University: A Christmas present of 150 boxes of food and medicines to European Jesuits.

Des Moines, Iowa: Catholic women of Des Moines adopted thirty needy Dutch families through arrangements made with Father Kerremans, Provincial of Holland.

Fairfield College Prep: Students shipped overseas 26 boxes, 3,000 pounds, of food to Poland and Holland.

Fordham University: Clothing, valued at \$750, and 78 crates of canned food to the Jesuits of Italy.

Georgetown University and Visitation Academy: Sodalists combined to push a drive for aid to the Jesuits of Belgium. Over \$300 worth of foods and medicines purchased.

Gesu, Milwaukee: In October, parishoners mailed over 1,500 eleven-pound parcel post packages to Belgium, France, Holland, Italy and Greece. Postage alone

came to \$2,310. The Ushers' Society sponsored an "Old Time Parish Night" of music, games, quiz programs, amateur and variety acts. Admission was 3 bars of soap. The "gate" was over 2,000 bars.

Gesu Club, Miami: Members donated and shipped 500 pounds of food.

Gonzaga High School: 108 parcel post packages sent to Europe.

Gonzaga University: 114 packages posted to Jesuits in Belgium, France, Greece, Holland, Italy and Sicily. Combined weight of Gonzaga University and High School gift, 2,148 pounds.

Holy Angels Academy, Milwaukee: 400 pounds of food gathered at Christmastime mailed *via* parcel post.

Holy Cross College: Regular shipments of foodstuffs to Holland and Italy. To date 60 packages sent.

Holy Trinity Church, Boston: \$600 in cash sent to Baghdad College and \$300 in cash to Zikawei College, China. Foodstuffs to Jesuits of Austria, Holland and Italy.

Jesuit High School, New Orleans: 1,281 pounds of clothing to the Province drive. Over 100 parcel post packages, 1,031 pounds, sent.

Los Gatos: Provincial depot for clothing, bulk shipment and parcel post drives, 405 packages, 3,026 pounds, mailed, bulk shipments of 3,040 pounds of dried prunes and 21,577 pounds of other foods and clothing freighted chiefly to Italian Jesuits. 358 pairs of rebuilt shoes sent.

Loyola Academy, Chicago: 591 eleven pound parcel post packages prepared and sent by the students to Jesuits in Belgium, France, Holland and Italy. Value of the food was in excess of \$2,000. To defray the postage students of Loyola University donated \$275; the Academy students, \$900.

Marquette University High School: sponsored an evening's entertainment to raise funds for European Jesuit Relief.

- Marquette University*: Sodality-promoted food drive. Overseas cartons, ready-labeled, were placed in the corridors of the University to be filled by the students. 70 ten pound packages sent to Belgium, France, Holland and Italy. Considerable publicity was given to the needs of European Jesuits through the University Press.
- Marygrove College Alumnae, Akron*: send packages regularly to Jesuits in Belgium.
- Missouri Provincial's Curia*: over 550 parcel post packages, chiefly to Rome.
- Mount Saint Michael's*: Provincial depot for clothing, bulk shipment drives. 1,100 pounds of clothing sent via parcel post; 7,733 pounds of clothing and several tons of food freighted overseas, chiefly to Italy.
- Notre Dame High School, St. Louis*: Students posted over 50 packages.
- O'Neill, Nebraska*: The Knights of Columbus took up a special collection for European Jesuit Relief. Their contribution was matched by the Daughters of Isabella.
- Oregon Provincial's Curia*: sent twenty-four cases of canned salmon and tuna fish.
- Regis High School, Denver*: Christmas boxes, netting 691 pounds of food, packed and mailed.
- Rockhurst College Alumni, Kansas City, Missouri*: 682 pounds of food and medicine gathered and forwarded, chiefly to Belgium.
- Rockhurst Circle, Kansas City, Missouri*: contributed 142 pounds of food and medicine.
- St. Andrew-on-Hudson*: four crates of clothing shipped.
- St. Francis Hospital, Topeka*: Food and medicines totaling 145 pounds donated.
- St. Francis Xavier College, New York*: \$700 worth of clothing sent to Jesuits in Belgium, Holland, Italy and Poland.
- St. Ignatius Church, Baltimore*: Ready-made labels and leaflets publicizing the needs of European Jesuits and suggesting the mailing of packages were distributed at the church doors.
- St. Ignatius Church (Boston College)*: 4,000 chance books sold and a show, attended by 1,000 parishoners netted \$10,000 for JRRE.
- St. Ignatius Church, Chicago*: Parish school children collected, packed and mailed 126 Christmas boxes, 1,386 pounds, to European Jesuits.
- St. John's High School, Shreveport*: 65 parcel post packages sent.
- St. Joseph's Church, El Paso*: Parishoners donated over \$300 for food.
- St. Joseph's Church, Yakima*: School children contributed \$232.50 to the Oregon Province food drive.
- St. Louis University High School*: By February 1st, students had mailed 360 parcel post packages to Jesuits in Europe. Postage costs were defrayed by the presentation of a play. A Lenten food drive netted 5,446 pounds. The overall total so far is 9,406 pounds of foodstuffs.
- St. Louis University*: six boxes of clothing contributed to the Missouri Province drive. \$54 worth of nutritious vitamin candies sent.
- St. Mary's Church, Boston*: Over 1,000 bars of soap, 50 packages of razor blades and 40 pounds of coffee to Rome.
- St. Mary's College, St. Marys*: Provincial depot for clothing, bulk shipment and parcel post drives. 5,254 pounds of clothing and 3,796 pounds of food shipped in bulk. 424 eleven pound parcel post packages mailed. 64 to the Jesuits in Germany, 38 to Greece, 43 to Hungary, and 31 to Czechoslovakia. 3,888 pairs of soles and heels distributed amongst the various European Provinces.
- St. Peter's High School, Jersey City*: 1,700 pounds of food and clothing to the Jesuit Houses in Belgium.
- St. Robert's Hall, Pomfret Centre*: 290 packages, valued at more than \$700 to the Dutch Jesuits.
- St. Teresa's Academy, Kansas City, Missouri*: A circular letter promoting European Jesuit Relief sent to every friend of the school.
- Seattle Prep*: Food drive netted over 1,000 pounds. Donations were packed and forwarded by the Prepsters.
- Spokane*: The Jesuit Mothers' Club, the St. Vincent de Paul Store and the Knights of Columbus gave generous aid in a drive for money and clothing. A ton-and-a-half of spaghetti was sent to Italy, chiefly through the efforts of Spokane residents of Italian descent.
- Spring Hill College*: Provincial depot for clothing, bulk shipment and parcel post drives. 4,146 pounds of clothing, 580 pounds of food freighted to France. 64 parcels posted.
- University of Detroit High School*: 4,158 pounds of clothing and 2,290 cans of food (approximate weight—3,500 pounds) collected by the students. The whole shipment was trucked free-of-charge to the Province depot at West Baden through the generosity of a non-Catholic shipper who offered his services as a contribution to European Jesuit Relief.
- Ward High School, Kansas City, Kansas*: Each home room, in turn, sponsors the mailing of packages to European Jesuits.
- West Baden College*: Provincial depot for clothing, bulk shipment and parcel post drives. 3,747 pounds of clothing shipped to the Jesuits in Holland. Mundelein, St. Xavier, Cincinnati, and Gesu, Toledo, sent money to purchase food and to defray expenses.
- Weston College*: Provincial depot for clothing, bulk shipment and parcel post drives. Jesuits in Poland and Belgium were sent 5,570 pounds of clothing, 15,000 cod-liver oil capsules, and 220 pounds of coffee. 300 pounds of coffee and 150 pounds of assorted foodstuffs to Belgium, Greece, Holland, Italy and Poland. 95 yards of new altar linen to the Jesuit Missions in Java.
- Woodstock College*: Provincial depot for parcel post drive. 1,600 pounds of clothing and medicine to Rome. 345 pounds to Mongre, France, 1,291 pounds to Poland. 14 crates, 3,008 pounds, enroute.
- The Houses and Colleges of the Province of Upper Canada at Toronto, Kingston, Winnipeg, Regina, Vancouver, and Halifax, besides sending parcel post packages, are now preparing to make bulk shipments through facilities set up in the United States by the Bureau of Information.
- The above donations, exclusive of cash donations and contributions to the National Jesuit Fund, estimated very conservatively (\$1 a pound for clothing and 15 cents a pound for food, medicine, etc.), indicates that to date the American Jesuits' total contribution in relief supplies to Europe is well over \$97,000.
- This brief summary may serve to concretize the American Jesuits' relief work on behalf of the stricken European Provinces. The effect has been pointed out by Very Rev. Father Zacheus J. Maher in a recent letter: "Believe me, the bonds of union throughout the Society have been welded firm and strong by the charity of the American Jesuits . . . Yet there is still need . . . God bless all . . ."

L' Action Populaire Today —Facing a Second Postwar Challenge

By ROBERT A. GRAHAM, S.J.

THE *Action Populaire* had top priority in my visit to Paris during the few days I had free after the close of the London UN Assembly. It was a matter of going back to the origins of the ISO. Some forty years ago a zealous French Jesuit, Père LeRoy, saw the need for vigorous organized action in defense of Catholic social principles. *L' Action Populaire* has prospered in the many years that have intervened, but not without vicissitudes of every kind. First there was the very problem of justifying its existence before Superiors. Then when the work had been fairly well accepted, along came World War I. The end of the war saw the library, which had been carefully built up over many years completely destroyed in the German advance. But recovery was rapid. The Pope himself donated money to re-equip the burned library. New assistance and encouragement from Superiors was forthcoming.

Action Populaire has proved itself as an apt instrument of the apostleship proper to the Society. The last General Congregation urged the creation of similar "social centers" everywhere in the Society. At the risk of being repetitious, it should be recalled that if the ISO is a result of this mandate, the mind of the Society had already been made manifest in the creation and approval of the *École Sociale Populaire* of Montreal, and the *Fomento Social* of Madrid. Each of these thriving works is frankly based upon the experience and inspiration of *L' Action Populaire*. And when Father John Delaney was named to make the first beginnings of a similar institution in the United States he spent considerable time in Paris, studying the aims, technique and principles that this pioneer social institution had worked out on the hard anvil of experience.

I envied Father Delaney's opportunities of staying so long under the present venerated head and, one might almost call him, co-founder of *A. P.*, Père Desbuquois. I was in fact warmly and spontaneously urged to stay over for as long as I liked. The temptation was strong. Here were a group of men and an institution possessing a long record of achievement in the social apostolate. They knew what the Society wanted in the way of work for God in the spirit of St. Ignatius. The peculiar sanction that the last General Congregation had given to the idea of a "social center" as exhibited in the forty years experience of the *Action Populaire* made me believe I would have much to gain from staying over a while longer.

One feature of the *Action Populaire* peculiarly Jesuit is its insistence that it is a service agency, that it promotes no organization itself, but assists all. It "does" nothing, but assists those who "do." The effect of this policy is to enable *Action Populaire* to operate in every possible corner of French Catholic life. It is not tied down to specific projects. The Society retains its treasured mobility and at the same time is able better to exercise its function of being a "leader."

But the material facilities of *Action Populaire* were also attractive. The Germans had burned Père LeRoy's library in the first World War, but a new one had taken its place. Father John Roche showed me through the spacious wing of *Action Populaire* reserved for reading and study. On display were myriads of current French periodicals and newspapers dealing with social subjects. I could easily imagine that few organs were unrepresented in the collection before me. And that is saying a lot when

you think of the prolific character of postwar French journalism. (As Father Jouve, at *Les Etudes*, told me: "We haven't much to eat; but we have plenty to read!") Included were *l'Humanité* and *Action*, Communist daily and popular weekly. In the stacks was a specialized library of social topics, running easily into many thousands of volumes.

Thus far the material facilities. The institution is situated at 15, rue de Paris, Vanves (Seine), in a very ordinary part of the city. What of its work? *Action Populaire* is known in France as what we would call a "service agency." It undertakes no ventures of its own (beyond its own publications, and even these are issued through a closely associated, but autonomous publication house, "Editions Spes"), but aims to assist those who are responsible for various social works. For instance, while I was there several priests, whom I would liked to have seen, were absent conducting a "semaine social" for the priests of a distant diocese. Several of the staff members teach at the *Institut Catholique* in their respective economic or sociological subjects in which they are recognized experts. A key function of the institution is to evolve solutions of social problems presented by individuals or groups.

The *Action Populaire* is staffed normally by about twenty priests. These come from all the provinces of France, but I understand that the Province of Champagne still provides most. This was the Province which had cradled the *A. P.* in the days when it had to prove itself. I asked Père Roche how these men were selected and trained. He laughed and said that many years before he had been called by his Provincial and told to take up this work, not because he had any special training but because he had been interested in social questions as a young scholastic and priest. Nowadays, however, it seems to be the practice to allow priests destined for this work to spend several years in academic preparation, sometimes at *A. P.* itself.

What is the social apostolate? In what fields does it apply? Opinions will differ on this subject. One thing seems to be certain: it is no longer restricted to the labor question—right to organize, to strike, to a just wage, etc. It also refers to the broader questions such as the family, agriculture and the rural life, the vocational system. The *Action Populaire*, at least, thinks these topics properly are within the scope of the social apostolate. For me it was of special interest to see in the library a considerable section devoted to international relations. Mindful of the fact that perhaps some people might think that world peace on Christian principles is not part of the social apostolates, I asked my guide whether *A. P.* regarded international questions as proper to its work. "Yes, indeed," said Père Roche, "It is almost impossible to work in the field of social questions without getting into international questions." If this was true before UN came upon the scene it will be still more true when UN's vast social and economic program gets under way.

At my interview with Père Desbuquois the importance of UN to our social apostolate was further emphasized in my mind. The first question he asked me was whether there were any other priests, besides myself, attending the London United Nations General Assembly. I told him, unfortunately no. He then said that some time before he had written to Rev. Father Vicar that some Jesuit

should be on hand at UN as an observer. I told him that I was there not only as a journalist for "America," but as an observer for the Institute of Social Order. Needless to say, I was glad to learn from a man who knows just what belongs to the social apostolate that he thought a Jesuit ought to have been at London. I have told this story elsewhere but it gives us an inkling of just what might possibly be comprehended under the term of "social apostolate."

What is the future of *l'Action Populaire*? After the last war the institution found its material equipment razed to the ground. After World War II, this great movement finds itself again faced with difficulties and challenges that are a test of true zeal. At the present time it is terribly difficult to make any plans for the future. Like all France, *Action Populaire* is laboring under uncertainty. For instance, the Fathers have not been able to resume in anything like the pre-war volume the publications for which they were famous. Authorization for this has not been granted after many months. The whole publication world in France has been undergoing a complete revolution. For instance, *AP* has not been able to resume formal publication of their "Dossiers." As a quasi-substitute for this scholarly social journal, they are publishing through Editions Spes a volume called "Travaux de l'Action Popu-

laire" which contains the substance of what formerly the "Dossiers" contained. They also publish what are called "Fiches," small inserts for popular reading distributed through the parishes. The Fathers do not conceal their dissatisfaction with the present arrangement, but for the moment see no alternative.

The basic cause of this unfortunate uncertainty lies in the atmosphere of confusion that hangs over France today and which has produced many bizarre situations. After the fall of France the *Action Populaire* moved its headquarters to Vichy, hoping as all Frenchmen did at that time that there they would find a free France. This fact alone was enough to throw a cloud over the whole work. That *AP* repudiated its affiliations with Vichy in good time, that many staff members of *l'Action Populaire* distinguished themselves in the Resistance, is not enough in the present confused state of France to overcome that obstacle. That *les Etudes*, which everyone knows is run by the same Society, goes ahead today more strong than ever before, causes no surprise in France. Many anomalies have arisen in postwar France. It is our prayer that the cloud that hangs over all France, like that which hangs over *Action Populaire*, will quickly be dispelled as Christian France is reborn.

Loyola Center for Child Guidance

A LITTLE more than five years ago Father Charles I. Doyle began his Child Guidance Clinic at Loyola University in Chicago. The two-fold purpose of the clinic was to care for problem children who didn't need psychiatric treatment and to train personnel for child guidance.

If the purpose of the ISO is to achieve a more satisfactory social environment in which human beings may save their souls, direct work with problem children is as valuable a contribution to the process as work with any kind of social or economic problem. Consequently the achievement involved in helping some 1,300 children to live more satisfactory lives is an estimable contribution.

The problems for which children are referred to the clinic range from difficulties in school to habits of crime, and in the majority cases have been considerably improved. In the course of a single week, for instance, Father Doyle may receive for treatment a boy of 12 who has been steadily truant from school, a 15 year old girl who has developed habits of stealing, a retarded boy of 8, who is still in the first grade of school, and an extraordinarily brilliant youngster of 12 with an I. Q. of 177 who is developing problems both in school and at play. These four cases do represent part of the admissions to the clinic from an actual week.

The bulk of the children have no serious mental deficiencies. They are either retarded or have some educational or social problems which must be remedied. Normal treatment of a case involves history taking and counselling interviews with parents, complete psychological examinations, detailed reports both for school authorities and the parents, and remedial work in subsequent interviews.

