

THIRD NATIONAL CONVENTION ISSUE

For Jesuit Use Only

ISO BULLETIN

A. M. D. G.

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No. 9

A letter from Very Reverend Father N. de Boynes, S. J.

to Reverend Daniel A. Lord, S. J., National Director, Institute of
Social Order, Saint Louis, Missouri

The third general convention of the Institute of Social Order affords me a very suitable occasion, of which I gladly avail myself, to thank Your Reverence, and through you, the Executive and other Committees, the members and associates, who have labored so well and so fruitfully to achieve the objectives of the Institute. And while I thank those actually engaged in the work I also wish to thank those of Ours still in their studies who earnestly prepare themselves for the day when they too can take active part on this apostolate, which the last General Congregation declared to be one of the "*urgentiora hujus temporis ministeria*."

The trend of world events since the inception of the ISO clearly indicates how necessary was its foundation and your achievements thus far, which speak for themselves, show how well you have responded to the hopes entertained in regard to the Institute by our late Father General when he authorized its establishment.

Much indeed has been done, much more, ever so much more, remains to be done, and that it may be well done, the wholehearted cooperation of all is absolutely necessary.

To secure this the more readily, the nature and intent of the ISO must not be misunderstood. There is still reluctance on the part of some to cooperate, based on the ill-founded fear that if they do, they may be forced to surrender the direction of the particular activity of which they are in charge. In this they are mistaken. The ISO does not aim to supplant anyone or to take over anything. It is essentially a service organization whose sole purpose is to assist those engaged in our various *ministeria* in carrying out more perfectly the injunctions of the last General Congregation in as much as they pertain to any given activity. If indeed the conduct of certain of our organizations has not been what it should have been, or if the more efficient means of realizing objectives have not been utilized, or if the worth and importance of the social apostolate has not been appreciated to the full, then indeed suggestions how to improve the situation are in order and should be welcomed, nor ought anyone regard as an intrusion what is intended to be and really is merely a help.

It is a matter of particular gratification to me that THE QUEEN'S WORK and the INSTITUTE OF SOCIAL ORDER have, largely through Your Reverence's initiate, at last secured suitable headquarters. Here will indeed be the arsenal of the Social Apostolate for the Assistancy; here will be an information center prepared to supply data as requested; here the experience of the many will be made available to all and thus time and effort will be saved; here will be a depository of literature bearing on the objectives of this apostolate; here a group of men with pen and tongue will go to the workmen and to every man, as we have been enjoined to do; here will be a training school where procedure may be learned expeditiously; here will be the coordinating agency whence as from a nerve center, the whole movement will be guided, stimulated and energized.

Most earnestly, therefore, because of the very conditions of the times, do I exhort all to devote their best efforts, always under the direction of obedience, to the promotion of the Institute of Social Order. I recommend to each one's careful study the entire text of the 29th decree of the last General Congregation "De Ministeriis" which Father Matthew Gerding, with praiseworthy zeal, has translated into English. The full significance, the full content of these decrees must still be made a matter of greater awareness.

On you, dear Father Lord, and on your work, on all your associates, on those who collaborate more immediately with you and on those who will ally themselves with you in the future I pray heaven's most abundant blessing.

I commend myself to your holy Sacrifices and prayers.

Your Reverence's servant in Christ,

N. de Boynes, S. J.

Rome, July 15, 1946.

1946 PROGRAM
THE INSTITUTE OF SOCIAL ORDER
The Third National Convention, Chicago, Illinois
Loyola University Downtown School, 28 N. Franklin St.—The Morrison Hotel
September 3 - 6

FIRST DAY

Tuesday, September 3

- 8:30 Registration at Loyola University Downtown College
 9:00 Opening meeting, announcements, etc.
 9:30 *Communitistic Control of Labor Unions*—Leo C. Brown, S. J., Chairman
 Speakers
 Discussion
 11:30 His Eminence Samuel Cardinal Stritch
 12:00 Recess
 2:00 Committee Meetings
 1. General Session with the Content Committees
 Presentation of Objectives...Daniel A. Lord, S. J.
 2. General Session with the Channelling Committees
 Presentation of Objectives.....John F. X. Sweeney, S. J.
 Followed immediately by meetings of the Committees, Content Committees as usual, Channelling Committees under their new divisions.
 2:30 *Content Committees*
 Convert Just World Order
 Credit Union and Political Science
 Cooperatives Retreat
 Economics Rural Life
 Family Social Ethics
 Guidance Social Morality
 Industrial Relations Social Worship
 Inter-Americanism Teaching Sociology
 Interracial Justice
 The former Channelling Committees have been regrouped under five general divisions:
 Scholasticates Alumni Spiritual Ministries
 Education Press-Radio
 5:30 Conclusion of the first series of Committee Meetings
 7:30 *The Province Organization of the ISO*—
 William F. Drummond, S. J., Chairman

SECOND DAY

Wednesday, September 4

- 9:00 General meeting, announcements, etc.
 9:30 *Industry-wide Bargaining and the Functional Organization of Industrial Society*—
 Henry J. Wirttenberger, S. J., Chairman
 Speaker: Paul Weber, editor, *The Wage Earner*
 Discussion Leader: Raymond Cahill, S. J., Holy Cross College
 Open-house Discussion
 12:00 Recess
 2:00 Content and Channelling Committee Meetings (as yesterday)
 5:00 Conclusion of Committee Meetings
 6:00 Buffet Supper
 7:30 *The Christian Democratic Movement in its Relation to the Political Situation in Europe*. A Symposium under the auspices of the ISO Committee on a Just World Order and the staff of *America*—John LaFarge, S. J., Chairman
 Political Significance of the Catholic Democratic Movement in Contemporary Europe—Dr. Leo G. H. Schlichting, Royal Netherlands Information Bureau, New York City, and former editor of *De Tijd*, Netherlands Catholic Daily

Panel Discussion:

Christian Socialmindedness, as distinct from Socialism and Communism—B. L. Masse, S. J., Labor Editor, *America*
Traditional Elements in Italy's Christian Democracy—J. Edward Coffey, S. J., Religion Editor, *America*
The ISO Bulletin Forum on Leftward Trends in Post-war Europe—Robert A. Graham, S. J., Secretary, Committee on a Just World Order

THIRD DAY

Thursday, September 5

- 9:00 General meetings, announcements, etc.
 9:30 *The Political Implications of the International Control of Atomic Energy*—
 Robert A. Graham, S. J., Chairman
 Speaker: Prof. Edward A. Shils, University of Chicago, assistant director of the Office of Inquiry into the Social and Political Implications of Atomic Energy
 Panel Discussion:
 Edward A. Conway, S. J., Social Action Department, National Catholic Welfare Conference
 Robert A. Hartnett, S. J., University of Detroit
 William L. Lucey, S. J., Holy Cross College
 12:00 Recess
 2:00 Committee Meetings: The election of officers and definition of their functions
 Formulation of the objectives of each Committee
 Direct work on the Report to be submitted to the entire ISO for the guidance of:
 a. The Central Office
 b. The Province Committee
 c. The Individual Committee presenting the report
 4:30 Recess
 5:30 *Reception for delegates to the ISO Convention at Loyola U. Press, 3441 N. Ashland at the invitation of Father Austin G. Schmidt, S. J.*
 7:30 *Interracial Problems*—John LaFarge, S. J., Chairman
 Discussion leader: Mrs. George Hunton
 Panel discussion:
 Raymond R. Goggin, S. J., Martin I. Carrabine, S. J., Florence D. Sullivan, S. J.