The second benefit of the clinic is of the number of trained counsellors whom it prepares. At the present time graduates of the clinic are engaged in student counselling and school supervising in several cities of the mid-West. The social benefits of the clinic, in addition to the indirect good to other individuals, were listed by Father Doyle as teaching the parents how to raise children, helping the problem child to become a more satisfactory member of society, and indirectly instructing others in the art of child guidance.

What to Think of UN

Town Hall of the World

A S GOOD a judgment as we have seen on UN is that written for NCWC news service by John Eppstein, who was the representative of the Catholic Association for International Peace at the General Assembly meeting in London in January. Mr. Eppstein is author of "The Catholic Church and the Law of Nations." Fully aware of Russia's vicious disregard of human rights, mindful that Tito's government in Yugoslavia "has executed more Catholic priests in one year than Queen Elizabeth did during the whole of her reign," Eppstein comes to this considered conclusion on what might be called the Catholic Attitude on UN:

"The chief merit—perhaps the only real merit of the United Nations Organization in its present stage—is that it can be a focal point for the expression of public opinion. This is more true of the General Assembly itself than of the Security Council.

By attempting to combine, in a single society, nations which habitually at least acknowledge the existence of an objective moral law, and the communist world centered in Moscow which does not, that society is condemned to much ineffectiveness in action. But words do count: they express and affect the general movement of ideas.

It would, therefore, be a profound mistake for Catholics who inherit a sound philosophy of international life to abandon the United Nations Organization: that would be only to evade the main battle of our time—a battle which the United Nations Organization has merely brought into the open.

There are many Europeans who look to the Catholics of America, combining the great economic and military power of the United States with their common membership in the Universal Church—to give a lead in this good fight; it is a lead which will be gladly followed by many of the healthy forces in Europe, Britain, the British Dominions, Latin America and countries of Moslem and Confucian traditions, which displayed themselves—if only tentatively—in the speeches of the first General Assembly in London."

BACK OF THE YARDS COUNCILBy **EDWARD DUFF**

ONE OF OURS, active and officially interested in the ISO, suggested that Saul Alinsky's best-seller "Reveille for Radicals," be made a textbook, "with proper additions, for the long-range program the Office of Social Action and Province Groups of ISO should undertake."

What is the content of this recommended book? "Reveille for Radicals" presents a social philosophy and a set of techniques of social action. The social philosophy is perfervid pamphleteering in the tradition of the literature of social protest of which the writings of Lincoln Steffens will serve as an example. The techniques concern the methodology of organizing Peoples' Organizations.

Presumably, it is the formation of Peoples' Organizations that is suggested as a work proper for the ISO.

The best known of these Peoples' Organizations and the one that provided the occasion (if not the strict, factual evidence) for Alinsky's book is the Back of the Yards Neighborhood Council of Chicago. It would seem profitable, then, to inquire what the Council does, how it was formed and functions, what are its purposes and limitations. A couple of days spent in the neighborhood is not enough time to make a definite appraisal of the Council. A clash of personalities (Alinsky vs. Joseph B. Meegan, the Executive Secretary), efforts on the part of several writers to read a personal ideology into the movement, a shifting membership, and the obvious special interest of different groups in the organization, confused the picture. One would have to live in the neighborhood several weeks to come up with much better than surmises.

Area Well Known

Back of the Yards has both a geography and a history. Geographically, it is the area behind the stockyards, extending from Halsted to Western Avenues and from 55th to 46th Streets, roughly a square mile. It is a self-contained community, centering around the packing industry. Historically, it is one of America's notorious neighborhoods, as well-known as Little Tokyo of Los Angeles, the Bottoms of Kansas City, the Flats of Cleveland and Harlem of New York.

It is a thoroughly Catholic neighborhood with a church every three blocks and department stores featuring First Communion and Confirmation dresses in their windows. Quite naturally, the clergy and the people of the district resent much of the current publicity given the success of the Council by writers intent on describing how "democracy" has fumigated the cesspool of crime. The people are as good Catholics as you will find anywhere in the world, the priests will tell you.

But, whatever the morals of the people Back of the Yards, there is no missing their poverty and its inevitable social consequences. When a nun can point across the street to a three-room flat where a Mexican family of a dozen lives and introduce you to a boy of fourteen who never remembers having slept in a bed, you are prepared to believe that if Back of the Yards is not a slum, its housing facilities are intolerable. When you discover that 2,000 people are forced to use the showers in the municipal park each week, you suspect that there is room for improvement of sanitary conditions. When you learn that

a few years ago one child in ten died before reaching the age of two, you know that the health of the neighborhood is bad—a judgment confirmed by reading a survey of a school disclosing that 92% of the children show positive tendencies towards tuberculosis. When a shortage of beef on the ranges involving a temporary layoff of 5,000 workers in the packing houses this April produces an economic crisis in the neighborhood, you get some notion of the "economic disadvantages" the people suffer.

Deplores Conditions

Back of the Yards may not be a slum but it has always been an object of study by sociologists and a laboratory of social experimentation by social workers. No one ever disproved Upton Sinclair's description of conditions 40 years ago in his book, "The Jungle"; no one would claim, despite the progress made by the labor unions, that conditions have changed essentially since.

There has been, however, a change in the spirit of the neighborhood, a change attributable in large part to the work of the Back of the Yards Neighborhood Council. There is a new friendliness, a new community consciousness, a resolve to tackle local problems, a new hope, even.

The poverty of the neighborhood is a part of the labor history of America. So, too, is the population of the district. Successive waves of immigration—the Irish, Germans, Hungarians, Slovaks, Czechs, Poles, Lithuanians, and, finally, Mexicans—were recruited in their native lands as a strike-breaking measure. The official biography, "Armour and His Times" whose publication was approved by the entire living Armour family, admits that this was a settled policy, that the Packers worked "to foment suspicion, enmity and even rivalry" among the different national groups imported into the neighborhood. Even the clergy played their part in maintaining old-world hatreds. A Polish curate admits never having met the priest of the Lithuanian parish one block away until quite recently.

This planned competition for jobs allowed the Packers to pay such low wages that several in the family had to work and boarders had to be taken in to pay the rent of flats. 85% of the mothers of one parish were employed during the day, a survey made a couple of years ago revealed. The difficulty of providing education for children under such economic pressure can be easily seen.

Fight National Antipathies

For the breaking down of national antipathies, much credit is given the Back of the Yards Council though clearly the Americanization through learning English (if in no other way) of the children of the immigrants and the wage increases won by the union, are large factors in the change. Through the work of the Council the national parishes now perforce cooperate on common projects, and Catholics of all nationalities meet and work together. It must be recognized, however, that the "Irish" parishes (i.e., the English-speaking ones) are outside the Council and one large Polish parish opposes it.

How the Council came to be is the theme of a confusing debate. The idea certainly did not spring full panoplied from Alinsky's fertile brain. That some of the priests in

the neighborhood were actively working to better conditions is certain. There was a day nursery conducted by the Franciscan Sisters of Blessed Kunegunda and supported by the gifts of the Polish clergy especially of the neighborhood. There were two parish labor schools managed by Father James McGovern, now a chaplain, and Father Bernard Sokolowski, now attached to the Diocesan Charitable Bureau.

At Davis Square Park Joseph B. Meegan was director of an elaborate recreation program. Saul Alinsky, a criminologist from the University of Chicago, was a frequent visitor in the neighborhood making a survey for the Institute for Juvenile Research. The coming of the aggressive Packinghouse Workers Organizing Committee (CIO) had given the neighborhood a new sense of solidarity.

Council Established

At any rate, in March, 1939, twelve leaders, four of them priests, gathered and resolved that representatives of every organization in the district would be invited to join a community council. On July 14, a Congress, with delegates of 76 local community organizations, was held at the Park. Bishop Bernard J. Sheil who was present described the meeting as "One of the most vivid demonstrations of the democratic process in action that I have ever witnessed." Through an exciting four-hour session the patronizing efforts of outside social workers were decried and an unanimous decision expressed: "We the people through our own organizations resolve to band together to unite all of the organizations within that community known as 'Back of the Yards' in order to promote the welfare of all the residents of that community regardless of their race, color or creed so that they may all have the opportunity to find health, happiness and security through the democratic way of life."

The significant fact was the determination to cope with the problems of the district not piece-meal but as part of an overall program that recognized the necessity of improved economic conditions as basic. Equally significant, perhaps, was the confidence of these neighborhood leaders in their ability to contribute to a solution of the common problems and their willingness to work together for a common program. The meeting that night demanded infant welfare stations, medical and dental stations for the district, supported the demands of the labor union in its attempt to win a contract from the Packers, listed the needs of the neighborhood for recreation and relief, and so on.

Bishop Sheil Director

The Council is an organization of organizations, a composite of 185 participating groups—parish organizations, labor unions, Y. M. C. A., businessmen, national and athletic clubs. The Council operates through an Executive Board of which Bishop Sheil is Honorary Director, Father Edward Plawinski, President, and Saul Alinsky, "Technical Consultant," seemingly a nominal title the last couple of years. There is a monthly meeting to deal with immediate problems and a Community Congress held each summer.

In a district 95% Catholic it will be clear how large a part the Church will have in any such representative assembly. Indeed, the Jewish editor of the neighborhood paper admits "off the record" that the Church is the whole story of the Council, that without the Church the organization would not exist. Nine parishes participate and of the 185 organizations in the Council 125 are specifically

Catholic—sodalities, Holy Name societies, and so on. Which occasions a question of the possibility of organizing any district unless the people have the substantial solidarity of a common Faith providing a common motivation. Father Sokolowski reports that two neighborhoods in Baltimore that have been organized are also solidly Catholic. About the work that Alinsky has done in Kansas City and South St. Paul, the writer has no information. This latter work would be an activity of the Industrial Areas Foundation of which Alinsky is Secretary and which has for its directors the names of Bishop Sheil, G. Howland Shaw, Marshall Field III and Kathryn Lewis.

"We the people will work out our own destiny," does not for a minute mean that full use is not made of all the facilities of government help with pressure for more of it. Thus the Council's chief activity to date has been sponsorship of the penny milk and hot lunch program in the schools. When it was learned that the Federal Surplus Commodities Corporation and the W. P. A. had a lunch program for school children, the Council applied for it and at one time a staff of 22 people were required when lunch was being served at Davis Square Park. In late 1943 Robert J. Dunham, President of the Chicago Park District, insisted that such community enterprises had no place on city property and transferred Meegan. The Catholic Churches of the district included a condemnation of the decision in the pulpit announcements and the Council appealed to Mayor Kelly. Since Dunham was treasurer for the Democratic Party in the State, Kelly ultimately supported his decision and the lunch program was transferred to Holy Cross School where today 1,200 public and parochial school pupils are fed. Free milk for children has also been a concern of the Council. When legislation to make the school lunch program permanent was before Congress this year, the Council saw to it that 25,000 children sent letters and John McCormack, Democratic leader in the House, cited on the floor the success of the Back of the Yards movement as an argument in favor of the bill. The Council, incidently, called the attention of pastors in other parts of the city to the possibility of the program and today takes care of the paper work connected with it for 80 parochial schools.

(To be Concluded)

CONSUMERS' INTERESTS

IN ADDITION to the committees which have sprung up to protect the welfare of the common man, Congress itself is interested in this problem. The informal Committee for the Protection of Consumers, composed of members of the House, has been holding private hearings in favor of continuing OPA. Chairmen of the committee are Hon. Aime Forand (R. I., Dem.) and Joseph Clark Baldwin (N. Y., Rep.). Mrs. Chase Going Woodhouse (Conn., Dem.) is secretary of the committee. Sixty-three members of the House attended a recent sitting of the committee before which 22 groups appeared to urge continuation of OPA.

The members of the committee have been active in the House not only in the fight for OPA, but have interested themselves in all types of legislation which favor consumer interests. There will be considerable action by members of the committee when the OPA bill comes back to the House from the Senate.

The Traffic Tower

Free Air! You can count on a much more friendly interest on the part of your local radio station, should you wish to organize a program of talks or discussions. The Federal Communications Commission in a 139-page report warned the radio industry that it will tighten up on applications for license renewals, checking closely on the public service provided by the stations. As early as 1928 the Federal Communications Commission had announced as a principal policy: "Broadcasting stations are licensed to serve the public... in a sense a broadcasting station may be regarded as a sort of mouth-piece on the air for the community it serves..." The recent report discloses that while the radio industry's profits increased from \$23,000,000 in 1937 to \$90,000,000 in 1944, the public service given by radio stations sharply declined. More sustaining programs and fewer "commercials" is the order of the Commission. After that rap on the knuckles your local station manager is ready to hear your suggestions and allot you time for "public service broadcasting"—for instance, social order talks and forums.

Not So Easy President Truman on his return from the San Francisco Conference told an audience at the University of Kansas City: "It will be just as easy for nations to get along in a republic of the world as it is for you to get along in the Republic of the United States. Now when Kansas and Colorado have a quarrel over the water in the Arkansas River they don't call out the National Guard in each state and go to war over it. They bring a suit in the Supreme Court of the United States and abide by the decision. There isn't a reason in the world why we cannot do that internationally."

Edward R. Lewis, writing in a current *Yale Review* an article "Are We Ready for a World State?" would suggest that the President's parallel-making rhetoric is a trifle naive. Lewis who is the author of "A History of Political Thought in America—1860 to 1914" attacks the assumption that there is an analogy between the present international situation and that faced by the thirteen colonies when they were about to form a federal union. He points out that the Union was actually formed in 1776 out of colonies none of which had ever "sent an ambassador to a foreign country or received one, had never been sovereign or independent," as James Wilson, Elbridge Gerry and James Madison admitted. Moreover they had a degree of cultural unity among themselves, owing to a common inheritance in marked contrast to that of the nations in the world today.

Ross J. S. Hoffman's comment in the December 1. s. o. FORUM was much more emphatic: "The latter [the atomic bomb] certainly does not scare me as much as the kind of statesmanship indicated by the sophomoric nonsense that dropped from President Truman's lips in Kansas City."

Ethics of the Bomb Father John A. Siemes, S. J. concluded his letter, reporting the events of August 6 in Hiroshima with this comment: "We have discussed among ourselves the ethics of the use of the bomb. Some condemned its use on a civil population. Others were of the view that in total war there was no essential difference between civilians and soldiers, and that the bomb itself was an effective force, warning Japan to surrender and thus to avoid total destruction. It seems logical to me that he who supports total war in principle cannot complain of a war against civilians. The crux of the matter is whether total war in its present form is justifiable, even when it serves a just purpose. Is it not

attended by material and spiritual evils which far exceed whatever the good that might result? When will our moralists give us a clear answer to this question."

Dr. Harold C. Urey, one of the scientists who helped to develop the Bomb declared in Chicago on February 25: "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."

For Peace at Home An Associated Press story reviews the success which a "multiple management" system has brought to the McCormick Spice Company. After many years under a dictatorial one-man rule, Charles P. McCormick, upon becoming president of the firm, introduced two new boards, a Factory Board and a Sales Board to assist in guiding the administration.

Both groups have access to the company records, elect their own chairman and members and meet regularly to discuss business problems. Four times a year there is a joint meeting of boards at which recommendations and proposals are made.

Of 2,000 business suggestions made in the past 14 years only six have been rejected by the joint boards. Twelve men from the subsidiary boards are now serving on the board of directors.

"McCormick says his plan will work for any kind or size of business, unionized or otherwise. He adds he has seen it succeed in department stores and churches.

"While he doesn't call it a panacea for all business ills, McCormick believes it is one way to bridge the gulf between labor and management, and to get workers interested in protecting free enterprise—by giving them a share in it."

For Peace Abroad Although the report that a petition for the universal abolition of conscription had been introduced at the U. N. meeting in London has been denied by the British, agitation both within and outside the assembly still continues. The scientists are almost unanimous in insisting that conscription is a useless and dangerous expense. Even military authorities who favor conscription have constantly avoided any discussion of conscription in the light of atomic warfare with the sole exception of General Marshall. On the other hand a number of militarists who have steadfastly opposed the measure insist that it is completely useless in an age of atomic warfare. Thus, General Fuller remarked late in March that "it is now becoming apparent that fighting power is rapidly passing out of what may be called its hand-tool into its machine-tool stage, as manufacture has steadily been doing for over a hundred years. More and more are fighting organizations becoming factories of lethal power rather than assemblies of fighting men..."

The Stiffened Spine Memorable are the words spoken by Senator Vandenberg on his return from the UN Conference in London: "If this be so, Mr. President, I assert my own belief that we can live together in reasonable harmony if the United States speaks as plainly upon all occasions as Russia does; if the United States just as vigorously sustains its own purposes and its ideals upon all occasions as Russia does; if we abandon the miserable fiction, often encour-

aged by our own fellow travelers, that we somehow jeopardize the peace if our candor is as firm as Russia's always is; and if we assume a moral leadership which we have too frequently allowed to lapse. The situation calls for patience and good will; it does not call for vacillation.

"There is a line beyond which compromise cannot go . . . but how can we expect our alien friends to know where that line is unless we reestablish the habit of saying only what we mean and meaning every word we say?"

Underwater V Totaling up the submarine warfare: the War Department announces that the British and American forces together during 5 years and 3 months of battle, fairly overwhelmed the German submarines. The British sank 601 German, Italian and Japanese submarines. Three years and eight months the United States sank 288 submarines, almost half of which were Japanese. One submarine was sunk by a combined British-American force. During that same period the Axis were known to have lost 106 submarines from various causes other than battle. So they lost a total of 996 subs. The English Navy lost 77 submarines and the United States Navy 52.