FOURTH DAY

Friday, September 6

- 8:55 General meeting
 9:00 a. Presentation of the Constitution
 Lawrence P. McHattie, S. J.
 9:30 b. Report of the Institute of Social Science
 Leo C. Brown, S. J.
 10:30 c. Report on the ISO Central Office
 Daniel A. Lord, S. J.
 11:00 d. Discussion of the ISO Bulletin
 Francis J. Corley, S. J.
 2:00 Presentation of Reports by the individual Committees, each limited to 8 minutes, and containing only matter of interest, instruction, and guidance to the Central Office and to the Province Committees
 7:30 General Session
 Vocational Guidance—Hugh O'Neil, S. J.
 Child Guidance Clinics—Charles I. Doyle, S. J.
 Canal Conferences—Edward Dowling, S. J.
 Adult Education—John E. Wise, S. J.
 GI Education—Matthew Sullivan, S. J.
 Closing Business

COMMUNISTIC CONTROL OF LABOR UNIONS

Leo C. Brown, S.J., Chairman

AFTER the preliminary announcements, Father Lord introduced Very Rev. James T. Hussey, President of Loyola University in Chicago, who welcomed the ISO delegates as their host.

At the conclusion of Father Hussey's remarks Father Lord turned the meeting over to Reverend Leo C. Brown, S.J., director of the Institute of Social Studies, who presided at the first general session on "Communitistic Control of Labor Unions." Father Brown had invited two active CIO union officials to explain to the ISO delegates the techniques used by Communists in seizing control of unions at all levels: local, district, and national.

The first speaker was a member of the UEW, one of the largest CIO unions and admittedly under Communist control at the present time. He is one of the small group of leaders engaged in organizing a balanced element within the union in a campaign to oust the Communist leaders. A meeting was held recently in Pittsburgh to unify this campaign.

It is remarkable the speaker said, in his introduction, what power so very small a group as the Communists within the UEW can exercise. One important reason for their influence, is that they are well prepared. Communist Party members within the local often hold preliminary meetings to plan the strategy during the local meetings, especially in connection with voting, and come to the meetings with clear and definite programs of activity.

Vigorous Action

Moreover they are very well organized. Party discipline is strict and vigorous. Whether the number of Communists within a local be large or small it is always certain that they will act as a vigorous unified bloc.

The apathy of conservative elements within the unions is another reason for Communist's power. Rank and file, generally speaking, are not interested in any activities which take time or require effort. Besides attendance at local meetings is notoriously poor so that it is often possible for a group of 25 to 150 members to make important policy decisions for a union whose members range all the way from 500 to 18,000 members.

Communists are obliged to attend meetings faithfully. The Party maintains a careful check on each member's attendance, and it has been known that men would be expelled from the party for missing a meeting.

Not only do they attend the meetings but they are extremely active. C. P. members are always ready to volunteer for work especially if it will entrench them with the authorities or give them positions from which they can exercise control. They are particularly interested in securing the chairmanship or secretaryship of committees set up within locals. A local President who finds them willing and cooperative naturally turns to them for assistance in carrying out his activities. He can always be assured of their help. In time officials will rely upon them almost instinctively for help they need.

Party Members Talkers

It must be admitted that Communists make good union leaders. They work for union welfare and advancement. They are earnest and fight for union gains.

Each of these causes contributes to the Communists' success in taking over the unions. One of the most important is their group preparation and group activity. As said before, the members of a local hold preliminary meetings. At these meetings they present to the local policy

making group of the Communist Party a report on local union activity, the sentiments of the union members, the action under consideration, etc. C. P. authorities map out the policy and program for the rank and file members to bring back to the local meeting.

Party members are talkers. They speak often, fluently and vigorously. When a number of Communists have support in favor of some measure it is difficult for ordinary untrained speakers to rise up against them. But one thing the Communists cannot stand is light and publicity.

History of UEW

He then gave a brief history of UEW and the slow infiltration of Communists. When the union was founded only the general secretary and treasurer and the International business agent were Communists. From these two positions they slowly injected their men into other offices. They succeeded in releasing every non-Communist organizer in the International. In most cases it was not necessary to fire them. They would simply transfer a man living in, let us say, Boston, to San Francisco, and he, rather than undertake all of the burdens of such a transfer, would resign from his position.

After the organizers they began work on the staff of the UE NEWS until every important position of the staff was filled by a Communist. After the newspaper they began working through the legal department and finally set up a research department which was vigorously Communist. In this way the entire International was shot through with Communist domination until in 1941 they succeeded in ousting James B. Carey as International President.

From the national level domination worked down into the districts. District organizers were selected from among Communist candidates. Here national pressure was brought to bear in favor of candidates and office holders sympathetic to the C. P.

From the district level, domination worked on down into the individual local. Often the International would send an organizer to create a new union and do everything possible to have him appointed either the business agent of the local or elected as the local's President.

Typical Tactics

He cooperated in removing a Communist from two locals, but as a result of their experience it was decided that a more satisfactory campaign would be conducted if a national organization were formed to do this job. The result of this was a meeting at Pittsburgh recently in which a number of moderate union leaders pooled their efforts in a drive against Communism and formed a coalition to work at the Milwaukee convention in September.

His experiences were typical of the tactics employed by Communists. He ran against a C. P. candidate for office in the district election and received an overwhelming majority, approximately five to two in his favor. The vote was challenged by two Communists members of the board. The election Board members asked for an opportunity to examine the district rolls but it was refused. An appeal was made to the National office without results, and the matter now stands unsettled.

In conclusion the speaker attributed a good measure of the success which Communism has had in seizing control of unions to the Communists' splendid training for leadership, and urged that all who could possibly do so cooperate in training anti-Communist union leaders.

After the address questions were presented from the floor. Father Comey of Philadelphia asked why so many union men feared to fight back against Communistic aggression. The speaker attributed this largely to C. P. control on the international and district level as well as to threats of physical violence. In response to another question he pointed out that anti-Communist elements had been mistaken in choice of leaders in fighting Communism.

Detecting Communists

Too many opponents of Communism had asserted that they were poor union men, even though it was obvious to all that they were doing a very fine job of promoting union welfare. Communists could be detected, however, since not all of the measures which they favored were for the benefit of unions, especially in matters of foreign relief and national domestic policies.

He indicated further the importance of winning large unions. Thus in District No. 2 (New England) the Lynn Local, No. 201, controls a majority of the votes in this district. In District No. 3 (New York) Local No. 301 at Schenectady controls enough votes to dominate this district. Similarly District No. 6 of Western Pennsylvania is dominated by two locals, numbers 601 and 610.

Father Brown then introduced a member of the Newspaper Guild of America, which was organized in 1933 and which had Communists in the membership. At the beginning of his talk the speaker pointed out the significance of guilds as the key union in which Communists were anxious to dominate since they were primarily interested in unions concerned with communication, government, and transportation. Thus they strove for domination of the American Communication Association, Office Employees International, Office Workers' Union, Municipal Employees and Foreman's Union, State, County and Municipal Workers, etc., and the maritime unions.

C. P. Line

By 1937 the management of the newspaper guild was helplessly under the control of the Communists. Heywood Broun was a fine liberal not yet a Catholic, nor very vigorously opposed to the Communists group. In fact he intended to accept their help because they were cooperative and interested in union welfare. It was through them, under Broun's leadership, that the guild remained a true union devoted to traditional union objectives of wages, hours, and working conditions, rather than a professional society. Yet it was being used continually as a Communist front organization for presentation of the C. P. line. The locals throughout the country were largely inactive because only Communists attended the meetings. In his own local he was often the only member present who would vote "No" on Communist sponsored issues. The Communists in every case fought to obtain significant positions for their own men. They seized first positions of editor of the local union paper and then that of recording secretary. It was rare that they went after the positions of prominence and honor; never, for instance, the presidency of the entire guild. Thus Donald Sullivan of Boston, a Catholic, is the Guild president of the ANG. They were also interested in obtaining control of the negotiating committee. Through this committee they could start agitation to keep conditions disturbed and to give the impression of doing good for the union members.

There were a number of dissatisfied employees, however, who maintained communications with each other and gradually developed a vigorous anti-Communist bloc. The locals in Chicago and Detroit were cleaned up. New York was improved, though not nearly enough to suit the

anti-Communists. Again the wrong technique was employed and Communists were accused of not being devoted to union interests.

Counter Attack

The counter attack reached a climax when in Detroit in 1941 the issue of Communism was explicitly mentioned for the first time. It became apparent at once that this was the surest way of attacking Communism because the Communists cannot tolerate the light of publicity. Supporting the anti-Communist group was a minority of 70 delegates against 90, who by strict but shrewd parliamentary procedure succeeded in gaining a number of important advances. Thus it was at the 1941 Detroit convention that they succeeded in winning the issue of a vote by direct referendum of the entire union membership.

The counter attack was not successful because of rigid discipline such as the Communists employ; rather the day was won by the clear presentation of issues and careful planning of campaigns. He cited the example of the tremendously powerful influence which the ACTU group of only 1600 members while in the Detroit area where they are in an incredibly small minority among the 700,000 CIO union members. Yet the ACTU could in no sense be called a disciplined group. ACTU does employ the technique of the preliminary conference in preparation for local union meetings as the Communists do, but their policy is not one simply of opposing Communists' suggestions, but rather of offering better and more attractive programs to the union of which they are members.

Industrial Councils

For the past six or seven years they have been urging the Industrial Council plan upon the Detroit unions. First the plan was denounced by the C. P. as a "Blue Print for Fascism" but it is more commonly accepted around Detroit at the present time. It is significant, too, that six of the resolutions adopted lately by a CIO National Convention originated in Detroit under the inspiration of the ACTU group. Proposals are never put forward as being Catholic or in accord with Catholic teaching. They are recommended simply as something good for the union. "If it is good for the union, it is good Catholic teaching."

Several examples were given of test issues by which Communist-inspired agitation can be recognized. One of these is the collective enthusiasm for the World Federation of Trade Unions, which is a coalition of union members in some 55 countries representing more than 70 million wage earners. The CIO and the BTU are members of the WFTU.

Maritime Strikes

When Curran and Bridges united seven maritime unions recently they appealed to the WFTU for support of their projected maritime strike. Louis Sayon, Secretary General of the WFTU, at the meeting in Moscow proposed that the WFTU give all out support to maritime union strikes in the United States. Toledano of Mexico agreed to Sayon's proposal.

Jim Carey, of the CIO, was quick to recognize the danger of such a proposal. He recalled to Sayon that these two men were addressing themselves directly to an international federation; also the ordinary method of procedure was for a message to go through their own organization before being sent to Europe. Thus he effectively demonstrated that not only were affiliated unions of the CIO, not to be dealt with directly, but that all policy decisions would be made by competent authorities.

CARDINAL STRITCH'S ADDRESS

I HAVE an extraordinary opportunity this morning to enlist the cooperation of this important group for a work which my experience with the Bishops' social action committee has shown to be badly needed. Consequently, I shall leave discussion of detailed social problems to you and present a few practical needs.

We must be honest in admitting that Christian social thought does not greatly influence political and social action in our country or in the world. Materialistic and humanistic thinking is surprisingly strong everywhere, while the principles of Catholic thought remain unvoiced and ineffective.

An example of this can be seen in the recent decision of the Federal Communications Commission, which upheld the decision that an atheist could continue his broadcasts in California, despite the fact that our basic documents all acknowledge the Christian and theistic foundation of our government. The decision observed that the existence of God is a controversial question in our country.

What will you as a group be able to do to remedy the situation?

Let me point out four needs.

First, we need a *great deal of thought* on social and political problems. Much has been done in Europe, especially in Italy and France, but little has been translated, and much would need thorough adaptation. We need thinkers who will examine the basic ideas and problems, human personality, for instance, the human rights of man, natural law.

Secondly, we need a *profound social literature*. The thought and research of our scholars must be presented in authoritative and substantial form. Again, it will not suffice to translate foreign studies. Our books must be

written for American problems and the American scene. It would be of great value if this group could develop something like an Academia which could prepare a series of studies that would comprise a comprehensive synthesis of Catholic social thought.