We the People . . . The comment of Supreme Court Justice Douglas is a memorable one, "There is a great difference between a world government that represents peoples of the world and one that represents the nations of the world . . . Our goal should be a world government representing the peoples of the world, functioning under an international bill of rights, through a legislative, judiciary, and executive."

CP Patriotism "Some witnesses holding strategic positions have made the significant statement under oath that they had a loyalty which took priority over loyalty to their own country"—Report of the Canadian Royal Commission investigating the revelation of military secrets to Russia.

"Rio de Janeiro . . . It was agreed to insert in the minutes of the Assembly, the declarations of the Communist leader, Luis Carlos Prestes, to the effect that the Communist Party of Brazil would organize a resistance corps and would take up arms against the Brazilian government if it entered any war against Russia"—Radio broadcast from Lima, March 19.

"The Chairman: 'Now, as I understand you, the workers in this country look upon the Soviet Union as their country. Is that right?' Mr. William Z. Foster: 'The more advanced workers do'."—From House Report No. 2, 76th Congress, First Session, p. 20.

. . . or Feed Italy *Printer's Ink* estimates the total expenditure for advertising in the United States during 1945 totaled \$2,386,000,000. That sum of money would build a lot of houses.

Fifth International? Awaiting the settlement of the peace treaties is the possibility of creating a Christian Social International, a loose union of the various Christian Democratic parties in Europe. Contacts have been made between individual leaders of the Parties (Premier De Gasperi, head of the Italian Christian Democrats has discussed relations with Foreign Minister Bidault of the French Popular Republicans for example) but plans for a definite organization are prevented by the isolation imposed until the peace is signed. MRP leaders have addressed a meeting of the Christian Social

Party in Belgium, CIP correspondent reports. Contacts have been established between Austrian and French Christian Democrats; leaders of the Hungarian Small Land Owners' Party and the Austrian Peoples' Party have met.

Plans for the organization probably derive their inspiration from the International Secretariat of Democratic Parties of Christian Inspiration founded at Paris in 1925 by Don Luigi Sturzo. The growth of Fascism clouded the hope of the project which was revived when the war brought men from many countries to England as refugees. The organization was re-established as the International Christian Democratic Union whose object was "to create permanent bonds of solidarity between the Christian Democratic movements in the various nations, through association on the political plane, so as to combine their activities in the fight against the forces of materialism and totalitarian oppression, and for the triumph of organic and parliamentary democracy in the government of States and as a means of assuring peace and solidarity among all men."

Christian Majority Christian Socialists, with a representation of 92, hold the majority in the present Belgian parliament. Socialists have 68 seats, Liberals 17, Communists 23.

Wallace Justified By early 1947 experts predict that the fabulous prospect of 60,000,000 jobs will have been reached, and this through the efforts of private capital. This is thirteen million more people than were employed in 1939. Beyond this, 1,800,000 will be still in military service. An estimated 2,113,000 will be unemployed, which is regarded as close to a minimum, since in 1939 the employed totalled 8,213,000.

Pros and Cons The possibility of a just war under modern conditions was debated recently by the University of London Catholic Society. Area bombings, blockade, the Papal declaration of Easter, 1941 that legitimate means of waging war had been exceeded, and the monstrous menace of the atom bomb, were presented as evidence of the obligation on Catholics to abstain from participating in modern warfare. Mr. Reginald Dingle, Member of Parliament, argued that no Pope had repealed the age-long Catholic tradition that under certain conditions war is justifiable and necessary; he asserted that the demand that no innocent person be harmed at all is an attempt to abrogate the principle of the double effect. Civil disobedience, he pointed out, is an extremely grave matter. Mere possible future contingency of receiving an order which conflicts with one's conscience does not relieve the citizen of his present duty of civil obedience.

Not Good Business Note on Socialism: A Mexican journal of economics, *El Economista*, reports that the oil industry in that country has amassed a deficit of \$200,000,000 since expropriation by the national government.

UNESCO and USSR William Benton, Assistant Secretary of State, stressing the importance of American participation in UNESCO, the United Nations Educational, Scientific and Culture Organization, told the House Foreign Affairs Committee that the organization is imperative for the growth and sharing of mutual knowledge through the work of scholars, scientists and others so that the peoples of the world may strive

to progress together towards a better life. The practical difficulties of such a program the State Department might learn from the Foreign Training Division of the Veterans' Administration. Dr. Walter C. Eells, Chief of the Division, discloses that the Soviet Embassy has refused to grant visas to American veterans who want to go to Russia to take their schooling under the GI Bill of Rights. Russia is the only country which is refusing admission to veterans who want to study abroad.

Sovereignty Commenting on the State Department's defeated attempt to intervene in Argentina affairs, Felix Morley observed in *Human Events*: "If the United States is justified in trying to overthrow any government which this administration likes to label Fascist, then Soviet Russia is equally justified in trying to undermine any government which Premier Stalin likes to label Capitalist."

But Russia, after crying "Nazi" and "Fascist" loudly and long at Perón, has extended its hand in a gesture of friendship to secure trade with Argentina and the *Daily Worker*, explaining the turn-about-face, emphasizes the fact that "Argentina is a sovereign country."

CED on OPA Settlement of the big strikes makes it possible for industry to employ 53,000,000 to 56,000,000 persons by this summer, according to Paul G. Hoffman, chairman of the Committee for Economic Development. Mr. Hoffman favors the retention of price control until July, 1947, directly opposing the stand of the National Association of Manufacturers.

The Rejected Hand The English Labor Party's National Executive (our executive committee) strongly rejected a formal bid that the Communists made for union with the Labor Party:

"The Communists look upon democracy as a bourgeois fraud... A preference for dictatorship infests their internal

A Faithful Alumnus' Question

He happens to be an extraordinarily fine alumnus of one of our Eastern Colleges. He teaches in the Public School System of his city, holds a graduate degree from one of our big Catholic Schools, makes the retreat every year and is extremely apostolic in his approach to life. At the conclusion of one of his letters, however, recently, he voiced what was less a protest than a question. We present it here because it may make some of our Jesuit faculty members do a little thinking: "I wish that sometime you would tell some of our Catholic College graduates how we can go back to our Alma Mater for a little reorientation, the kind of thing that would help us make ourselves a little more articulate.

"Several years ago I wrote about 500 pages on what I thought American education had done to democracy. I stressed the anti-frontier school thinkers, the naturalism in American Education, and facts as I had discovered them in American education both from observation and from reading.

"A good natured smile from the professors at my own Jesuit College who had originally suggested the writing was all the encouragement I later got. The result was that my work was confined to a dusty corner. It did seem a long way from the direction and encouragement we need, we alumni, and which as a matter of fact we got from graduate courses I took at Harvard.

"Have you Jesuits done much thinking of what becomes of your alumni, their intellectual ambitions and interests?"

organization... The Labor Party has nothing to fear from competition under democratic rules, but the same party which is a negligible opponent in open contest can be a serious menace as a fifth column working from within."

Work to Be Done \$10,000,000,000 is ready to be spent just as soon as men and materials become available on public works projects delayed by the war. This money is in addition to the federal government's program. Municipal enterprises, such as, sewers, water and sanitation facilities, schools and hospitals are included on the list. \$3,456,192,000 is planned to be spent on non-federal highway and road projects alone. New York State is responsible for one-half of the total estimated construction cost according to survey made by Major General Philip B. Fleming, Public Works Administrator and submitted to the special House Committee on Postwar Economic Policy and Planning.

Red Signs Manhattan's Research Institute of America offered the following signs that a non-professing communist really is a communist:

1. With him the one principle is Russia first.
2. He does his utmost to excite class warfare.
3. He tries to force labor leaders into extreme positions and to harass management and the federal government.
4. They work to convince everyone that red-baiting is undemocratic, knowing this gives them immunity for their work.
5. They work through a highly disciplined minority who wield a balance of power.
6. Anyone who reads the "Daily Worker" and then watches those who follow the Party-line laid down, can spot them every time.

Paul Ste. Marie

By Henry J. Wirtenberger, S.J.

AS WE drove home from the wake my friend said, "I wish some of the people who think all labor leaders are racketeers could have been there tonight." We saw his body laid out in the parlor clothed in the brown robe of a Franciscan tertiary, the casket banked with flowers to which were appended the inscription from Local 600, "Our Leader."

Paul Ste. Marie was a leader. In the days when his union was struggling to build up membership he spent himself tirelessly to win workers to the cause. When the long struggle ended and the N. L. R. election had proclaimed the victory, he was elected president of the largest local in the plant (one of the largest in the world). When his term of office ended he returned to his place on the assembly-line. The need to support his family of ten made a paying job imperative. For months Paul worked his shift at the plant and another at night in the post-office to earn enough to keep the family. "The old ticker sometimes kicks up on me, Father," he told his friend; but he never slackened his efforts for his family or his union.

Two months before he died, at the age of 41, he knew that his days were numbered and spent the time preparing his devoted wife and the children for the years ahead. He died peacefully; ready to go, facing the judgment of God with confidence. His old mother said, "How often have I heard my boy say, 'I did what I thought was right.'" Courage of a very high order and unflinching adherence to the dictates of his conscience shone forth in the life of Paul Ste. Marie. R. I. P.

ISOccasions

Father Leo D. Sullivan, provincial of Chicago has sponsored a summer session on "Social Thought and Action" to be conducted under the directorship of Father H. J. Wirtenberger at Detroit University, June 10 to 21. The 12 priests will attend the sessions both morning and afternoon, including classes by Father R. C. Hartnett and round table discussions led by qualified speakers from labor, industry and teachers of the social sciences. The courses are planned for those without special training in the social sciences who wish to introduce into their work the social implications of their educational or ministerial activities. This session is a splendid step forward toward a more perfect integration of the traditional Jesuit activities with the ideals and objectives of ISO. May the idea become traditional in the Chicago province, which has inaugurated this new effort, and quickly spread to the other provinces of the Assistency.

During Lent Father Parsons preached a series of sermon conferences on Christian Life in the Modern World at St. Patrick's Cathedral in New York. One morning during his stay there he hurried down to Philadelphia to read a paper on the Political Theory Panel before the convention of the American Political Science Association. Father Parsons was the only Catholic who appeared on the entire convention program.

With Messrs. Hiegel, Ring, George and Bernard the "Rural Life Bulletin" of St. Mary's College, founded in 1938 by Anthony J. Adams, is being revived. The mimeographed Bulletin is the news-sheet of the Rural Welfare Seminar at St. Mary's, the aims of which were set down in Volume 1, No. 1, as: "1) to study prevailing conditions among U.S. farmers, their causes and remedies, with the view 2) to better those conditions by teaching rural and urban people the true remedies in the light of Christian revelation; and to motivate both these classes of people to adopt these remedies; and 3) by so bettering material conditions of the farmer to better the same for the whole commonwealth, with the ultimate result that men may more securely and more easily live a Christian life—thus attaining the glory of God and the salvation of souls."

The first issue reports the activities of the Tobacco Growers' Association of Connecticut in killing a Bill which raised the age limit of child labor to 14, reprints quotations of Pius XI on uncontrolled competition, lists the complaints of Jawaharlal Nehru, leader in the Indian Congress Party in the operations of an economy which forces low stand-

ards in some areas, discusses whether the family-type farm should be large or small, notes the argument of Paul Weber in the "Wage Earner" on the need of federating agricultural organizations according to the vocational plan and announces that Father Paul Kennedy, S. J., will give the invocation at the afternoon session of the annual meeting of the Kansas Cooperative Council in Topeka, May 10.

The work of Woodstock's Interracial Committee was featured in the January, February and March issues of the *Interracial Review* with the result that inquiries were received from different parts of the country. Woodstock's Rural Life Committee continues its study of the principles laid down in the *Rural Life Manifesto* that will be climaxed again this summer with a Rural Life Day for the benefit of the priests from the missions in the Counties, as well as for the community. Two newly-ordained members of the Committee, Father James Wilkinson and Lawrence Hill, will speak at a special Rural Life Sunday to be held during August at Ridge, Maryland under the direction of Father Horace McKenna, the Pastor.

Père Jean Minery of Action Populaire was a recent visitor at ISO Central Office. Père Minery wears the uniform of an officer of the French Army—he is a chaplain—and insignia indicating his service in the Free French forces of the Resistance before the invasion.

Dr. Heinrich Breuning gave his first public lecture since the war when he addressed the Social Order Academies at Weston College. Dr. Breuning, ex-Chancellor of Germany and now professor of government at Harvard, detailed the Catholic resistance to Nazism before and during the war.

Campion Prep at Prairie du Chien, Wisconsin has scheduled a Retreat for Veterans and Servicemen among its Alumni, June 22nd and 23rd. A full-page announcement in "The Campionette" explains the value of a Retreat for civilian orientation and urges imitation of "the soldier-saint, Ignatius Loyola who after his service with the Basques in the Franco-Spanish War of the 16th century retired to Manresa, Spain, where he spent a period of planning and prayer, a Retreat."

An article by Mr. Ray Bernard reviews the 22 years of splendid retreat work for Negroes at Grand Coteau and Belleview, Louisiana. In the course of these years thousands of colored people

have made retreats; the women come to the Church from Tuesday to Thursday; the men, over the weekend. The work in recent years has been under the direction of Fathers Cornelius Thensted and Godfrey Cook. One result of the work has been 30 religious vocations to the Congregation of the Holy Family, as well as a priest and a lay brother to the Society of Divine Word.

Father J. V. Linden, Director of Gonzago University's Labor Course in Spokane, Washington, sends us the 64-page "Reference Book" compiled for use in the Labor-Management and Forum student classes.

The booklet includes a primary dictionary of 500 labor terms, the need for which the first classes had made evident to all. Since there was no dictionary of labor terms, Father Linden proposed that the students themselves set to work on the project during the January-February class interim as a test of what had already been learned in school and as a stimulus to labor-dictionary-making in other schools. Mutual understanding between employer and employee would be improved considerably, it was felt, if words were understood in the same sense by both sides; and collective bargaining would be facilitated as a consequence. Of the 1500 words turned in by the students to be defined by the Committee, 500 words were rejected as not being labor terms, 500 were defined but laid aside because time and space were lacking, 500 words were worked on by a Committee of the classes, including men and women widely experienced in labor relations, who were told that their work must be their own, that plain, simple and easily-understood words must be used in the definition. Father Clifford Carroll lent invaluable assistance.

The "Reference Book" also includes a summary of the court rulings affecting labor relations, used in the course on Labor Law taught by Judge Raymond F. Kelly. A directory of the labor unions in Spokane is included.

Father John Friedl also has a group hard at work at Rockhurst's Institute of Social Order compiling a book of definitions of words and phrases commonly used in collective bargaining and in writing agreements between labor and management.

Jesuits were prominent on the program of the Eighteenth Annual Conference of the Catholic Association for International Peace held April 22 and 23 at Hartford, Conn. At the first session, which was concerned with atomic

(Turn to ISOccasions, page 29)

THE NAPKIN BOX

ATOMIC BOMB

Congratulations to you on your center-spread on "Problem of the Age — the Atomic Bomb" in the May BULLETIN.

May I add a few foot-notes to your excellent presentation of the problem?

The McMahon bill dealing with domestic control has been reported out and should be considered by the Senate in about six weeks from this date. I recommend reading of a 125 page booklet, "Atomic Energy Act of 1946, Calendar No. 1251, Report No. 1211." It contains all the important information derived from five months of hearings, and includes the complete Act, a history of nuclear fission, a glossary and extensive bibliography. Our Committee distributes it.

More important, however, is the recently released State Department report on the International Control of Atomic Energy, mis-named the Acheson Report. Our Information Committee is trying to stimulate nation-wide study of this revolutionary document. The atomic scientists support its main propositions. We have issued several analyses already, and simpler ones will soon be ready. Under separate cover I am sending you 250 copies of the Report. Ours can get them in any quantity desired from our office. The Government Printing office was charging 20 cents for them until I had the question raised in the House. Yesterday we were given gratis a quarter of a million copies for distribution. I am enclosing a piece I wrote sometime ago on the importance of studying the report.

I am also enclosing a copy of a letter that was sent out while I was in New York covering the Security Council sessions for the NCWC. A few Jesuit college presidents have already responded. I would be happy to keep one of Ours in each of our schools up to date on the projects that are afoot, and keep him supplied with literature. We have put out about forty different pieces already. It takes the staff three hours just to open the mail every day.

Because of our expanding activities, we have been forced to move into larger quarters, the new address of which is 1749-51 L St., N. W., Washington, D. C.

Yesterday I had a privilege rarely granted a simplex when I was given a half hour in which to address the Administrative Board, NCWC, on the Atomic Problem. Afterward I was formally authorized to continue in my present office as treasurer and finance chairman of the NCAI. I hope this will mark increased episcopal interest in the problem, which, as you correctly say, has already engaged the active concern of the "seculars."

Another footnote on literature available. Our Committee publishes a bulletin called "Atomic Information" every two weeks. There is also the "Bulletin of the Atomic Scientists" which is must reading. Our Study kit is really worth \$2.00, containing as it does the \$1.00 "One World or None" besides a dozen other pieces.