Thirdly, we need a *planned curriculum for our schools*. Trained leaders are not available. I have often been asked to name Catholics who can be appointed to important government positions, and I find it difficult to list ten who would be suitable. In Italy, on the other hand, the best Catholic leadership is being supplied by university men.

Our courses must be rearranged so as to fit the pressing needs of our day. It is no longer possible to give a man a general education, have him read one or two books, and then expect him to be an authority. We must develop adequate departments in the political and social sciences which are as important today as science and literature.

Fourthly, we need *trained young men*. The Communists in this country are a small group of only 75,000 men. Yet they are all either actual or potential leaders. We need men who realize the force and power of Catholic truth, who will bring this truth down to the people to awaken the voiceless millions.

Saint Ignatius, I believe, was more a missionary than an educator. In Europe he used the classroom to correct the prevalent pagan education, but education always remained a missionary project. He would use education today to combat the errors that are today current by presenting Catholic social and political thought.

Give us, then, *thought, literature, right education, and leaders* who will influence the public life of our country and we shall do a great deal to achieve our ideals.

Report on Content Committees

By DANIEL A. LORD, S.J.

IN the hope that committee efficiency might be stepped up much thought was given to the possibility of reorganizing the old *content* committees. But it was found that almost every one of them needed to be entirely autonomous if its job was to be done well. Consequently, these committees remain as they were originally constituted.

The purpose of a content committee is threefold:

1. To collect the Catholic principles which are involved in the particular field to which the committee is devoted;
2. To solve specific problems in this field;
3. To prepare material which can be used by the channelling committees.

The specific job which each content committee has during the general session is to prepare a program for the coming year. The first task, if this has not already been done, is to determine the objectives of the committee. In the light of these objectives a practical working program should be outlined. This should include suggestions for the committee members, recommendations to the Central Office for servicing and for material to appear in the ISO BULLETIN, as well as suggestions to the Province committees.

A report of the committee meetings should be prepared for the afternoon session on Friday. This report should contain the objectives of the committee, the program for the coming year, suggestions for the Central Office, the Province committee, and a list of the Committee members.

Report on Channelling Committees

By JOHN F. X. SWEENEY, S.J.

THESE channelling committees have not thus far functioned as well as the national committees. This has been due to the fact that pre-existing organizations (the Sodality, the Home and Foreign Mission, Social Apostolate groups in the scholasticates, Jesuit periodicals) have functioned as channels, but in *liaison* with ISO rather than as component elements.

The reasons for the failure of the national channelling groups to work as national committees are:

- (a) Lack of material to channel,
- (b) The channelling committees are by-passed by content committees and the Central Office (the Content Committees tend to do their own channelling.)

Channelling groups are to be reduced in number and so designed as to incorporate into the National ISO all existing channelling media in the society. According to present plans, these committees will be as follows:

- (a) For Jesuits, besides the *ISO Bulletin*,
 - (1) A Scholasticate Committee made up essentially of one or more men in each house of higher studies, approved by Superiors, to direct ISO work among theologians and philosophers and to represent their houses on a national scholasticate committee;
 - (2) Through Jesuit educational institutions—a committee made up essentially of Province directors, high schools, colleges and

- universities and the directors of alumni associations. (Note: The Alumni Committee was later constituted as an *independent* channelling committee.—Editor)
- (3) Through Jesuit Spiritual Ministries — A committee composed of
The Director of the National Sodality Work,
The Director of the League of the Sacred Heart,
A representative of the parish priests.

- A representative of those directing Jesuit Retreat Houses and other retreat work,
A representative of "Jesuit Missions."
- (4) Press-Radio—A committee made up of
1. The editors of all Jesuit National periodicals.
2. The Jesuit Directors of all Jesuit publishing houses.
3. The Jesuit directors of Jesuit radio stations and programs.

THE PROVINCE ORGANIZATION OF THE ISO

Panel Discussion

By W. F. DRUMMOND, S.J. P. W. FACEY, S.J.
J. F. MacDONNELL, S.J. W. L. LUCEY, S.J.

THE new Constitution, at the instructions of the Reverend Fathers Provincial and of the Executive Board, and in accordance with the obvious wishes of most of the Provinces, indicates that the government of the ISO as well as its operation is largely to be along Provincial lines. It was thought well to give an entire evening to a discussion of the New England Province in which a very practical approach has been made, and in which the Province group had been operating for some two years.

Father Drummond was the chairman of the meeting. He began by explaining that the New England set-up had developed out of the work of Father MacDonnell and has continued with the help of a great many members of the Province Committee. He said, further, that the ISO in the Provinces had been based upon the fact that the ISO is essentially a service organization. It was not to take over and run the social work actually done by the Jesuits in the United States.

To this end it was necessary to supply Jesuits with inspiration, with information, programs, and help in their social problems.

The ISO was directed both toward social study and toward establishing centers of social activity. While this was expected along the national lines, it had been felt that it would be very effective if both elements could be conducted along Province lines as well.

The central office has in the past, lacked men to coordinate achievements. Very much has been done through the Bulletin to stimulate thinking, but there is still place for more thinking of the intensive type, and there is the need for those local centers called for by the Constitution.

Establishing Contact

Thus far the National Committees for the most part have not functioned as committees as satisfactorily as could be hoped. There is the difficulty of establishing contact. The membership is widely scattered. Hence the cooperative study and the scholarship that was necessary for our social problems are not being brought to bear upon our work.

Beside that there is a lack of general activities and ignorance of what is being done in the separate sections of the country.

The ISO must bring the interest, experience, ability, and training of Jesuits to bear upon focal points of social importance. Hence it is that the New England men have felt that they could, by bringing their own men together, provide cooperative study and furnish centers for activity along the lines of the work they had in mind.

Father MacDonnell went on to explain the Province organization of New England. He said that it had begun as an experiment. Father LeBuffe had suggested the possibility of getting the New England group together. This has been done and there has been fine interest manifested. What further could be done to bring the work of the ISO to those who were not present at the National Meeting?

As a test Sunday afternoon was picked. Invitations were sent out to meet and discuss ISO matters of interest to New England. Thirty-seven Fathers attended. The notice was sent out 10 days in advance and with it a synopsis of the subject that was to be discussed. Father Mortimer Gavin outlined the problem of reconciling American labor groups with the Papal pronouncements. The discussion turned out to be very much alive. It was desired that a second meeting be held and this took place on February 13. At this time three questions were presented:

1. The supra-national vs. the state. Naturally enough the discussion was based around philosophical principles that the state is a perfect natural society. As a consequence the question was whether there could be another society above this.

2. The obligation in conscience for obedience to OPA regulations.

3. Sociology and the whole question of the supernatural.

Lively Interest

For the third meeting once more a synopsis of the questions to be discussed was first sent out. In each case someone was appointed in advance to lead the discussion. Father Ford discussed the Youth Corruption Act; Father Fleming, the G. I. Bill of Rights. Finally there was a discussion of the San Francisco Conference and its implications. Lively interest was manifest.

The following year the three subjects were cut down to two, and this was found to be more satisfactory.

This year instead of putting all the burden on the presiding officer, a steering committee of three was appointed, each representing a different house. These men were asked to pick a subject and speakers.

A definite form was drawn up, with a mimeographed synopsis of the program sent out in advance, and afterward a ten page synopsis of the actual discussion was sent to all who were interested.

In all this there was an actual interest developed of very considerable value. More of those attended than could have attended the national meeting. The Province

meeting proved to be a natural channel for information. Collaboration between the men turned out to be relatively simple.

During the meeting such things as the atom bomb were discussed. Upon this question was brought to bear the joint information of men in various lines of special knowledge. Contributions were made by the economists, sociologists, as well as the moralists, with the scientific viewpoint helping to mold the opinion of the theologians.

The Pope's message on democracy was treated at some length.

One discussion turned on the qualities necessary for the leaders in a democracy, and the consequent need of training for such leaders.

The Wagner-Murray-Dingle Bill was considered. In connection with this the whole question of the danger of too much paternalism and the consequent destruction of thrift was handled.

Father MacDonnell maintained that the Province group does not take the place of the other committees nor of the national committees. He merely felt that they served to bring together men who are doing the same work in the same Province and who were thus able more easily to learn from one another.

He realized the New England Province has the advantage of the short distances. It was possible to have meetings at which all the houses of the Province could attend. He knew that this was not the same in other Provinces, yet he felt that a meeting of a group of schools in the same area could be arranged.

Dialogue Discussion

Father Facey and Lucey determined to present their discussion in the form of a dialogue. They began by referring to the fact that Cardinal Stritch had emphasized the difficulty that was being met with in assembling a correct Catholic Bill of Human Rights. One would think that we Jesuits knew this subject thoroughly. Yet when it came to an actual presentation, it was necessary to do intensive study and pool the resources of many minds.

There were many such problems that needed clear definition and explanation such as:

1. The right to a job and consequently who is obliged to give such a job.
2. Full employment and who is to guarantee this employment.
3. What is meant by sovereignty?
4. If the state is a perfect society, what is the possibility of a society above this society?
5. What is meant by religious tolerance?
6. How far can we go in religious cooperation with Protestantism, or political cooperation with them? How far can we go in political cooperation with Communism?
7. What does the PAC really mean? What about the whole question of the labor unions in politics?

United Thought Front

These problems have to some extent been discussed within the New England Province but there is need for greater clarification. Any one Province might tend to be isolated, and as a consequence it loses contact with the other Province organizations. On questions like these, there should be collaboration of the best Jesuit minds across the country. The Jesuits must present their thought as a unit, as a real Jesuit contribution of current problems.

A great deal has been accomplished through collaboration at a distance by the Universities Committee. Father Lucey undertook to explain how. The Universities Committee makes a primary analysis of the problem in about 18 pages. Its first analysis is scholarly, objective, and stimulating to further thought. It is then sent to all college groups and university groups in the country who are cooperating. In each of these groups there are five to 15

faculty members who meet and decide what to say on the question. They report monthly.

Father Facey noted that though 45 colleges were represented on this universities' committee just 8 of these are Catholic.

When the individual college committees had done their work on the problem, and sent in their results, and a summary of all this is sent back to all the participating groups. The final report is sent both to the State Department and to the foreign offices of countries represented in the United States.

Technique to Follow

Father Lucey believed that such a collaboration on any one topic could easily be worked out by Jesuits. He felt that we could follow the technique of the universities committee. In each school we could well be satisfied with a small group willing to give perhaps two hours a week to the study of a problem of this type. Thus, Jesuits could be doing a work parallel to that of this committee and could be making a real contribution to Catholic thought.

The final conclusion in all probability could be presented to the ISO Bulletin and be printed in other forms for the use of all.

It would be clearly indicated in such a committee that there was no intention of the Central Office telling Jesuits what they were to think. Nor would the committee tell them what they are going to think. It is important, however, that the best minds of the entire Assistancy be brought to bear upon problems which are of pressing moment. If each college in the Province and each of the high schools were to do something of the sort, 200 first rate Jesuit minds could be brought to bear on a problem a month. Take, as an instance, a study of the Catholic understanding of the Bill of Human Rights. Two or three men could be set to studying current proposals of the Bill of Rights. They could mark down those points of agreements and disagreements, listing what should be in the bill and what should not be there.

With this as a basis for study they could send out their findings to the individual colleges and high schools for discussion and analysis. What was decided upon by the individual committees in each school could be assembled and sent to the Central Office. Later the Society would have a document very worthwhile presenting to Cardinal Stritch or to anyone else who wished an answer to this question.

Incidentally the meetings would turn out to be extremely interesting, since there is no question of sitting and listening to a paper, but discussion participation by the Jesuits themselves.

How Opinions Change

Father Lucey said it was interesting to note how opinions change under the pressure of discussion. In Boston College High School in 1944 when the possibility of an international agency or society was brought up, feeling seemed to run strongly against it. There was a wide diversion of opinion, and many objections. One and a half years later when the discussion was resumed, there was hardly a voice raised against the possibility of some kind of international society.

He noted the fact that 50 priests were not unusual at the discussions now. In many cases these discussions were followed by radio talks as, for example, after the discussions of the San Francisco Conference. Indeed these radio talks were then brought out in booklet form for wider distribution.

Father Lucey felt that in the meeting of Jesuits it was not wise to bring in outside speakers unless they were very good speakers and were there for some special subjects.

INDUSTRY-WIDE BARGAINING

Address by Mr. Paul Weber

Editor of The Wage Earner

MR. Weber has been a member of the American Newspaper Guild and is at the present time, advisory president of the Michigan CIO. As editor of the WAGE EARNER he exercises one of the most influential positions held by a Catholic lay leader. Father Raymond Cahill of Holy Cross, an economist who has taught and spoken on labor relations, lead the discussion on Mr. Weber's paper.

Mr. Weber was asked by Father Henry J. Wirtenberger to speak to the convention on Industry-Wide Bargaining and the Functional Organization of Industrial Society.

Mr. Weber excluded from his consideration all technical problems because they would be so completely connected with special industries that it would be impossible to give any adequate consideration to them. He considered first the meaning of Industry-Wide Bargaining.