I enclose also the program of the annual meeting of the C.A.I.P., at which both Fr. Parsons and I discussed the atomic bomb. Here also is a copy of the final Rollins College resolution. I was the only one present who didn't sign, and that was not because I was not in substantial agreement, but because NCWC regulations on signing such documents are rather rigid. In this connection let me say that any workable scheme of international control of atomic energy is going to demand what amounts to limited world government, and we may as well face up to the fact, instead of clinging to a Charter that is as out-moded as Hiroshima. Of course it is true, as Fr. Graham says in the last issue of the BULLETIN, that "many intermediate steps need to be taken before World government can become politically practical or successful." But the absolute necessity of controlling atomic energy internationally within the next three years makes it desperately urgent that we start taking those steps. And even the first steps suggested in the Acheson proposals would take us far along the path to world government, at least on the security level.

E. A. Conway, S. J.
Catholic Association for
International Peace
Washington, D. C.

JUSTICE FOR NEGRO

In the friendly, and I hope beneficial, discussion being carried on by Father Healy and myself he presents (ISO Bulletin, May, pg. 18) for my consideration the following statement: "As far as strict justice alone is concerned, Jesuit Schools, as private institutions, have the right to receive or reject whomsoever they wish. However, obligations arising from other virtues may sometimes modify this right."

I am sorry to disappoint Father Healy, but this statement is not satisfactory. While admitting enthusiastically that "obligations arising from other virtues may sometimes modify this right," I reluctantly must insist that the principle itself is false, as I will now proceed to prove.

Since it is the negative application of this principle that concerns so many, let me restate it as follows: "As far as strict justice alone is concerned, Jesuit

schools, as private institutions, have the right to reject whomsoever they wish." Now we will proceed to apply this principle to a practical case.

A Catholic Negro boy applies for admission to a Jesuit school. He does this because he is bound in conscience and by the Canon Law of the Church to do so. He is a deserving boy and passes all the qualifying physical, mental and moral tests required of him.

As a human being he has a strict right, based on a positive claim in strict justice to live. As a Catholic he is commanded by his Creator and Savior to live that more abundant supernatural life of sanctifying grace made possible to him by the crucifixion of Christ on the cross. He has a strict right based on a positive claim in strict justice to live this supernatural life in all its fullness. The title on which he bases this claim is, proximately, his personal redeemed human nature; ultimately, it is God Himself. So, possessed of this title to live, he enters the school to register.

School authorities notice for the first time that he is a Negro. His application is rejected; rejected not because of any defect mental, physical or moral but simply and solely because he is a Negro, or for such invalid reasons as: it can not be done, others will not like it, parents of other students may complain or the like, all of which reasons are inspired by the fact that the applicant is a Negro.

His rejection is an act of injustice because it denies him his equal dignity as a human person with all other human persons. The same title that bestows upon this Negro boy the right to live life in all its fullness bestows upon him the right to be treated with the same dignity with which other human beings are treated. What others may think of his admission or how they may react to it does not do away with the immorality of his rejection. So much for justice.

But: "obligations arising from other virtues may sometimes modify this right." Not in a negative way. Virtues are all of one piece and are always positive, i.e., a positive conforming of the human will with the divine will. So let us apply some of the other virtues to the case under consideration. Charity and fortitude would both say: do not reject this boy. Likewise prudence, since the truest prudence is thinking and acting according to the mind of Christ and His Church. So with all the other virtues. I fail to see how any virtue could encourage such an act of injustice as the rejection of this Negro boy would be. All of them, however, singly and collectively, would approve his admission to the school of his choosing and condemn his rejection. His admission would be a

constructive, virtuous act; his rejection an injustice that would serve to perpetuate all the horrors of the heresy of Racism.

John P. Markoe, S. J.
St. Malachy's Church,
St. Louis, Mo.

DEFINITION OF SOCIOLOGY

The definition of sociology as given in the February issue of the BULLETIN appeared to me to be too closely allied to that of the school of Comte. I do not in all sincerity see how a Catholic Sociologist may hold such a definition. It is given entirely too much to probability and relies on statistical research for its principles. In the definition given below I think it will be easy to see where I disagree most emphatically with the definition of the writer in the February issue.

Taking the definition of science as given in his letter—1) a body of conclusions, 2) derives from certain principles, 3) about a particular subject's, 4) particular aspect — I now offer another definition which I think is better.

1) Our conclusions are the application of principles to social life.

2) Our principles are not highly probable: they are the old truths of natural law and revelation. We have our principles from moral philosophy and moral theology. I do not see how anyone can say that our principles, rather the principles of a Catholic sociologist (note, please, the word Catholic) are only highly probable.

3) The subject matter is mankind in general.

4) The aspect under which we study man is as a social being, e. g., the family, state, clubs, etc.

A fifth may be added. Our sources of the science of Sociology are reason, revelation and experience.

In regard to amorality of sociology, I do not see how the author's statement of this fact holds. Maybe for the non-Catholic, materialistic sociologist but not for the Catholic. After all, we are concerned with the betterment of mankind, not that each family may have one-inch steaks for every meal, or beautyrest mattresses to sleep upon. Our interests go farther than this life. We are interested in each member of that family's salvation. Our whole work is taken with a moral issue. Our very principles are founded, or more correctly, are taken from moral philosophy and moral theology as I have reiterated.

Furthermore, from the definition given in that now famous letter I think that the writer has narrowed sociology to a study of anthropology or history. In other words (I deduce this rightly or wrongly) he prefers to look at man-

kind's record and seeing that he has acted this way for so long a time the sociologist concludes that he will *probably* act this way in the future.

Maybe I am wrong, but I could not see and still do not see eye to eye with the definition given in the February issue. I prefer to call sociology—the science of right living in society as known by the light of reason and revelation. Perhaps one of our prominent Jesuit sociologists will step forward and clarify the issue—maybe Father Robinson, or Father Fichter or Father Christoph.

Daniel W. Partridge, S. J.
Spring Hill College,
Spring Hill, Alabama.

EX-SERVICEMEN'S RETREATS

I would like to add a few points to what you printed a few months ago on "Retreats for our Alumni—ex-Servicemen."

In a few weeks our high schools will be closing for the summer months. It appears to me that this affords an excellent opportunity for a well-planned series of retreats to our ex-Servicemen. It has long been customary in some of our schools to conduct a series of laymen's retreats during the summer months. Is there any reason why this movement cannot be extended to include our Alumni ex-Servicemen?

The schools will be empty. This removes the problem of room, chapel, and cafeteria facilities. Boys from our high schools will be available to assist in serving meals, cleaning the cafeteria, and handling other details of this kind. They can easily be had for this work.

Retreat Masters are easier to sign during the vacation period. Many of our priests are free during the summer months, and are anxious for work of this kind. The Servicemen themselves are also more likely to be free. Most of them will be enjoying some vacation. Others have not yet definitely settled on what work or education they are to pursue.

The matter calls for some attention. The opportunity seems to be perfect. The need is obvious. If anyone doubts this, let me suggest that he arrange for a five minute talk with one of our returned Chaplains. They will tell him that the boys need a spiritual review of the principles of life that we want them to follow. A great number are unsettled, some even debating the question of a religious vocation. Their ideas on many points are hazy. Principles that they once took for granted have been called into question by their recent associations. They need some help. What better than a retreat!

NOW is the time to plan for a sum-

mer schedule of retreats. Every school will find peculiar problems to be worked out along this line. If Rectors and Principals would appoint a member of the faculty to make arrangements and handle details, the movement could be a REALITY THIS SUMMER. Next Summer will be too late. There can be little doubt about the results of such an undertaking.

Richard D. McGloin, S. J.
St. Mary's College,
St. Marys, Kansas.

ACTION NOW!

I've followed the ISO as well as I could from afar. Without taking up a lot of time and space with the pros, I'd like to mention a con and give a suggestion that might prove to be immediately realizable: so much effort (to me it seems too much) seems to be going into organization, discussion and reporting. These are all good and absolutely necessary—no doubt about that. But doesn't it becloud the issue for the bulk of us? Can't every individual get started *here and now* or something? Otherwise some of us 'plug-horses' will lose sight of the furrow.

There are over 8,000,000 of our young men in the service—that's where the idea for my suggestion started. I've met a number of them over here and keep in touch with some of them. I find that they soon question one on things of consequence, ask for advice, unfold their plans for the future; now most of them are pretty badly off when it comes to displaying a Christian outlook—they're pretty self-centered, individualistic, etc.; just the opposite of a social outlook. Nor do they seem to have much in the line of convictions (reasoned ones) to fall back on. They've merely gone on with the crowd heretofore and will continue to do so hereafter unless . . . And the crowd's quite definitely not going where it ought to!

My idea is this: couldn't the ISO encourage each Jesuit to pledge himself to contact some agreed number of these soldiers? Or the same number of 'fringe' Catholics? Or talented and energetic but bolshevistically inclined Catholics? Or problem Catholics? Or non-Catholics? In a word, an *ex professo* going out after some individual persons, preferably, if not exclusively, such persons as would otherwise be left to shift for themselves to their own as well as to the Church's and society's detriment. The purpose of such contacts would be to help keep them out of trouble, to 'jack them up' a bit, to direct their energies and talents along right lines.

Every one in some way or other has perforce been identified with a great
(Turn to Letters, page 29)

ATOMIC ANGLES

By Edward Duff, S.J.

TAKE what comfort you can out of the assurance that it is not likely that the atomic bomb will start a nuclear chain reaction in the atmosphere and destroy the world. It is about all the comfort you will get from the Report to the Public on the Full Meaning of the Atomic Bomb by 17 distinguished authors, four of them Nobel Prize winners, published under the title "One World or None" by McGraw-Hill.

If you suspect that the menace of the Bomb has been overplayed in the press, Gale Young will tell you that the fission process changes only 1/1,100 of the available mass into energy, leaving ample room for technical improvements. Quite apart from the radiation effects of the present crude Bomb, its power is not inconsiderable: the pressures within it are one thousand billion times atmospheric pressure, its heat greater than the center of the sun. Newer bombs, Dr. Oppenheimer observes blithely, "would clearly be limited in application to the destruction of major targets, such as Greater New York." Should you count on the adage that the effect of every new weapon is cancelled by new techniques of defense, Dr. Louis Ridenour, director of our radar program, will analyze the possibilities with you and will conclude very simply, "There is no defense."

Philip Morrison, who investigated the effects of the Hiroshima Bomb (on the spot) for the Army, projects the damage done there on the map of New York City and concedes that the story is unreal. But, unreal in only in ones and twos, they will come in hundreds, even in thousands." General of the Army, H. H. Arnold, will calculate the efficiency of the Bomb for you: three million dollars per square mile (worth one hundred sixty million dollars) destroyed was the cost of the B-29's work over Tokyo; with atom bombs, for every dollar spent in an air offensive three hundred dollars worth of damage is done to the enemy.

Should you be wondering how long we can keep the "secret" of the Bomb, Frederick Seitz, Jr. and Hans A. Bethe will work out the phases of discovering the process for you, concluding that it will be six years at the outside before bombs are available to any country that wants to spend the money to make them. And, why not make them since they are the most economical form of military preparedness, and military preparedness demands that a country have the Bomb in its armoury so long as its neighbor has it. Russia is particularly advantaged in the race to produce bombs, Irving Langmuir explains: her regimented population makes possible the sacrifice of living standards for a defense program; her scientists are organized and encouraged by the government.

E. U. Condon will disturb your equanimity by indicating the ease of sabotage. An atomic bomb can be put in any box big enough to provide for the overseas shipment of a typewriter. If your curiosity survives the picture of the menace confronting the world and wants to know about the nature of the nuclear chain reactions and the peace-time future of atomic energy, Harlow Shapley, Eugene P. Wigner and Gale Young have each written chapters of intelligible exposition.

If the news item that the Army-Navy Munitions Board is conducting a survey of the country's caverns for underground factories suggests a way out, you might want to know the cost of such a defense program. A couple of hundred billion dollars would have to be spent on a dispersal program, even if economic efficiency and the jeopardizing of civil liberties would make so fantastic a suggestion conceivable.

How to remedy the situation is a problem on the politi-

cal plane, beyond the competence of the scientists. It is a world problem admitting of no merely national solutions, they realize, but the details of the best control program they can offer are vague and, often, naive. Leo Szilard believes that a voluntary inspection system could be entrusted to the scientists and engineers of the world who have "higher loyalties, shared by all educated men, which transcend the narrowly-interpreted loyalties of one's own nation."

Albert Einstein is sure that a police force in the hands of a supranational organization would provide security. Walter Lippmann puts his faith in the principle "to have laws operate upon individuals," with offenders against the peace punishable in any country under common legislation to be accepted as the law of each nation. The tentative suggestions for control sketched in "One World or None" were made, of course, before the publication of the plan of the Secretary of State's Committee on Atomic Energy. It might be allowed that the problem of control is outside the scope of the scientists and the function of the book which was to state "the problem before us in full and on sound authority and in one place." What to do about Russia, how to arrange for the required exchange of scientists, are parts of the problem that is not honestly faced, nor is the religious context of the problem realized in any degree.

"Time is short. And, survival is at stake." This is the concluding message of the Federation of American (Atomic) Scientists who supply the final chapter. Their education office, the National Committee on Atomic Information, now at 1749-51 L St., N. W., Washington, D. C., will supply you with a copy of "One World or None" plus a "kit for discussion leaders" containing pamphlets and documents and reading lists, all for \$1.00. Even the Father Procurator should make no objections to that purchase.

Jim Crow in Church

THIS letter may be of interest to our Jesuit readers. It is authentic, and came to our desk just the other day. "Dear Father Lord:

"A friend of mine together with another white woman accompanied a young colored woman on a week-end journey to Baltimore to witness a clothing ceremony. A colored girl from Chicago was to receive her habit and begin religious life. In Baltimore there was evidence of racial discrimination, but nothing too tangible because of the tactful arrangement of schedules which the nun had taken care of. It did, however, create an unpleasant undertone which was dispelled in part by the lovely ceremony and the impressive dignity of the colored nuns.

"On the way home we travelers decided to stop off in one of the major cities for a few hours. Our first objective was to see the Jesuit Church of the city. We hurried into church and the white woman and myself went down the aisle, when to our horror we discovered our companion had been detained at the door. She was not permitted to accompany us, but was directed to a far corner, rear. This, as you see, was in a Catholic Church. It was in a Jesuit Church.

"Needless to say the questioning confusion in the mind and heart of the colored girl is no trifle. She happens to be accustomed to good old St. Malachy's here in Chicago where colored folks are welcome and can sit where they desire. But it was we white women, I think, who felt the greatest shame.

"I wonder what the good Lord thinks of the whole incident."

Name signed but withheld.

A brother helped

Since the ISO Central Office will be housed in the same building with The Queen's Work we owe a special debt of gratitude to the Jesuits who have generously helped in securing this building for us. In the future years when the ISO is fully organized and smoothly functioning, it will be in large measure a result of the devotion of these loyal friends.



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by a brother . . .

As of May 15 the sum of \$6,872.86 out of a total of \$44,976.68 has been contributed to the Century Club building fund by the generous Jesuit contributors whose kindness is gratefully acknowledged on these pages.

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An Apologia for Natural Ethics

By STEPHEN J. RUEVE

Marquette University, Milwaukee, Wis.

IN THE give-and-take of domestic recreations anyone who is engaged in teaching ethics is almost certain—before many minutes have elapsed—of being confronted with two venerable objections; perhaps I should call them venerated, rather than venerable. Here they are: 1) ethics, as it is taught in our colleges, is nothing but moral theology; 2) ethics is invalid and cannot even prove its first thesis; for, as man has been elevated to the supernatural, there is no such thing as perfect natural happiness for him. Now, while disavowing any pretense at a complete and adequate treatment of these contentions, I should like to propose a few points for consideration.

As to the FIRST OBJECTION. I wonder if this opinion does not owe its origin to the course of studies as we pursue them in our years as scholastics. For many, third year Philosophy affords the first acquaintance with ethics. The subject is strange, general ethics is by no means simple, and there are apt to be many other studies to impede us from getting a thorough acquaintance. Add to this the variables of professorial and student ability, facility in Latin, illness, fatigue, and other circumstances, and we finish our course in ethics equipped with a greater or lesser stock of a beginner's knowledge, but only a beginner's knowledge nevertheless. (Though I have yet to meet the graduate of third year who would admit the inchoative state of his achievement.)

After about three years of maturing, we return to ethics as it is applied to moral theology. This second encounter is not only a review: it is twice as long in calendar-time, more than twice as long in actual hours, and it is a practical concrete application of what was previously learned mostly in principle. No wonder we really begin now to learn ethics. But we learn it in the course called moral theology. We are now impressed by what interests us; we get beneath the surface and really master the subject and are impressed by it. And so we go through the rest of our lives thinking (and arguing) that our ethics is nothing different from moral theology.

The fact is that a major part of what is known as moral theology is nothing other than natural ethics—of course with much more emphasis on concreteness, in view of the practical purpose aimed at. For example, these treatises are simply natural ethics: human acts, conscience, laws, sins (except the distinction between mortal and venial, which affords a broad pasture of controversy and speculation to moral theologians), the Decalog, the cardinal virtues, rights and justice, contracts (except the Justinian-Code setting into which most of the textbooks put them), wills and testaments, rights and duties of litigants, attorneys, judges and physicians, the intention required for administering and receiving the Sacraments, much of the treatise on matrimony and its accessories. That leaves as the peculiar field of moral theology, in so far as it is not natural ethics: irregularities, censures, the Sacraments in as much as they are of divine institution and are also legislated upon by the Church, the duties of the clergy in their various offices, the degrees of sin, the supernatural theological virtues (though there is also a natural virtue of charity), the requirements for hearing Mass, and a few odds-and-ends like dispensation from vows.