Collective bargaining has become a permanent part of our society, but a problem remains to discuss the area and the scope of collective bargaining. Labor continually strives to widen the area, management to narrow it. Industry-wide bargaining is a sort of geographical widening of the area and scope of labor-management bargaining.

Coal Mining a Start

An approach to industry-wide bargaining has already been made in some industries but not in an ideal form. The coal mining industry is an example. There is something like industry-wide bargaining in the railroads, though here labor is divided between the operating and the non-operating unions. The United Steel Workers have done a certain amount of collective bargaining in establishing uniform wage increase for the entire industry. Walter Reuther in his recent revolutionary demands for equal pay for equal work throughout the nation, regardless of group levels in various parts of the country, is working toward industry-wide bargaining. Connected with this is his demand for widening of a category of problems handled by collective bargaining processes, for instance, increase in *real* wages, control of prices, profits and production. Walter Reuther has spoken of uniform wage rates as "the most important economic objective of our union."

Handling of wage problems on piecemeal basis has caused difficulty in more than one union. Mr. Weber had some figures on hand indicating the serious differences in pay resulting from War Labor Board decisions in the Detroit area. Three or four plants in the same neighborhood might be ordered to give different wages for precisely the same work.

Yet only three automobile companies responded to Walter Reuther's invitation for a Labor-Management conference within the automobile industry and there is little likelihood that in the near future there will be any marked increase in this type of cooperation.

The three steps which large industrial unions would like to take in advancing toward industry-wide bargaining are:

1. Remove the wage differentials of plants in the same corporation;
2. Equalize wages in all plants in a given region;
3. Coordinate termination dates of contracts.

Until all contracts expire at the same time it is relatively impossible to do any serious industry-wide bargain-

ing because it is impossible to tie up an entire industry and force action upon distribution.

Labor Sees Advantages

These are the advantages which labor sees in industry-wide bargaining and uniform wage rates:

1. Uniformity would eliminate industry migration to avoid high wages. At the present time when unions in a highly industrialized area win high wage rates, large plants will simply move to another area where the scale is far lower.

Uniformity of wage rates is one of the principal objectives in the current A F of L and C I O drive to unionize the South and thus prevent industry migration into that area.

2. Industry-wide wage agreement would be a single decision which would eliminate recurrent frustration and the constant bickering of individual contract procedures.

3. The third advantage is a dubious one. It is obvious that industry-wide bargaining would result in gigantic conflicts which would in any case immediately attack the public welfare (an example of this was the short-lived railway strike). Mr. Weber observed that it may be necessary to have such a tremendous crisis in order to force the country to advance toward industrial democracy.

There is a disadvantage in industry-wide bargaining because it eliminates competition as pressure upon management to end strikes. If only one or two companies in an industry are on strike they are anxious to settle the strike so as to get back into the competitive struggle before they have lost too many customers. If all plants in a given industry are shut down then it is obvious that none of them loses any advantages to its competitors. Thus if only one newspaper in a large city is shut down because of a strike, that company is anxious to terminate the strike as quickly as possible; if all of them are shut down so that no one gains from the period of conflict they are less interested in seeing it brought to a conclusion promptly.

CIO and Papal Doctrine

Mr. Weber pointed out the resemblance between industry-wide bargaining as it is proposed by the CIO and the Papal doctrine. The Papal doctrine on industrial democracy requires several paradoxical truths, for instance, that the class struggle is a fact; that a classless society is the ideal of social order (if by classless society is understood one in which there is no vast disparity of poverty and wealth). It is evident how the Papal doctrine at this point differs from Marxist philosophy. The former undertakes to eliminate the proletariat by extending property to all; Marxists, on the other hand, would eliminate the proletariat by making everyone propertyless.

For advancing toward industry-wide bargaining there are three sources of material at hand:

1. The labor movement in which the bulk of workers are already organized, either by industry or craft;
2. Employers' Associations which can serve as bargaining units;
3. The practice of collective bargaining which has been growing in recent years, especially since the passage of the Wagner Act.

It must be remembered, however, that collective bargaining, as it is practiced at the present time, is admittedly a process of conflict. "Bargaining transforms the labor market into an arena," said Pius XI. Collective Bargain-

ing will continue to be a source of conflict, rather than a means of peace until (1) both labor and management realize that they must work to their own mutual advantage, (2) the matter of collective bargaining be increased to include such subjects as are obviously to the mutual advantage of both parties.

To advance toward industry-wide bargaining, then, it is necessary to strengthen and extend the unions, to one another, persuade employer associations to deal with themselves, and to raise the level and improve the quality as well as expand the area of collective bargaining.

Transition Step

Industry-wide bargaining is of tremendous importance because it is a transition step on the road to industrial democracy, and the recognition and promotion of such practical steps is the biggest job facing Catholic social thinkers at the present time. There is too much talk of general principals and not nearly enough consideration of the practical steps to be followed in realizing the Papal ideals.

2. The guaranteed annual wage must be the next step in the development of industrial democracy. Both unions and an increasing number of industrialists recognize the value of the stability which workers achieve through the assurance of this wage.

3. The field of collective bargaining must be extended to include other questions in addition to wages, hours, and working conditions. Those suggested by Walter Reuther in his negotiations with the automobile industry (prices, profits, and production) will be valuable in the advance towards industrial democracy. Mr. Reuther's suggestions of scaled prices for cars as an incentive to out-of-season buying is an important recommendation.

4. More important than conscious promotion of the idea of industrial democracy is a careful programming of the transition steps from the present state of conflict between labor and management to one of sincere cooperation.

Both sides must recognize that unless there is an advance towards friendly collaboration, there is the constant danger of competitive arbitration and increasing government control.

Father Raymond Cahill

In his comment upon Paul Weber's address, Father Cahill of Holy Cross, Worcester, emphasized the need of slow progress in the advance towards industry-wide bargaining and the problems of locals in smaller areas. He cited an example from the steel workers in Worcester. The central office there was organizing for an amalgamation of all steel workers in the area, but the locals voted against amalgamation because of several differentials within the industry even in that restricted area. He indicated, too, the problems involved in a uniform wage for

various parts of the country in which there would be a great difference in living costs. The problems of smaller industries were quite different from those involved in large industries, and it would be difficult for industry-wide negotiators to include all of these factors in a series of negotiations. Recognizing the difference between just competitive areas of industry in which genuine competition decreases the danger of monopoly and imperfectly competitive areas in which monopolies might still be secured, Father Cahill acknowledged the need of industry-wide bargaining wherever monopoly was a danger. But he insisted upon the complex problems raised by uniform demands. In many cases these might seriously hamper negotiations in some areas. For instance, the International might be insisting upon a "maintenance of membership" clause in all contracts, but it might be impossible to secure this agreement in some localities. In that event a local which was quite willing to drop this demand would be hampered by the International's insistence. In conclusion Father Cahill laid emphasis upon the importance of trust and cooperation between two elements in the light of managements' fear of the growing power of unions.