From a practical point of view it would really seem to be unfortunate that so many maintain natural ethics is simply the Catholic Church's moral theology. For a considerable percentage of our students are non-Catholics, and the Church does not exercise authority over them. Moreover, it is reassuring to the Catholics, and an additional motive for them, to know that most of their duties are validly established by natural reason. (For lack of space I omit a considerable treatise that might well be written on these two points.)

As to the SECOND OBJECTION, viz. that man is not destined for perfect natural happiness, and that hence natural ethics is an invalid science. It is incomplete of course, just as no science whether sacred or profane is an adequate consideration of the whole of life. But to say that, is not to say that it is invalid or even useless. A dilemmatical objection with which the ethicist is often confronted really involves an incomplete disjunction: if you attempt to prove that the end of man is perfect natural happiness, the falsity of your conclusion is already known from revelation; if you attempt to prove that the end is perfect supernatural happiness, the goal is above the reach of natural reason. In fact we do neither: we prove that the end is simply perfect happiness. Furthermore, much could be said about the oft-repeated dictum, "grace does not destroy nature but elevates it," and about the way it finds application to the question in hand; but this has been urged frequently in controversy, and just as frequently shrugged off without leaving any impression.

Rather I would suggest another consideration. Natural theology, I suppose, is admitted by most Scholastic philosophers to be a valid science. But there is a striking parallel between natural theology and natural ethics: each is incomplete, of course, and hence the devotees of neither claim to give a complete picture of reality: all they claim is that they argue validly and conclude reliably as far as they go. The objections that are urged against ethics are just as pertinent against natural theology. Here is the parallel:

In ethics we do not prove (nor profess to prove) that the end of man is perfect natural happiness.

But, *by natural reason*, we prove that the end of man is perfect happiness.

We neither assert nor deny that the *de facto* end is natural or supernatural.

Natural reason, left to itself, would never even suspect that the actual end is supernatural.

Probably there is an actual state of perfect natural happiness for infants who die unbaptized; but ethics offers no arguments for or against this.

In natural theology we do not prove (nor profess to prove) that a One-Person God exists.

But, *by natural reason*, we prove that a personal God exists.

We neither assert nor deny that the God who actually exists is a One-Person or a Three-Person God.

Natural reason, left to itself, would never even suspect that the actual God is a Three-Person God.

Certainly there is no such being as we may call a "natural god"—the highest attainment of natural theology if it were to attempt to describe the personality of God.

Catholic Senators and Representatives

By EDWARD S. DUNN, S.J.
Woodstock College

BECAUSE of the recent reception into the Church of Senator Wagner and Mrs. Luce, interest has been aroused in the question of just how many Catholics there are in the present Congress. A study was made of the short biographies of all Congressmen published in the *Congressional Directory* and in *Who's Who in America*. Here are the results.

There are eleven Senators and seventy Representatives in the 79th Congress who are, or claim to be, Catholics. This gives the Church one-ninth of the 96 Senators and one-sixth of the 435 Members of the House of Representatives. Such a proportion is not far out of line with the ratio of the number of Catholics in this country to the total population. If we take a rather strict accounting of some 24 million Catholics, that would be 17% of the present population of nearly 140 million people in the United States.

Party Affiliation

In the House, 90% of the Catholics are Democrats; all the Catholic Senators are Democrats. These ratios are much higher than the Democratic majority in each house, where they hold 58% and 55% of the seats in the Senate and House respectively.

Looking at these proportions from another angle, we find that the 63 Catholic Representatives are 26% of the Democrats' total in that House; whereas the six Catholic Republicans make up only 3% of that party's voting strength. Similarly in the Senate, our Catholic Senators are one-fifth of the Democrats, and there is no Catholic at all among the 40 Republicans.

Does this preponderant majority of Catholic Democrats in Congress reflect any close affinity between that party and the "faithful" in general? To some degree perhaps, it does. I am more inclined to ascribe the co-relation to the fact that for these many years the great masses of the Catholics in this country have been concentrated in the larger cities, and that for many decades the great strength of the Democratic party has rested on its control of these cities.

Districts Represented

A survey of the districts represented by Catholics in Congress and the cities they live in brings out these facts. Fifty Catholic Representatives come from cities having a population of more than 100,000, five from those in the 50,000-100,000 bracket, and the remaining 15 from cities that had less than 50,000 in 1940. Of these 15, seven come from cities of less than 10,000 people, and only four Catholic Representatives make their homes in what we can rightly call small towns. This division of urban and rural representation is quite different from what is true of Congress as a whole.

It is interesting to notice that the C. I. O., within a week after the last general election, claimed that their Political Action Committee had helped to elect 96 Representatives. Going down the list of their successes, we find that 35 names are among those included in our Catholic box-score, or exactly half of the Catholics in the lower House.

Catholic Contributions

What do these Catholic Representatives contribute to Congress? In the House of Representatives, Mr. McCormack of Massachusetts is the majority floor leader, a position of strategic importance. Next in importance are the Chairmen of Committees who are elected to these positions according to their length of service in the House and

on the Committees. This rule works to the advantage of Southern members since they have greater assurance of continuous service. However, these Committees have Catholics as Chairmen:

Accounts	Mr. Cochran, Mo.
Coinage, Weights and Measures.....	Mr. White, Idaho
Immigration and Naturalization.....	Mr. Lesinski, Mich.
Invalid Pensions.....	Mr. Kelly, Pa.
Labor	Mrs. Norton, N. J.
Mines and Mining.....	Mr. Somers, N. Y.
Pensions	Mr. Buckley, N. Y.
Revision of the Laws.....	Mr. Keogh, N. Y.

Catholics are Chairmen also of three Committees of lesser moment: Elections No. 1, Library, and Memorials.

Seven Catholics are among the 26 Democrats on the hard-working Appropriations Committee that decides, for the most part, just how the Government's money is to be spent. There are also six Catholics now among the 15 Democrats on the Ways and Means Committee whose equally important task it is to initiate the Bills to raise these funds.

Other Committees of the House with large Catholic representation on the Democratic side of their membership are: Coinage, Weights and Measures, 8 out of 13; District of Columbia, 4 out of 12; Education, 7 out of 13; Labor, 6 out of 13; Military Affairs, 4 out of 15; Naval Affairs, 7 out of 16; Patents, 6 out of 12; Territories, 5 out of 12.

Except for Mr. Welch of California, none of the Catholic Republicans hold important positions on House Committees. He is ranking Republican member of the Committees of Insular Affairs, Labor, and Merchant Marine and Fisheries.

Their Record

How do Catholic Members of the House vote on important issues? Rather definitely, they follow what I might call the "ISO line." Here are some examples of their votes on crucial issues before the House in February. On the Case Bill, of our 70, 58 voted against this attempt to straight-jacket the labor movement; seven voted in favor, four are recorded as "not voting."

The final form that the Murray-Patman Full Employment Bill assumed in the hands of the Senate and House conferees was not as strong as the original Bill. That may account for the fact that only 84 Representatives voted against the Conference Report; the only Catholic among them was Mr. Kilday of Texas.

Again, on a motion to strike out from the Urgent Deficiencies Act about 2 million dollars needed by the OPA to continue its work for the current fiscal year effectively, only three Catholics voted on the wrong side. This motion was defeated by a vote of 185 to 108.

The Senate

In the Senate, the Catholics are among the leading progressives in that body. Though because of illness Senator Wagner has been unable to take an active part in the work of the Senate since his baptism in the Church, his activities have long been in line with its spirit. Especially worthy of note is the Act which bears his name and has been called the "Magna Carta" of the labor unions in this country. The ten-year record of the National Labor Relations Board in protecting and safeguarding the rights and interests of labor is a great credit to him.

Senator Chavez of New Mexico instigated and led the fight to provide for a permanent FEPC. In the course of

the debate, occasional references to his religious beliefs were thrown out by "that man" Bilbo. Senator Chavez would each time express his displeasure at this attempt to drag a "red herring" across the debate, and Senator Bilbo would quickly reassure him that no harm was intended.

Senator Mead is continuing President Truman's fine work as Chairman of the Special Committee to Investigate the National Defense Program. The amount of work he is called on to handle is tremendous, since Senator Wagner has been ill for some time and New York State is the center of so many of the country's activities.

Senator Murray of Montana, though personally a wealthy man, is most vigorous in his efforts to raise the standards of living for the poorest workers and to spread the benefits of proper health and hospital care.

As Chairman of the Senate Naval Affairs Committee, Senator Walsh is generally recognized as having contributed greatly to the success of the American Navy in the recent war.

Two other Catholic Senators have been mentioned prominently in the news lately. Senator McMahon of Connecticut is Chairman of the Special Committee on Atomic Energy which is trying to work out a national policy to handle this new threat to peace and security. Senator O'Mahoney was highly recommended by the West for the post of Secretary of the Interior following Mr. Ickes' sensational resignation.

All three authors of the National Health Plan to establish health insurance on a national scale, Messrs. Murray, Wagner and Dingell are Catholics. Of the three authors of the Housing Act that is still worthy of consideration as a means of carrying out the President's recommendations, that proposed by Messrs. Wagner, Ellender and Taft, the first two are Catholics.

In the list that accompanies this article are the names of Catholic Senators, in alphabetical order, and of the Representatives, according to States. I would welcome comment and criticism, especially if any names have been included by undue presumption, or omitted by careless oversight.

Catholics in the Seventy-ninth Congress

SENATE

Edward P. Carville—Nevada	James E. Murray—Montana
Jennis Chavez—New Mexico	Francis J. Myers—Pennsylvania
Allen J. Ellender—Louisiana	Joseph C. O'Mahoney—Wyoming
Pat McCarran—Nevada	Robert F. Wagner—New York
Brien McMahon—Connecticut	David I. Walsh—Massachusetts
James M. Mead—New York	

HOUSE OF REPRESENTATIVES

California:	New Jersey:
Richard J. Welch	Mary Teresa Norton
John H. Tolan	Edward J. Hart
Edouard V. Izac	New Mexico:
Connecticut:	Antonio M. Fernandez
Joseph F. Ryter	New York:
James P. Geelan	Edgar Sharp
Clare Boothe Luce	William B. Barry
Joseph E. Talbot	James A. Roe
Delaware:	James J. Delaney
Philip A. Traynor	John J. Delaney
Idaho:	Joseph L. Pfeifer
Compton I. White	Eugene J. Keogh
Illinois:	Andrew L. Somers
William A. Rowan	James J. Heffernan
Edward A. Kelly	John J. Rooney
Thomas J. O'Brien	Donald L. O'Toole
William W. Link	Vito Marcantonio
Thomas S. Gordon	Walter A. Lynch
Alexander J. Resa	Charles A. Buckley
Charles M. Price	Peter A. Quinn
Indiana:	Bernard W. Kearney
Ray John Madden	William T. Byrne

Louisiana:	Ohio:
F. Edward Hebert	Edward J. Gardner
James Domengeaux	Michael J. Kirwan
Henry D. Larcade	Michael Feighan
Maryland:	Pennsylvania:
Thomas D'Alesandro, Jr.	William A. Barrett
Lawrence Fallon	William T. Granahan
Massachusetts:	Michael J. Bradley
Thomas J. Lane	John E. Sheridan
James M. Curley	William J. Green
John W. McCormack	Herbert J. McGlinchy
Michigan:	John W. Murphy
George G. Sadowski	Daniel J. Flood
George D. O'Brien	Augustine B. Kelley
Louis C. Rabaut	Herman P. Eberharter
John D. Dingell	Rhode Island:
John Lesinski	Aime J. Forand
Minnesota:	John E. Fogarty
Joseph P. O'Hara	Texas:
Missouri:	Paul J. Kilday
John B. Sullivan	Wisconsin:
John J. Cochran	Thad F. Wasielewski

	Democrats	Republicans	Labor Party	Total
Senate	11	0	0	11
House	63	6	1	70

FOOTNOTE TO FORUM HOUSING

Several cooperative groups for construction or purchase of housing have been formed by federal civil service employees and by student veterans. The Veterans' Cooperative League (116 Kingshighway, Brooklyn) was recently incorporated with authority to operate as a retail, wholesale and operational builder for the welfare of its members. The corporation will not retain title to any properties but will give parcels to each of its members who expect the project to participate in the benefits of the G. I. Bill.

Housing, 33 pp., free. National Housing Agency (Washington, D. C.). Facts, figures, findings.

Building America's Houses, 1945, 12 pp., 5c. The Twentieth Century Fund (330 West 42nd St., New York 18, N. Y.). Basic troubles in the building industry, an appraisal of new developments in house building and of future prospects.

Homes for Veterans, Sept., 1945, 14 pp., 5c single copy. National Housing Agency (Washington, D. C.). Offers a check-list for use in buying or building a home, a discussion of the housing shortage and the G. I. Bill.

Houses for Tomorrow, Thomas R. Carskadon. 1944. 32 pp., 10c. Public Affairs Committee, Inc. (30 Rockefeller Plaza, New York 20, N. Y.). Popular summary of a thorough analysis of American Housing made by Committee on Housing of the Twentieth Century Fund.

Housing: a Community Job, June 1945, 11 pp., 5c single copy. National Housing Agency, Washington, D. C. Suggests ways in which citizens' groups can work with local governments to make their communities better places for living.

Needed: 12,000,000 Homes. Oct 21, 1945, 12 pp., 10c. Northwestern University Reviewing Stand, Evanston, Ill. Recommends public housing supplementing private housing in lower income brackets.

Bibliography on Public Housing and Related Subjects for the Use of Teachers and Students. Compiled by Elizabeth L. Carey. National Housing Agency of Federal Public Housing Authority, Washington, D. C. Dec. 1945. ISO Central Office has a supply of this bibliography; copies will be mailed on request.

Housing Legislation Information Service (1015 Fifteenth St., N. W., Washington, D. C.) will supply a wide selection of authoritative literature on housing problems. Monsignor John O'Grady, executive of the National Conference of Catholic Charities, is Secretary of this organization.

I S O F O R U M

A JUST WAGE

WITHOUT a more equitable distribution of the fruits of production the peace and tranquillity of human society cannot be effectively defended against the forces of revolution: that is the premise that introduces Quadregesimo Anno's discussion on wages. The wave of strikes and the claims and counter-claims made during them, underlines anew the importance of the question. With a group of our economists seriously studying the facts in the case which they propose to appraise from their point of view, it seemed profitable to ask 17 moralists and ethicists of the Assistency to discuss the moral implications of the wage problem in a FORUM.

Vice-President of Inland Steel, Mr. Clarence B. Randall, has said: "Clearly the employer must pay the going

rate for the job in his area . . . but when the employer is successful and solvent, he discharges his obligation by meeting that going wage."

It was suggested to the FORUM contributors that their Comment might include an opinion on:

Whether or not an employer is bound to pay a living wage when his competitors do not? If so, whether in commutative justice or social justice or charity?

To what extent the rights of the consumer who must pay higher prices for commodities as a result of higher wages affects the case?

And, whether a living wage means a family wage?

J. BOGUE

Father Joseph S. Bogue is Superior of the Scholastics and Professor of Ethics at Spring Hill College.

In order to comment upon the question of a just wage for the laborer, it is necessary to preface our remarks with a brief review of the Catholic principles determining a just wage. The three points which enter into the determining of a just wage are:

the support of the working man and his family,
the condition of the business in which he is employed, and

the common good of the society in which he lives.

With regard to the first point a wage should be sufficient for the working man to support himself and his family. In a properly organized and functioning civil society the father of a family should receive a wage sufficient to meet the ordinary domestic needs and, since in the scheme of nature every adult working man is destined to have a family, the wage for every adult working man should be such as to enable him to meet the ordinary domestic needs of a normal size family in accord with the social status to which his occupation entitles him.

The condition of the business in which the man is employed should be considered, for it is evident that it would be a mistake to demand wages so high that an employer could not pay them without ruin and consequent distress among the working people themselves. In the case where the efforts of the employer and the employee are unable to bring the business to a condition where a just wage would be possible from the returns of the business, aid should be given by wise measures of public authority.

Finally, the common good of civil society should enter into the determination of the just wage. A wage, to be in accord with the common good of civil society, should be such as to enable the wage earners to save part of their

wage after necessary expenses have been met and so come into the possession of a certain modest fortune.

Due to the evil of "Individualism" there exists in present day society virtually only individuals and the State; so that it is principally the State that is responsible and must introduce the reform of the social order which will make it possible for the laborers to receive a just wage for their labors.

In the light of these principles I would say that the statement of Mr. Clarence B. Randolph, Vice-President of Inland Steel, is correct in this sense that an employer discharges his conscience obligation, regarding present wage, when he meets the going wage. My reason for this opinion is that the going wage may be taken for the living wage according to the common estimation of men. If this going wage is not "de facto" equal to a living wage, the fault is not that of the individual employer; nor is the individual employer responsible, except as all citizens are responsible, for that social reform which would be necessary to bring the going wage to be a living wage.

As to whether or not an employer is bound to pay a living wage when his competitors do not, I would say that an employer may consider the wage paid generally in his area by his competitors to be a living wage so that he would not be bound in conscience to pay a higher wage. That an employer is bound in commutative justice to pay a wage sufficient for an honest laborer to support himself is common Catholic doctrine. That an employer is bound in commutative justice to pay the employee sufficient to support his family, is a disputed point, but I am of the opinion that he is so bound. My reason for this opinion is that a living wage for an adult man is a wage by which he can support not only himself but also his family. To me a living wage is a family wage for the

reason that nature intends every adult man to be the father of a family.

As to what extent the rights of the consumer— . . . affect the case, I would say, first, that an employer must dispose of his products at such a price that he derive a reasonable return for himself and still be able to pay a living wage to his employees. In a civil and economic society such as we have today, in which there exist virtually only individuals and the State, price control, where necessary, must come from wise measures of public authority.

D. F. CREEDEN

Father Daniel F. Creeden is Professor of Moral Theology at Weston College.

In reply to your first question, I would say that an employer is bound to pay a living wage even when his competitors do not, supposing, of course, that conditions are sufficiently normal to enable him to do so. Moreover, it seems that the phrases used by Mr. Randall, viz., "going rate" and "going wage," are open to an ambiguous interpretation. If they are understood in the sense that labor is to be treated as a commodity on the market, subject merely to the law of supply and demand, they are taken in a sense that is false and that stands condemned in the papal encyclicals.

In the second part of your first question, you ask whether the obligation of paying a living wage is based on commutative justice, or social justice, or charity. In reply I would like to quote a few lines from the Encyclical of Pius XI, "Divini Redemptoris": "Neque satis sociali iustitiae factum erit, nisi opifices et sibimet ipsis et familiae cuiusque suae victum tuta ratione ex accepta rei consentaneae, mercede praebere poterunt; nisi iisdem facultas dabitur modicam quamdam fortunam sibi comparandi, . . ." (A. A. S. 29-92, Sabetti-Barrett [Ed. 34] p. 1106.)

The conclusion seems to be that we should say with the Pope that the obligation rests upon social justice. Some authors hold that the obligation is based on commutative justice, but the arguments and the authority are not sufficient to destroy the probability of the opposite opinion. Therefore, it seems that the obligation cannot be held with certainty to proceed from commutative justice.

Your second question deals with the extent of the rights of the consumer who must pay higher prices for commodities as a result of higher wages. Undoubtedly, there is an important relation between prices and wages. Indeed, the core of the industrial problem is involved in the proper relations between just prices, just wages and just profits. This problem will not be solved in a day nor by the stroke of a pen. Who can determine the extent and limits of these relations? Videant sapientiores.

Your third question can be answered very briefly. Pope Pius XI, in the words quoted above, was speaking of a family wage.

W. F. DRUMMOND

Father William F. Drummond is professor of Ethics at Weston College and New England Province representative on the ISO Executive Committee.

The point at issue in the present Forum seems to be not the completely just wage but the minimum just wage. The statement that an employer, when solvent and successful, discharges his obligation by meeting the "going" wage confuses the current and the just wage. They are not necessarily the same. Fundamental in this confusion is the negation of a natural minimum just wage. These short comments, therefore, will be limited to this consideration.

That there is such a minimum wage, and that it comprises a living wage for the worker is the clear teaching

of *Rerum Novarum*. The wage must be sufficient "alendo opifici, frugi quidem et bene morato." Further, this wage is demanded in virtue of commutative justice; it is a "dictate of natural justice" governing the exchange between employer and employed. The argument from reason, indicated in the Encyclical and developed in practically all the manuals, is from the intrinsic worth, the function and purpose of the worker's labor which is thus exchanged. (If this contention needs confirmation, there is the response of Cardinal Zigliara, forwarded to the Archbishop of Malines through the Cardinal Secretary of State, that the words "naturalis iustitia" of the Encyclical are to be understood "per se" as commutative justice.)

Consequently, *merely* the failure of competitors to pay this living wage does not relieve an employer of his obligation. If, however, through no fault of his own, but through the unjust action of his competitors a business man *cannot* pay this minimum wage without ruin, he is excused. "If," reads *Quadragesimo Anno*, "the business does not make enough money to pay the workman a just wage, either because it is overwhelmed with unjust burdens, or because it is compelled to sell its products at an unjustly low price, those who thus injure it are guilty of grievous wrong; for it is they who deprive the workmen of the just wage, and force them to accept lower terms."

The third question proposed, scil. "Whether a living wage means a family wage," is not answered by Catholic authors with the same unanimity as is found in the preceding doctrine. For the sake of clarity, let us propose the question thus: "Is the minimum just wage a family wage?"

All will agree, I believe, that a family wage is required as a minimum in some kind of justice. Typical is the statement of the Social Code of Malines: "A living wage providing for the maintenance of the worker and his family, and insurance against risk of accident, illness, old age, and unemployment is the least wage due in justice from the employer." (no. 136).

The source of this obligation, however, is disputed. Many seek it in legal, general or social justice, as a demand of the common good of society. Vermeersch, Cathrein, Manning and others defend—and, it seems to me, with greater cogency—the title of commutative justice, arguing from the intrinsic natural worth of the labor of a normal adult man who is ordinarily destined by nature to marry and raise a family.

From the Encyclicals, nothing but the *fact* of the obligation of paying a family wage can be determined with certitude. Vermeersch, in his "Questiones de Iustitia," no. 419-421, gives a searching commentary on the minimum wage doctrine as contained in the Encyclical *Rerum Novarum*. He indicates three conclusions: 1) The Encyclical formally side-steps the issue of the family wage; 2) The phrase "alendo opifici" is capable of a twofold interpretation: individual or family support; 3) The logic of the argument used in the Encyclical leads to the conclusion of a family wage.

Pronouncements of later Encyclicals seem to bear out this last contention. Thus, in the Encyclical on Christian Marriage, Pope Pius XI urges that every head of a family should be enabled to earn "as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children," for the reason that "the laborer is worthy of his hire." Here apparently an equivalence is drawn between the worth of the work in itself and the family wage.

Again, in *Quadragesimo Anno*, Pope Pius lays down as the *first* consideration in determining a just wage that "the wage paid to the workman must be sufficient for the support of himself and his family." Since this section

of the Encyclical is an explanation, defense and development of the teaching of *Rerum Novarum*, it is legitimate to conclude that this fundamental criterion of a just wage is an interpretation of the corresponding fundamental norm of Pope Leo XIII, expressed in the phrase "alendo opifici."

Those who restrict the demand of commutative justice to the individual living wage, and base the family wage on social justice, are faced with the difficulty of defining that elusive term. If, as is done by many, social justice be identified with general or "common-good" justice, the objection which Vermeersch raises against legal justice seems to be valid. Legal (or general) justice is a special virtue in as much as it directs to the common good *acts of other virtues*. An obligation of legal justice, therefore, implicitly says that *the act of some other virtue* is required for the common good. Further distinction of expression, therefore, demands the identification of this virtue from which the obligation proximately comes.

It is true that social justice is mentioned with regard to the family wage in both *Quadragesimo Anno* and *Divini Redemptoris*. But these references do not prove that the family wage is not due in commutative justice. According to these passages, social justice demands a reformation of the social-economic *system* which "will guarantee every adult working man just such a wage." It can readily be admitted that as long as the system is such that the obligation springing from commutative justice cannot be fulfilled, the common good necessarily suffers harm and social justice is not fulfilled.

T. E. HENNEBERRY

Father Henneberry is Professor of Moral Theology at Woodstock College.

It is the common opinion of Catholic theologians who have written since the problem of wage-justice assumed its present form, that the employer who pays his workmen less than an absolute family wage is violating a grave obligation, unless he is excused by some impossibility. In this assertion they are practically unanimous. But there is no such agreement on the source of the obligation. Is the payment of this wage a demand of commutative justice, of social or legal justice, of charity? A majority is in favor of the opinion that the obligation is of commutative justice: an adult workingman who does that amount of useful work for an employer which can reasonably be demanded is furnishing a use of human energy which has an intrinsic value equal to at least such a family wage. They are very few, indeed, who reject this opinion as false; yet, to the present, those who propose it as certainly true are also a minority. The greater number of theologians teach that it is at least probable that this wage is due in commutative justice. All, however, insist that the obligation to pay it certainly exists, at least as a demand of social justice or charity.

The employer may, without injustice, offer a wage lower than this to his employees if he cannot pay them a family wage and at the same time secure for himself what would be a fair return for his own investment or industry, or both, provided that this impossibility is due to causes that are not under his control. He may not do this if he is to blame in any way for the inefficient status of his business. This excusing cause would be admitted in any theory about the source of the obligation to pay a family wage.

The statement of Mr. Clarence B. Randall assumes that whatever wage is actually paid in a given area is necessarily a just wage. If that wage is a family wage, then as long as owner and worker cooperate under a labor contract and not in a business partnership, there can be no

obligation on the more successful employer to share his profits with his employees. If the wage is not a family wage, then the employers of that given area are either withholding from the workmen what is due to them, or are taking legitimate advantage of their own right to secure for themselves a just return.

In the first case, the employer who can pay a family wage is obliged to do so; the fact that others have created an iniquitous situation does not excuse him from sin if he does the same evil that these others do. In the other supposition, that the low wage rate is due to causes beyond the control of the employers of a given area, it seems that an individual employer who is not affected by these adverse causes is obliged to pay family wages. This conclusion follows rather easily if commutative justice gives a title to a family wage, for then this value of human labor is intrinsic, and is not dependent on its actual productivity; the individual employer who enjoys an advantage over his competitors must compensate his employees fully for what they give him. The current rate which will be below a family wage will be a just rate only for those who cannot pay more.

If the obligation of paying a family wage is not from commutative justice, but from social justice or charity, the solution of the question becomes more difficult. In either supposition the employer must be said to have an obligation of paying the employee more than he is worth. It would be a serious burden on any employer to make up the difference between a just non-family wage and the unearned family wage; and it would be difficult to prove that an employer has a serious obligation in charity to relieve a necessity of his employees which would hardly be grave, or a light obligation to assume so heavy a burden.

Social justice, usually identified with traditional legal justice, has a motive, the promotion of the common good, that is peculiarly its own, but no proper material object. It commands, for the common good, acts of other virtues that are required for the common good. What is the virtue which the employer is to exercise for the common good when he fulfills his obligation of paying a family wage? Either charity or commutative justice. If it is said to be charity, the demand becomes inoperative because it exceeds the requirements of charity. If it is commutative justice, we arrive at the conclusion of those who speak of commutative justice alone. If social justice is conceived as some nebulous urge towards common good, the employer who could pay a family wage when his competitors do not or can not, would have a very dubious obligation; the common good is secured not by solitary but by concerted action.

GERALD KELLY

Father Gerald Kelly is Professor of Moral Theology at St. Mary's College.

An accurate moral appraisal of Mr. Randall's statement calls for a more definite understanding of what he means by "the going wage." If this "going wage" is really a living wage, then the employer is discharging his obligations towards his employees, though he may be deficient in his duties towards his customers and the general public. On the other hand if the "going wage" is not a living wage according to acceptable moral standards the employer may not excuse himself from further obligations towards his employees merely on the score that this is the wage commonly paid in his area. At least, I am unaware of any valid moral principle which states that one may always do what others do.

Mr. Randall's statement, therefore, touches on the very acute problem of the living wage. The Editor of the FORUM no doubt knows that certain aspects of this ques-

tion are controversial; and I presume that, since he asks the opinions of many of us, he wishes to have not a practical solution to a case, but rather a statement of our own views as to how the problem of the living wage should be solved. My views are roughly summarized in the following points:

1. In estimating the title to a living wage we must have regard for four groups of people: employer, employee, consumer, and the general public. By employer, I mean all investors; by employee, all who contribute their services for a salary or the equivalent; by consumer, those individuals who contract for the commodity or service rendered; and by the general public, I mean the whole community, even those not directly involved in the transaction. The mutual relationships between the first three (employer, employee, and consumer) pertain to commutative justice; the relationships between any one or all of these three and the general public pertain, I think, to what we now refer to as social justice.

2. The employer has a right to a fair return on his investment of money and talent, in so far as he can get this without infringing on the rights of the other parties involved.

3. The adult, normally-skilled, full-time employee has a right to a minimum compensation for his services sufficient to support an average family in moderate comfort, provided such compensation can be paid without infringing on the rights of the other parties. (By compensation I mean not merely wages in the strict sense, but also such things as bonuses, profit-sharing, etc.)

4. The consumer has a right to get his product at a price which does not impose an undue hardship on him. This right also must be qualified by the condition that the rights of other parties are safeguarded.

5. In the case of a commodity or service which is of sufficient demand to sell at a reasonable price and to yield a return which will allow the investor to have a reasonable profit and to pay a living family wage, the obligation to pay this wage is one of commutative justice.

6. What of the case clearly outlined by Father Masse in a recent number of *America*—the case, namely, of the commodity or service which cannot be marketed at a reasonable price and yield sufficient return to give the employer a fair profit and the employee a living family wage? It seems to me that in this case commutative justice demands only that no one of the three parties directly involved in the transaction (employer, employee, and consumer) be imposed on in favor of the others. Commutative justice will not solve the entire problem.

To solve this case completely we must refer to the fourth party previously mentioned, the general public. It is the part of the general public to bear the burden of things required for the common good in case private enterprise cannot do so; and it is for the common good that many of these commodities or services exist, even though only a small group is directly involved in them. For the common good looks to the welfare of all the parts, and one small part may need one thing, while another small part needs something else. If these individual parts cannot bear the whole burden, the general public must help by means of subsidies, family allowances, and so forth. In such cases, therefore, the employee's claim for decent, average-family compensation is still valid, but it is based partially on what seems to be most commonly referred to now as social justice.

PAUL V. KENNEDY

Father Paul V. Kennedy is Professor of Ethics and Economics at West Baden College.

The going rate of wages mentioned in the statement attributed to Mr. Randall is entirely unsatisfactory as a

basis of wage policy. For the going rate is determined for the most part by the relative bargaining power of employers and employees; and this is not necessarily a reflection of the just claims of either party, especially of employees.

Wage policy should be determined primarily by justice, not merely by what others do. And justice demands that the wage paid a normal adult male worker should at a minimum enable the worker and his family to live in a manner befitting their human dignity and sublime destiny. This is not asking employers to pay for the workers' dignity and duties as such, but for the value of the workers' services as evidenced by that dignity and those duties. For their ability to perform useful work is the means divinely granted to workers to support themselves and the families they are ordinarily called to found and maintain.

And it would be a denial of divine providence to say that their work, when intelligently organized and directed, is insufficient for its natural purpose. The employer, therefore, whose task it is to effect this intelligent organization and direction, has not fairly compensated the services put at his disposal when he pays a wage inadequate to support the workers and their families becomingly. Actual inability to pay such a wage because of circumstances beyond the control of the employer suspends his obligation, but makes it incumbent on the employer and the community to remedy the institutional defects of the economic order which cause such impossibility.

But justice is not necessarily satisfied with this minimum wage. Those who contribute more skilled and specialized service are entitled to a proportionately greater return. Moreover, what is just at one time will not always be just at another. For as industry matures and becomes progressively more productive, it is not just that owners or owners and management alone benefit. This increase is the joint product of workers as well as of owners and management, and workers can rightfully claim a proportionate share.

These considerations should offer no difficulty to any who realize that the resources of nature and the organized activity of men in appropriating and transforming them are for the benefit of all, not of one group alone. Their denial rests on the assumption that economic society exists for the aggrandizement of the more favorably situated rather than for the welfare of all.

It must be admitted, however, that the application of these principles to the industrial world is not easy; much good will is required from all parties concerned. And if members of the owning and managerial classes too frequently show reluctance to entertain the claims made in behalf of labor, labor and its friends sometimes err by demanding too much in the name of a family living wage. It is right that workers should share in the increased wealth they help produce; and the relatively high wages prevailing in many of the larger industries, where labor is strongly organized, are usually justified, though sometimes they may run counter to the common interest, especially when they necessitate price rises during a dangerously inflationary period. But it only confuses the issue to base the claim for such wages on the principle of the living wage. For it would be absurd to insist that the dignity of human nature postulates a material standard of living never before physically possible in this country and even now not possible in any other country in the world; or to regard as underprivileged all those who are unable to procure some of the goods and services that were unavailable even to the wealthiest but a short time ago. An unrecognized materialism and envy must not be mistaken for the oracles of justice.

Hitherto the members of the big, powerful mass-production unions, with their vociferous, truculent attitudes, have received disproportionate attention. It is time to think more of the less publicized workers in the smaller shops and poorer industries, where wages are often really low and conditions dismal.

J. F. MacDONNELL

Father Joseph F. MacDonnell is Dean of Philosophy at Weston College.

The problem of just wages cannot be solved merely by adjustment of hourly, daily, weekly wages. At a conference with laboring men the late President Roosevelt learned that one of them who received \$1.25 per hour actually earned only \$650.00 annually. Labor leaders generally in asking for higher wages have in mind annual earnings. And those who seriously consider the question of a living wage must not limit their considerations to hourly, daily, weekly wage rates.

Mr. Clarence B. Randall in his statement about meeting the "going rate for a job in his area" would seem to be considering daily or weekly wage rates. Even so, it would be a very poor moral argument for an employer to justify himself merely because he does what other employers are doing. The other employers may be unjust in their wage scales, in which case he is adding his injustice to that of all others.