Father Gerard Murphy of St. Peter's College, Jersey City, raised several questions concerning the address:

1. How are consumer groups to be represented on industry-wide bargaining committees?

2. What recognition is to be given under industry-wide bargaining to the principle of subsidiarity?

3. Is there not danger of slow advance toward Fascism from the lack of large group control of labor's agreements?

4. Is there not danger that collective bargaining will develop into a conspiracy for the benefit of the two groups involved (labor and management) to the neglect of the common good?

Mr. Weber Replies

Mr. Weber replied to the fourth question, first by observing that the matters of discussion at the present time are only matters upon which labor and management are opposed. As the field of bargaining extends the spirit of cooperation and interest in general welfare should increase progressively. He observed, too, that the principle of public representation, as is recommended by the CIO, will tend to protect the common good.

In reply to Father Murphy's question concerning consumer groups, Mr. Weber remarked that many details of the process have not yet been worked out. The CIO would have consumer groups interests protected by the public representatives on bargaining boards. Walter Reuther prefers explicit representation of these groups. Mr. Weber gave hardy approval to the whole principal of subsidiarity and added that not only should there be regional as well as national councils, but that even smaller units should be organized to take care of sub-regional and local problems.

AN ISO FORUM . . . in the December issue:

"What Place Should Cooperatives Have in the American Economy?"

Contributors:

MR. CLAUDE R. WICKARD, Rural Electrification Administrator.

RT. REV. MSGR. M. M. COADY, St. Francis Xavier Univ., Antigonish, Nova Scotia.

MR. JAMES PATTON, Pres., National Farmers' Union.

HON. JERRY VOORHIS, U. S. House of Representatives.

REV. LEO R. WARD, C. S. C., Notre Dame University.

MSGR. LUIGI LIGUTTI, National Catholic Rural Life Conference.

REV. JOHN L. THOMAS, S. J., University of Chicago.

REV. JOHN P. SULLIVAN, S. J., Kingston, Jamaica.

And others.

THE CHRISTIAN DEMOCRATIC MOVEMENT IN EUROPE

Panel Discussion by Dr. Leo G. H. Schlichting

B. L. Masse, S.J., J. E. Coffey, S.J., R. A. Graham, S.J.

WITH Father LaFarge as Chairman, the meeting on the Christian Democratic Movement in Europe opened on Wednesday evening, September 4 at 8 o'clock.

In his introductory remarks, Father LaFarge told how he had said farewell to Don Luigi Sturzo a few days ago as the grand old priest-leader of the Italian Democratic Party sailed for Italy after 22 years of exile. Don Sturzo was still optimistic about the future of Christian Democracy in Italy, France, Germany, Western Europe and even behind the Iron Curtain.

Doctor Schlichting

Then the first panel member was introduced, Dr. Leo G. Schlichting, former editor of "DeTijd" a Netherlands Catholic Daily. Dr. Schlichting is now with the Royal Netherlands Information Bureau in New York. He said in part: The Christian parties, immediately following the war, found themselves in a much more important position than they had ever been previously. In Holland, the Catholic Party now called itself the Christian Party. There, as elsewhere, this party tended to absorb not only all the Catholic votes but also many Protestant votes and the votes of those non-Christians believing in principles of sound morality. Their voting strength in Holland was about 33 per cent of the entire country.

Previous to World War II there had been important trends in Holland toward fascism among some Catholics, for the reason that only fascism, so they thought, could cope with communism or the worse forms of capitalism. Before the war, Catholics had tended toward social progress rather than political progress and they felt that social progress would be achieved most easily through conservative governments possessing strong central authority.

It should not surprise us that Catholics in Europe have not been too democratic in feeling. Their democracy has frequently been allied with extreme parliamentary corruption. Catholics have leaned toward social reform rather than political reform.

This social attitude still persists among some European Catholics who are not convinced of the inevitability of political equality. They look, rather, to the safety of a strong government with less equality and a regulated vote.

How Organize Catholics

In all this discussion the question immediately arises as to whether or not we can organize Catholics along exclusive political lines. In Holland there is no all-Catholic party which sets itself simply to gain Catholic votes alone. During the war, this question of an exclusive Catholic party was mooted among the resistance groups. Their constant question was whether or not after the war they should continue as a Catholic party. Would it not be better, some said, to enlarge the Catholic party in order to make it a Christian Party, in order to form a common platform for all those accepting basic Christian morality and basic ethical principles. As a mere matter of historical fact, the Dutch felt terribly depressed when the Germans took over their country. They were conquered. The Germans were strong. Their own army had let them down. The same old parties had little if any leadership to offer.

During the occupation, therefore, three new leaders

founded the Netherlands Unions. Two of these leaders were not Catholic. This union lasted for a year and was then suppressed by the enemy. However, it had made a good progressive start.

As soon as the Germans were driven out, the new movement immediately developed, formed of those underground groups who had fought together during the occupation—Catholics, Protestants, and Socialists. It endeavored to state moral principles apart from the Catholic faith. It sought to unite all people who believed in moral values as arrived at by the light of reason and as stated in the gospel of our Lord.

But this movement did not succeed because many of those who had been foremost in the resistance movement rode rough-shod over democratic methods and even expressed contempt for the delay, confusion and red tape of democracy. Today in Holland, two parties are dominant; the Social Democratic and the Catholic Party. The Social Democratic Party has been a strong movement toward the right, rejecting all of its former anti-clerical and anti-religious views. It opened wide the doors to all believing Protestants and Catholics.

Then the Catholics had an opportunity either to unite with the Social Democrats or to drop their name "Catholic" in favor of the broader name, "Christian." Negotiations took place between the two groups. Complete union failed but the Catholic party was renamed Christian. The Socialist Party has lost the Marxist slant. The Communists today are now 10 per cent of the voters of Holland. Actually we might call the present day Christian Party a very advanced liberal leftist party. Catholics feel that it is possible and practical for them to unite with all non-Marxists on a common program for social betterment and this is the situation in Holland today.