In commutative justice the worker has a right to a living wage. This would mean in general an annual wage sufficient to support the worker in frugal comfort. To use means to force one to work for less is a violation of the worker's right. But suppose the employer who does pay such a wage is forced to operate at a loss, or will be forced to give up his business; what then? It would be unfair to him to expect him to operate at a loss over an extended period; it would not be fair to oblige this employer to give up his business simply because he cannot compete with those who pay less in wages than he does. But he has the obligation to do what he can do towards paying a just wage, and has the added obligation of using his influence to bring about conditions of employment that will be just for working persons.

Is the living wage a family wage? Certainly the two expressions are not identical in meaning. Nevertheless an adult male should receive ordinarily a wage which will provide for the necessities of a family. Consequently it is a sound probable opinion to maintain that in commutative justice, theoretically at least, the normal adult male worker should receive as a minimum a wage sufficient for the support of a normal family. But in our socio-economic order with multiple division of labor, what is a normal adult male? And what is a normal family? Surely not an average family. That all normal adult male workers should receive a family wage in commutative justice may be theoretically correct, but frequently there are difficulties in the practical application of the principle.

In *Quadragesimo Anno* Pope Pius XI says that when the wage scale is below that necessary for the support of a family, social justice demands that there be socio-economic adjustments that will make it possible to pay a family wage. But to say that social justice is to bring about such a change in wage scales that employers will be bound in justice to pay all adult males, even unskilled workers, a wage sufficient for the support of a large family, that would seem to be beyond any reasonable requirement of commutative justice. Possibly the solution of the problem of adequate maintenance of the large family is a system of family allowances.

As to granting an increase of pay to workers which adds to the cost of goods to the consumer, the workers

have a right to strive to attain a family wage. There is the possibility that workers may be in a position to demand more. How much more may they demand without injustice to the consumer? The 'summum pretium' is difficult to determine. But exorbitant demands of a labor group may be estimated approximately in relationship to current family expenses. If these demands are manifestly exorbitant, that would be an injustice to the consumer.

Refugees in America

SENATOR Theodore W. Bilbo made a long-winded attack April 26 on the floor of the House on *Life Magazine's* survey of the Congressional candidates up for re-election, which included the verdict of a panel of top-ranking Washington correspondents, that the Senior Senator from Mississippi ranked lowest in intelligence and capacity in the Senate. In the midst of his harangue Bilbo included this statement:

"Today our country is flooded with all the refugees and rabble of war-torn Europe. Recently I was informed by one of the immigration officers that today there are between 5,000,000 and 6,000,000 men and women in this country illegally. When I come back here after July 2 I shall see whether we can do something about getting rid of them and deporting them. They are contaminating."

What are the facts? The Committee of Study of Recent Immigration from Europe, composed of men and women selected by five national refugee service agencies, including the Catholic Committee for Refugees, has just published the results of a survey on the subject. It reveals that approximately 250,000 refugee immigrants were admitted to the United States from 1933 through 1944, the total immigration from Europe during this period being 365,955. Only 16.8% of the allotted immigration quota was used during the whole period of refugee immigration; those coming from Germany filled only 42.1% of the country's quota. About two-thirds of the total were Jews but the study reveals that the total number of Jews admitted from all countries during the entire span from 1933 to 1943 was equal to only about one-half the number of Jews admitted in 1920 and about one-eighth the number of Jews admitted from 1904 to 1914. The refugees have settled mostly in the larger cities but in no place do they constitute as much as 1% of the population. The largest center is New York City where they number well under 100,000. Immigration in the period 1931 to 1940 was less than the number admitted in the 1830's. During 1941 to 1945 when the demand for labor greatly increased, the number of immigrants admitted, subtracting those who departed, resulted in a net increase of 128,256—a situation that required the importation and temporary visas of 350,000 non-immigrant laborers from Mexico, Canada and the West Indies. Only 7% of the total immigration quota was used from July, 1941 to July, 1945.

Bilbo's assertion that there are five or six million men and women here illegally might refer to the number unnaturalized aliens disclosed by the Alien Registration Act of 1940. Only a very small proportion of them, numbering under 10,000 proved hostile or disloyal to this country, after investigation by the Department of Justice.

It would only increase Bilbo's anti-Catholic bias should he learn that the Holy Father has urged immigration to the New World as a partial remedy for Europe's present distress.

The London Catholic Herald reported this incident: "The Pope, in addressing a group of American immigration officials whom he recently received in private audience, called on the U. S. to exercise "Christian charity" in its restriction on foreign immigration, as a happy alternative to the "enforced transfer of helpless, innocent populations."

Publishers' Galley

GUARANTEED ANNUAL WAGES.—

By Jack Chernick and Geo. C. Hellickson. Minneapolis: University of Minnesota Press. 1945. 141 pages.

There are two basic approaches to more wages through the institution of Annual Wage systems: first is a bigger annual wage justified by more productivity achieved by year-round employment; second is that industry accept the principle that wages should be a fixed overhead charge on industry to which it would adjust production and marketing schedules. The authors have confined themselves to the first. For some discussion of the second see Pamphlet 124 of the CIO's Department of Research and Education (ISO BULLETIN, reviewed, Vol. iii, No. 9).

The slim volume of 140 pages carries a detailed discussion of the Annual Wage plans of the Big Three: Nunn and Bush, Hormel and Co., Procter and Gamble. There is careful discussion of these as types, and of the problems met and solutions. Objections to annual wage are paraded before the reader, and lines of solution suggested.

Because the authors do not begin with a distinction between approaches and a statement of their election, it might be suggested to start reading with page 60 (Implications of Union Policy). With this as preparation one can then proceed to the study of the Big Three wage plans with the realization 1) that these plans are presumed to have had expansionary effects on the economy, not through increase of income, but by stabilizing it; 2) to have brought additional pay through additional work, rather than by redistribution of income. The economic feasibility of such plans must be established. Industry's responsibility to carry its labor costs on a year-round basis, as it carries its capital and land costs—even when the plant is closed—will be increasingly recognized in days to come. But there will always be a tendency to shift increased costs to the consumer and thus nullify the net gain of income redistribution for the lower-income bracket consumer.

The authors have attempted to show what can be done in the key building-trades industry. Examples of success are cited. Arguments are adduced to prove that custom, not climate, largely accounts for seasonability. They list on pages 50-55 the firms now operating on annual wage plans. The NAM's 1940 survey of 183 plants having annual wages receives consideration. Under four headings: Production Planning, Distribution, Personnel, and Management, the survey lists all schemes actu-

ally used to make an annual wage economically feasible.

A further chapter argues the social costs of seasonal unemployment (nowhere does the book treat of depression unemployment), the costs to industry in unemployed capital and overhead. What literature there is on annual wage is listed in a brief bibliography. The book is a servicable guide to lines of thinking on the subject.

Philip S. Land, S. J.

SPIRITUAL PROBLEMS OF OUR TIMES.—By Luigi Sturzo. Longmans, Green. 1945. 182 pp. \$2.00.

"A book of experiences, not a practical guide for faithful souls," is Don Sturzo's description of his collection of essays. They are essentially the experiences of a priest. Although Don Sturzo is a scholar of impressive erudition and a political figure of international reputation and influence, he is primarily a priest, essentially a man of spiritual vision whose profound faith and the needs of the time summoned to public life.

"Spiritual Problems" include discussions he has had with leaders of philosophical thought, memories of Catholic figures of the Popular Party, reflections of a richly spiritual mind.

The book is divided into two parts: the Quest of the Truth and the Quest of the Good—the idea of Quest being accentuated because all spiritual life is nothing but a search. But God (Who can be known intuitively, Don Sturzo holds) must be not only discovered but witness to His goodness must be provided by the Christian amid the contradictions and struggles of a secularized world. "For Christianity has employed two ways of establishing itself in the world, that of informing the character of individuals with its spirit and that of creating around its followers an atmosphere of faith and evangelical activity."

Though his observations chiefly concern religious action and spiritual materials—urging a wider reading of the New Testament, commenting on the Beatitudes, indicating the necessity of growth in the spiritual life of "the average man"—Don Sturzo offers passing reflections on temporal affairs. Recalling that Pius XI in an address to Belgian youth said that politics are an act of charity towards one's neighbor, he urges on Christians participation in public life. "If these, instead of cooperating, hold themselves aloof for fear of 'politics' (how many times in my life have I heard this word pronounced with a sense of disgust, I do not know whether

through ignorance, pharisaism, egoism or laziness or worse!), they participate directly or indirectly in the corruption of public life, fail negatively or positively in their duty of charity and, in certain cases, even of justice. Thus they concur in breeding a baneful atmosphere and in extending it into many other branches of social life, since in the modern world a large part of human action is tied up with the activities and influence of politics, which may be defined as a directive and executive activity of the State and of all other public, national and civic agencies."

Though UN is not a Christian construction, international order, Don Sturzo points out, "is derived from nature as much as is the State, the family and any other natural community. Nobody is so mad as to propose the abolition of the family, it being rather our duty to render it more moral even though its members are not Christian: the same holds for the State, for the federation of States, for international community."

A footnote in the Chapter "Christians in the Present-Day World" offers this observation: "It seems to me that in America the Catholic laity in certain branches of Catholic Action has not yet reached the point of organizing itself with wide participation of directive and administrative responsibility: hence the sense of society (or community) is only initial and not very effective."

For anyone familiar with Don Sturzo's books, it will not be necessary to indicate that his writing is not easy, much less entertaining, reading. It is however, richly rewarding.

Edward Duff, S. J.

GOD AND THE ATOM.—By Ronald Knox. Sheed and Ward. 1945. \$2.00.

Perhaps the chief value of this book is the evidence it supplies of the impact of the Bomb on a sensitive and spiritual mind. The brilliant Msgr. Knox interrupts his task of translating the written Word of God to contemplate the hideous work of man and attempts as a priest "to dispel an atmosphere unfriendly to religion, to analyze away the Hiroshimacomplex in the minds of well-disposed but muddle-headed people," to offer some advice to people in a trauma.

A "trauma" is Msgr. Knox's word for psychological state resulting from the reactions of fear, shame and a glimpse down in the dark vista which opens before the mind if it thinks of a world without God. These are the reactions inescapably pressing on men's minds

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since the first atom bomb was dropped. One's sense of cosmic discipline is disturbed by the literally unpredictable behavior of the atom and the talk of an indeterminate element in the heart of things. One's optimism that a world of freedom and common humanity was becoming more firmly established is shattered. One's confidence in the validity of moral judgments is upset by the suspicion that one's country when it goes to war makes use of each and every expedient to achieve its end.

A historical excursus on how the world reached its present plight is subtitled "Analysis." It reworks the familiar argument of how science became divorced from metaphysics and metaphysics from reality, how the idea of Progress supplanted the belief in Providence, how evolution affected economics, how the "practicalities" of politics produced a war, how a war that produced an atom bomb puts a premium on self-preservation by any means, outmodes the notion of moral restraint and the convictions of moral sanctions.

The section called "Adjustment" seeks possible solutions out of the mess. As "The Alternative to Doubt," a new synthesis of science and philosophy is considered that would offer new avenues of approach to God, helping the tormented mind "to dwell more effortlessly on the power which holds us and all things and being untiringly active in apparent quiescence, essentially beneficent, only capable of hostility in return for gifts misused." The Alternative to Despair is a recollection "that the highest exercise of hope, supernaturally speaking, is to hope for perseverance and for heaven when it looks, when it feels, that you are going to lose both one and the other." Hope would also strengthen the mind by suggesting that God may be disciplining humanity at this time, tempering it in the sufferings of a purgation much like that experienced in the spiritual life of individuals, testing it to see whether it can stand adversity without despair. The Alternative to Decadence proposes the possible discovery of the need of moral restraint, for "by way of directing man's attention to what religion means and what religion costs, I think the Allied Powers have done the next best thing to not dropping a bomb on Hiroshima, they have dropped it."

But the ultimate answer to the atom, Msgr. Knox concludes "is an acceleration in the tempo of our spiritual reactions to meet and match what must surely be an acceleration of tempo in the material developments of history." Sanctity is the reply to the monster released by science.

Flashes of brilliant phrasing are not missing from Ronald Knox's latest book but "God and the Atom" lacks the clarity and intellectual poise of his former work, an admission maybe that Ronald Knox, too, is a "Frightened Man."

Edward Duff, S. J.

LAY MY BURDEN DOWN.—A Folk History of Slavery. Edited by B. A. Hotkin. Chicago: University of Chicago Press. 1945. xxi 286 pp. \$3.50.

Lay My Burden Down, a folk history of slavery, contains an integrated selection of excerpts and complete narratives from the Slave Narrative Collection of the Federal Writers' Project. The work was started in 1934 when Laurence D. Reddick proposed to Harry L. Hopkins, director of the Federal Emergency Relief Administration, a Negro project to "study the needs and collect the testimony of ex-slaves" in the Ohio Valley and the lower South. In 1937 a set of instructions and questions was issued to the interviewers—unemployed writers, newspaper men, research workers—with a view to getting the ex-slave to think and talk freely about slavery days.

The topics covered included: life in the quarters; the owner and his family; trouble between blacks and whites; the Civil War, Freedom, Reconstruction. The answers given by ex-slaves to the questions on these topics, carefully arranged and edited by Mr. E. A. Botkin, form the book. On every page, despite echoes of wistful longing for the elegant manners of plantation life, we see and feel the dissatisfaction of the Negro with slavery and his joy and thankfulness that he is free. Squire Jackson of Jacksonville, Florida, age 95, reveals the general slave-mind: "...even the best masters in slavery couldn't be as good as the worst person in freedom."

Filled with delightful Negro anecdotes and folk-tales, "Lay My Burden Down" will entertain the casual reader. For the student of American History or Sociology, it furnishes a rich source of interesting, though not wholly accurate, information concerning Negro life from shortly before until shortly after the Civil War, and, in a lesser degree, until the present day.

Typographically, the book is neat and attractive. Its appeal is heightened by an engaging cover-portrait of an elderly Negro and by some excellent photo studies of former slaves.

Anthony C. O'Flynn, S. J.,
Race Relations Conference,
St. Marys College.

WHAT IS THE CATHOLIC ATTITUDE?—By William J. Smith, S. J. New York: America Press. 1945. 48 pp. 25c.

The author says, "The Catholic Attitude is the collective conviction of the members of Christ's Church on all things that relate to human living. It is conceived in Truth, imparted by God Himself. It is founded in a Faith, strong and invincible, the torch of which has lighted civilization down through the centuries. In each age, it is currently formulated by the Vicar of Christ and transmitted through the channels of ecclesiastical authority. It is neither the passing fury of some importunate promoter, nor the stagnant dogma of a dead epoch, nor the muddled musings of the multitude. In brief—it is a Divine Idea, out-poured into many minds, worked upon, grappled with, brought into contact against all the forces of human striving until it has crystallized into a glowing, living, soul-stirring conviction of the right and only way for the human race to live, survive, progress and prosper. It is embedded in a fuller, greater life, the life of God Himself."

Throughout the chapters—on Big Business, Corporatism, Liberalism, Communism, Fascism, Democracy, Race and Color, the Worker, the Rich, the non-Catholic—runs this insistence on the positive nature of the Catholic approach. Written by a man in constant contact with current problems, it is simple, direct and challenging.

The pamphlet should be useful for convert work. It will be helpful, too, as a basis for a sermon course. If Bishop Oxnham were convincible, he could read it with profit.

Anthony S. Woods, S. J.

The March, 1946 issue of *The Annals* of the American Academy of Political and Social Science is devoted to a study of group prejudices and their control. Principal instruments for achieving control of prejudices are listed as education, industry, government, private agencies and communication in entertainment. After the school, radio and motion pictures are recognized as potentially the most effective weapons for resolving race prejudices.

The issue of *Fortune* for April, 1946 is devoted almost entirely to the great national problem of housing. In addition to articles which study the actual shortage figures, both in terms of houses and materials, and three personality articles, the most important concern the future: increased costs which are estimated at 50 per cent, new trends in housing, pre-

fabrication, unit packaging and new features. A shorter article studies the success achieved by the Metropolitan Life Insurance Company in its seven privately built and managed housing projects in large metropolitan areas.

Mr. J. H. McCown, S.J. calls our attention to a series of simplified encyclical which is to be published by *The Grail*. The principal ideas of the originals are faithfully preserved, but are stated in simpler language.

The style might be that employed by Peter Maurin in his "Easy Essays," which where written in thought-lines. The result is a vivid, clear and simpler presentation. Planned are "This Is Marriage" (Casti Connubii), "This Is Unity" (Mystici Corporis), "This Is Social Justice" (Quadragesimo Anno), "This Is Freedom" (Divini Redemptoris).

Only the first has been published to date. The booklets will sell for 20 cents.

Columbia Broadcasting System, Inc., 485 Madison Avenue, New York 22, publishes "Talks," a quarterly digest of addresses presented over its network, free to anyone asking to be put on the mailing list. The text of many of the talks is worth further study; the ideas in some of the discussions are stimulating. In the current issue the debates between Robert M. Hutchins and Secretary of War Patterson on control of the Atom and between Chester Bowles and Robert R. Wason of the National Association of Manufacturers on inflation are reprinted. Strike legislation is discussed by Senator Ball and Charles R. Savage, the British Loan by Senator Revercomb and Representative Voorhis, the possibilities of UNESCO explained by Dr. B. J. Hovde, the Army's Demobilization policy presented by General Eisenhower, Iran's case before UN argued by her Ambassador, Hussein Ala.

Ethics teachers might find it interesting to invite their classes to do an appraisal of the "Statement of Essential Rights" drafted by a committee appointed by the American Law Institute for submission to the UN Economic and Social Council. Americans United for a World Organization, 1820 Broadway, New York 23, N. Y., is publicizing the Statement; it is also reprinted as an appendix in Senate Report No. 583, the Full Employment Bill.

The *CIO News* (718 Jackson Place, N. W., Washington 6, D. C.) of April 22 publishes the 1946 PAC Program which might make for profitable discussion in Ethics and Government classes.

Editors of school papers and magazines might be interested in the *Information Sheet* supplied monthly by the Department of State. In addition to the

background material contained in the news releases, from time to time summaries of subjects of particular interest and other material are supplied to those on the mailing list. Thus, the complete report of the Preparatory Commission of the United Nations, a detailed map of the occupation zones in Germany and Austria and an outline of the workings of the allied and American administration in Germany are included in the latest mailing. Requests should be addressed to the Mass Media Branch, Division of Public Liaison, Department of State, Washington 25, D. C.

The Workers Education Bureau of America, 1440 Broadway, New York, 28, N. Y. is a cooperative educational agency created and supported by the affiliation of the American Federation of Labor and more than 500 National and International Unions, State Federations of Labor, Central Bodies, Local Unions and Workers' Educational Enterprises.

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CUMULATIVE BOOK INDEX. The 1928 edition of the U. S. **CATALOG** contains 575,000 entries for the 190,000 books then in print. It is supplemented monthly by the Cumulative Book Index. This service begun in 1898, is also an author, title, and subject index and now includes all books published in English.

BOOK REVIEW DIGEST. Both favorable and unfavorable reviews are digested as the verdicts of the critics appear in 81 periodicals that review new

books. The ideal solution to the question, is the book worthwhile?

CURRENT BIOGRAPHY. A monthly "Who's News and Why." Up-to-the-minute sketches of personalities in the headlines: Admirals, Generals, Statesmen, Scientists, Authors, Actors, Capitalists, Labor Leaders.

INDUSTRIAL ARTS INDEX. A monthly guide to technical and professional journals for the past 22 years. Indexes 236 periodicals in the fields of engineering, science, industry, economics, business and finance, public administration, management, etc.

REFERENCE SHELF. A series begun in 1908 consisting of annual compilations of the most authoritative pro and con opinions expressed on current controversial problems, such as labor arbitration, wage stabilization, international airways, postwar political planning, etc.

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WHO WAS WHEN. Who were the contemporaries of Cleopatra, Napoleon, Queen Victoria? This book shows at a glance what celebrities lived at the same time.

CATHOLIC PERIODICAL INDEX published quarterly. Indexes 67 Catholic periodicals.

THE GUIDE TO CATHOLIC LITERATURE an author-subject-title index of books and booklets in all languages, on all subjects by Catholics or of particular Catholic interest. Two volumes to date—1888-1940 and 1940-1944.

GRANGER'S INDEX TO POETRY AND RECITATIONS with title, author and first line index. One volume.

WHO'S WHO IN AMERICA biographical sketches of living outstanding persons in America. Published yearly.

WHO WAS WHO IN AMERICA a companion to Who's Who in America. Biographies of the non-living with dates of deaths appended. Vol. 1, 1897-1942.

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It would greatly reduce the work of the **BULLETIN** editors if manuscripts were submitted typed and double spaced.

ISOccasions (from page 12)

energy and armament control, Father Wilfrid Parsons read a paper "The Ethics of Total War and Armament Control." Father E. A. Conway's paper, "A Program of Technical and Political Control," completed the session. During the discussion on the United Nations, Father Robert A. Graham reported on "The UN in Action." In the committee meetings that occupied the second day of the gathering, Father Parsons presided over the Ethics Committee, Father John LaFarge over the subcommittee on Africa.

St. Elizabeth's, one of the largest parishes in Louisville, invited Father Paul V. Kennedy of West Baden College to give the Lenten series of lectures this year on problems of the social order. The titles of Father Kennedy's lectures were: The Interest of the Church in the Social Question; The Problem of Wages; The Problem of Profits; Problems of Labor-Management Relations; Reform of the Social Order.

An active Interracial Committee of the theologians meets twice monthly at West Baden for organized discussions, round tables, and book reviews. A considerable shelf of books and pamphlets by and about Negroes has been built up by the Committee, members of which keep up on the current news by reading a Negro newspaper and other Negro periodicals. Joe Louis paid several special visits to the College while training in the neighborhood this spring.

The Sodality at St. Aloysius Parish in Spokane, Washington, combined celebration of Catholic Press Month with the drive for Jesuit Relief. The admission charge to the Catholic Press month entertainment which they staged was some article that would aid Europeans: soap, toilet articles, clothing, canned goods, or vitamins.

Very many of our parishes have been active collecting food and clothes for Jesuits in Europe, as other issues of the BULLETIN have reported. St. Francis Xavier Church in Phoenix, Arizona has used its weekly printed Parish Calendar to good effect in sustaining interest in the campaign. The Fathers of the parish are also helping to organize the Knights of Columbus who are aiding the returning veterans.

The Philosophers at Mount Saint Michael's, Spokane have organized a religious-sociological group for more than 75 deaf mutes in the city of Spokane. At the biweekly meetings instruction is given in religion as well as social topics. Father James O'Malley, of Mount Saint Michael's, is chaplain of the group.

Letters (from page 14)

nary everyday routine, without even the artificial injections of high-pressure propaganda, is going to tell after a short time; life is going to seem terribly dull to many, I fear. We have something bigger than themselves to give them; something into which they can throw themselves wholeheartedly. Also, after the war isn't it likely that all sorts of groups and organizations will solicit their attention? Why must we always come in second? That almost necessarily calls for a program that is *prima facie* negative.

If we made such contacts, we could in a *personalist* way (the Christian way) extend knowledge and appreciation of our great cause and get others to see it for what it is: the one and only cause.

Couldn't the same be proposed to all other priests? To nuns? To outstanding Sodalists, Ciscans, etc.? Retreat masters and moderators could manage this expansion of the idea.

Whether or not there should be a formal pledge similar to the pledge of decency, or some kind of unifying centre, I don't know. The means of keeping such contacts and making them will depend on the one contacted and the one contacting; in general, we can make use of whatever will bring about an exchange of ideas whereby we can get our oar in.

What makes the suggestion appeal to me is that it needs no elaborate organization, lengthy preparation or special training. All it requires is zeal and an apostolic outlook; it gives a concrete immediate outlet for the zeal and apostolic ambitions of *each one*. It seems, too, that it should naturally tend to get individuals to work out solutions for problems as they arise. It would make for a spread of our ideas and that, not *qua ideas* but *qua personal convictions* and proposed as such to others. The advantages for the persons contacted seem evident.

That's the idea roughly put. If it's worth anything you'll know far better than I how details will fit in as well as how to promulgate it.

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Kurseong, India.

PARISH LEADERS FROM JESUIT ALUMNI

One is forced to wonder reading Father Cotter's comments in recent issues of this bulletin whether all works of the Society save formal preaching of missions have any place at all in our apostolate; or, better, in the Catholic apostolate. Father Cotter seems to imply the charge that all "man-invented subsidiary organizations," Holy Name Societies, Knights of Columbus groups,

alumni associations, etc., scarcely point to Our Lord as did St. John the Baptist, Xavier, Canisius and Bellarmine. "Put Christ into His own organization" says Father Cotter explicitly, "restore Him to the place He held in the lives of the world-conquering first Christians and we should worry about the Sodalities or any other man-invented idea collapsing." Every one agrees with Father Cotter in the tremendous and vital importance of taking Our Lord to men. The various organizations and activities sponsored by the ISO have no other end in view. This writer believes that the ISO is being organized to do precisely what the first Christians did. Must this grand objective, however, be accomplished today in the same way as was possible two centuries ago?

My point is that we can at least remotely reach thousands of men the country over through Catholic social organizations and gradually sell the Christian living idea to them and thereby expand the Catholic sphere of influence. The parish is the natural local center of Catholic work, of course. But if you organize your high school and college graduates with the push of genuine understanding and apostolic zeal will not parish leaders grow out of well-worked alumni associations? And I dare say that one or two parish priests and pastors have first to be educated to the young men's idea of a parish club! There is hope, however remote it seems, for layman-parish-Catholic-work if we Jesuits learn to bite on the alumni idea—"to put Christ in all living and to diffuse Catholic principles and practices"—for Catholic leadership. Work the alumni and send them to the parish. The field is rich soil—you know it is. We have seeded it in the growing years of high school and college. But it lies dry and unproductive because we have stopped, many of us, supplying the light and warmth of apostolic zeal and have ceased to be instruments, as far as alumni are concerned, of the soft rain of Divine grace.

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A JUST WAGE

If the terms "just wage" and "family living wage" are to be equated and the obligation to pay such a wage is imposed in virtue of commutative justice, a problem arises. How is this to be reconciled with Pius XI's words in *Divini Redemptoris*: "But social justice can hardly be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and their families"?

Thomas S. Bowdern, S. J.

I. S. S. Conference

"ABILITY TO PAY" was the subject of a two-day informal conference held at St. Louis University, March 31-April 1. Participating in the discussion were: Fathers Leo C. Brown, Bernard W. Dempsey and Ernest J. Foley of the ISS and Father Thomas F. Divine of Marquette University and Father Raymond F. X. Cahill of Holy Cross College and Father John F. Cronin, S.S. of the Social Action Department, N. C. W. C.

The subject was explored systematically. Different parts of the problem had been assigned in advance to each of the participants so that they might bring to the conference their considered judgment on the matter. Preparation of the agenda on the subject was assisted by a preliminary discussion held at the ISO Central Office on March 5 with Fathers Brown, Foley, McCoy, Eller, Faherty, Gavin, Gisbert, Goodwin, Land, Lucy, McDonnell, Thomas, and Twomey present.

As an indication of the complexities of the question, "Ability to Pay," and as a stimulus to discussion in the different Jesuit Houses, an outline of the topic as treated by the group of economists is supplied. It is hoped that the results of their discussion will be summarized, edited and distributed in the form of a monograph.

Ability to Pay

The question of ability to pay is far-reaching and complex. The phrase implies an ability to pay higher wages. The question is asked, higher wages than what? Higher than current wages? Higher than going industrial wages?

What is proof of ability to pay higher than current wages? Large reserve funds? Large current profits? Anticipated profits?

Are large current profits proof of unjust current wages? Are they proof of unjust prices?

* * *

These are merely some of the questions that arise as soon as a discussion on ability to pay begins. To introduce the topic and provide for an orderly discussion, I suggest the following general outline.

A

I—What is an employer bound to pay employees in strict justice?

A family living wage?

The going wage?

The value which labor adds to the product?

II—If the answer is "the family living wage," is the obligation of the employer associated with any set number of hours per week?

What is the approximate annual income which corresponds to such a wage, \$1800? \$2500? \$3000?

III—Can the economy at the present time pay such a wage?

If such a wage is regarded as the minimum wage, what would be the average wage?

IV—In a recent speech, Mr. Randall, Vice-President of the Inland Steel Company, stated, "When the employer is successful and solvent, he discharges his obligation by meeting the going wage."

V—It has been asserted that the employer is bound in strict justice to pay laborers the value which the marginal laborer adds to the profit.

Is there any obligation in strict justice to pay

more to the employee than the exchange value of the employee's contribution to the process?

B

I—Do large current profits prove that current wages or prices are unfair?

What do they prove?

II—Can a practical standard of fair profits be suggested?

III—When profits are abnormally high, do the wage-earners in the industry have a special title to a share in those profits?

C

I—In normal circumstances, to what extent can profits be forecast?

II—In present circumstances, to what extent can profits be forecast?

D

I—Returning to the standard of a just wage, which you propose, what are the practical difficulties in its determination?

Is there such a thing as reliable community estimate of a fair wage?

Where is such a reliable estimate to be found?

Can the exchange value of labor's contribution or of ownership's contribution to production be measured?

II—Do cost accounting systems of most companies give an accurate picture of labor costs?

E

I—What would be the economic implications of adjusting wages to ability to pay?

II—Would labor unions accept such a standard universally? Why? Why not?

III—What would be the social implications of a wage scale based on ability to pay?

F

I—Has much of the current discussion of ability to pay been confused with profit sharing?

II—What are the problems associated with profit sharing plans?

III—What are the elements of a sound practical profit sharing plan?

G

Formulate your statement of the wage due in strict justice, and of the burden of social justice—if you think that there is a distinction between the demands of strict justice and social justice. Add any practical recommendations that you have in mind.

ANOTHER ISS PROJECT

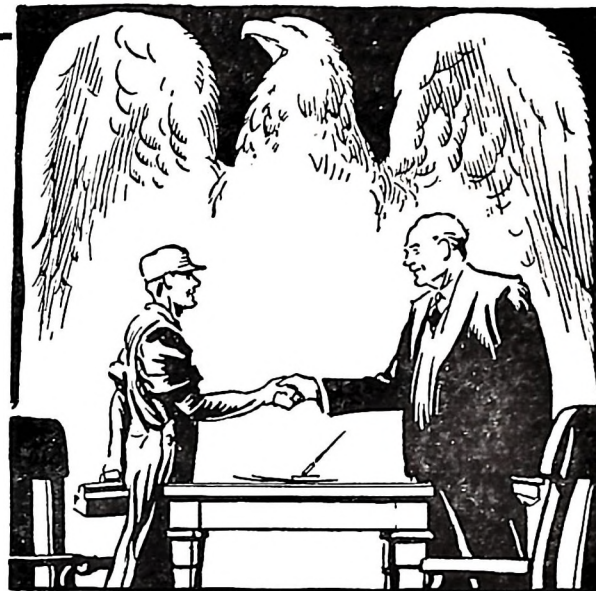
On the opposite page is reproduced the "Code for Industrial Peace" prepared by a group of central Illinois industrialists and their employees under the inspiration and guidance of Father Louis J. Twomey of the ISS. Father Twomey delivered a series of lectures to the group and then collaborated with them in drafting the industrial code.

Code for INDUSTRIAL PEACE

To our fellow American Employers and Employees:

We are convinced that only by the sincere recognition and practical implementing of the following principles can permanent peace with justice be established in Industrial Relations.

1. We acknowledge the Brotherhood of Man under the Fatherhood of God. Hence we recognize in every man, whether manager or laborer, the dignity, the sanctity and the eternal destiny of the human person. We further recognize that all men as human beings and as members of civil society have certain inalienable rights, which no one, however powerful, can violate without injustice.
2. Management and Labor both perform essential functions in society, the one complementing the other in the production and distribution of commodities and services necessary and useful for human living. They are *interdependent* units of the same organic whole; therefore, what is good for one is good for the other, and what hurts one hurts the other.
3. Strikes and lock-outs may be employed only when every means for a peaceful and just settlement has been exhausted. In the case of grievances affecting the security and health of the public at large, means other than work-stoppages must be used.
4. Management and Labor have the solemn duty of mutual cooperation towards achieving an economic structure in which each individual will be enabled to fulfill his obligations of Social Justice, that is, of making his proportionate contribution to the general welfare.
5. Appeals to class-conflict and to racial and religious discrimination we condemn as un-American and destructive of Democratic ideals and practices.
6. Abuses must be condemned wherever they are found. Hence we condemn the unjust manager together with the dishonest labor leader.
7. Proper ordering of economic activity cannot be left solely to free competition—competi-



tion must be directed in accordance with the general welfare.

8. Our economic system must be so geared as to *guarantee year-round adequate security* to laborers and a fair profit to owners and managers.
9. The Government must not take away from the organizations of Management and Labor the activity proper to such autonomous and subsidiary groups. But the Government has the right and the duty of directing, watching, stimulating and restraining as the circumstances or necessity of the general welfare demands.
10. Finally, the sincere application of justice, good faith and fair dealing in the mutual cooperation and especially in the Collective Bargaining of Management and Labor is the indispensable means of securing an equitable working out of the natural rights of man embodied in the Declaration of Independence and the Bill of Rights. Only thus can America's future as a free nation be assured.

We submit the foregoing principles to all open-minded American wage-payers and wage-earners in the honest hope that they together with us will strive earnestly to make these principles the guiding norms in Management-Labor relations, and thus speed the day when justice and harmony will be the driving force, the energizing spirit of Industrial Relations.

A JOINT STATEMENT
OF EMPLOYERS AND EMPLOYEES OF THE INSTITUTES OF INDUSTRIAL RELATIONS
OF EAST ST. LOUIS AND BELLEVILLE, ILLINOIS
2417 Ridge Ave., East St. Louis, Ill.

I. S. O. GENERAL MEETING

- The annual meeting of I. S. O. will be held in Chicago on September 3, 4, 5, 6.
- Delegates will reside at the Morrison Hotel.
- Sessions will be held in the Loyola University Downtown School building.
- The program will be arranged by the I. S. O. Executive Committee and the Chairman of the various content and channeling committees.

I S O BULLETIN

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