Father Masse on European Nationalization of Property

The labor editor of *America*, Father Benjamin L. Masse, then took up the discussion with a brief summary of political activity in France, Holland and England. He quoted Pope Pius XII in the papal letter to the Catholics of France:

"A community spirit of the right kind must inform the members of the national collectivity, as it naturally informs the members of that mother-cell, which is the family. It is only on this condition that the great principles of liberty, equality and fraternity with be seen to prosper; principles which modern democracies seek to invoke but which must be understood as they are understood by the natural law, the law of gospels and the Christian tradition which, alone are the inspiration and the authentic interpreters of these principles. This observation applies, for example, to the particular case which interests you (in France) at this moment, the nationalization of enterprises. Our predecessors and we ourselves have more than once touched on the moral aspect of nationalization but it is, however, evidence that instead of diminishing the mechanistic character of life and labor in common that nationalization, even when it is licit, is rather in danger of further accentuating it and that in consequence the advantage which nationalization brings to the profit of a true community such

as understanding it is very much to be judged *with care.*"

In understanding this statement of the Pope, Father Masse continued, you must note that first of all, it was written to Frenchmen and secondly, that it can only be understood in the light of the history of French nationalization.

French Background

The background in France must be understood. All Socialists, especially the Marxists, sought state ownership of the means of production. This means they regard public ownership as superior in principle to private ownership. Their program calls for a system aimed at taking over all means of production and turning them from private ownership to public ownership. In 1936 the trade unions of France adopted a resolution in favor of public ownership. They extended this ownership to certain big industries which were connected with public needs, for example, insurance, transportation, and shipping. Actually they were less concerned with public ownership than they were with public administration, while private ownership continued.

The National Resistance Council, led largely by Catholics, has also drawn up a program calling for the nationalization of basic industries as well as banks, power plants, minerals, and insurance companies. The M. R. P. calls for the suppression of all trusts and the nationalization of all forms of industry that affect public life.

Coming back, therefore, to the Papal statement, it is not likely that the Pope is condemning programs, many of which are Catholic in origin. In *Quadragesimo Anno* the Holy Father says that there are certain forms of property so important to the community and so powerful in their effects upon the community that probably they cannot be safely entrusted to private control.

The *Osservatore Romano* in 1934 stated that nationalization could be justified in two cases: (1) If industries made private ownership of certain things dangerous to the community; (2) If private ownership failed to develop the things which the community needed.

Therefore, nationalization should be looked upon not as a normal procedure but as a last resort in times of emergency. Pius XII in a 1944 radio talk stated that the normal economic program must be based upon private property. In 1945 he repeated this statement that normally private property is the basis of the national economic life.

Father Masse drew the conclusion that (1) there should be no Catholic condemnation of any individual instance of nationalization on purely moral grounds and (2) we must condemn the policy which *desires a systematic nationalization of all means of production*. The Pope merely wanted to warn us that these are abnormal times and that such times do not offer normal circumstances in which to adopt a continued policy of nationalization.

Father Coffey and Don Sturzo

Father Coffey introduced his part of the panel discussion with a brief character sketch of the great Italian priest and patriot. Don Sturzo maintains that Italian democracy is not a manifestation of something new but simply a reprint of something very very old in the history of Italy. Don Sturzo desires Christian democracy, not Italian Christian democracy. Actually if we look at the history of Italy, the Peninsula has known only about 60 years of a monarchy while its democratic tradition goes back all the way to the 11th century.

In 1848 Christian political philosophy, under the leadership of Frederick Ozanam, sternly set its face against both socialism and liberalism. It was from the words and

example of Ozanam that Don Sturzo in 1900 conceived the idea of a Catholic Party. Because the time was not ripe, the Papacy forbade him to start a party at that time.

In 1918, at the end of the war, Don Sturzo met again with Cardinal Gasparri and asked the Secretary of State if he might, at that time, carry out his Catholic program in a Catholic political party. The Cardinal assented and within a few short months the Catholic Party had 99 representatives in the Italian Party. Unfortunately, it was completely shattered by the strongarm methods of Benito Mussolini in 1922. But Don Sturzo has never lost his dream and even today, as a broken old man, he goes back to Italy to lead and applaud an upsurge of Catholic democratic thought. From Italy Don Sturzo has sent back to America the first copy of his new political magazine "Operare," a magazine designed to implement the encyclical *Quadragesimo Anno*.

Since the allotted time for the meeting had already been used before Father Graham was given the floor, he merely referred his hearers to the Forum in the September, 1946, issue of the ISO BULLETIN, which he had edited.

Political Implications of Control of Atomic Energy

Address by Professor Edward A. Shils
University of Chicago

FATHER GRAHAM introduced Prof. Edward A. Shils, of the University of Chicago, who is attached to the Office of Inquiry into the Social and Political Implications of Atomic Energy. Prof. Shils outlined in summary form the Baruch-Acheson and the Gromyko plans for UN control of Atomic Energy.

Both plans would submit all control of fissionable material to a special commission of the United Nations. The two plans differ in details.

The Acheson-Baruch plan is based upon the presumption that production control of fissionable materials will suffice. An international Atomic Development Authority (ADA) is to be set up for control of all 'dangerous' phases of atomic energy development. After the materials have been 'denatured' they can be handled by private companies. Emphasis is placed upon the beneficial uses of atomic energy. The plan proposes that the U. S. will eventually release all secrets and destroy all bombs.

Mr. Baruch added to the original Lilienthal-Acheson plan recommending that the Security Council renounce the right of veto over all atomic energy questions, that specific penalties be made part of the agreement, and that mines be retained under private ownership with UN control.

The Russian plan, presented by Mr. Gromyko, urges much greater decentralization of control. Control is to be established by international agreement, rather than by the original establishment of a commission. All dangerous uses of fissionable materials are to be prohibited and all beneficial development is left to the individual nations. All nations are to agree to destroy atomic weapons, whether finished or unfinished, within three months of entering upon the agreement. There is to be free exchange of information about all forms of atomic energy.

Each contracting party is to pass legislation within six months imposing severe penalties upon violations of the agreement, and all nations are to be bound by the agreement, whether or not they are members of UN.

Two committees are to be set up, one for the exchange of scientific information, the other to prevent use of atomic energy for dangerous purposes.

Prof. Shils indicated his general approval of the Baruch proposals but observed that introduction of the veto question did no good whatever and caused unnecessary friction. If any disagreement about atomic energy reached the stage at which one nation vetoed a proposal, the only alternative would be war.

He made three specific proposals toward making the Baruch plan more acceptable to other nations. First, the period during which the U. S. would release information and agree to destroy its bombs should be shortened and explicitly scheduled. Secondly, some form of lend-lease should be kept up so as to foster good-will in other nations upon whom we are in effect imposing our plan for atomic energy control.

In commenting upon Prof. Shils address, Father Lucey, of Holy Cross, emphasized the importance of the whole question by observing that the future is a question of "Peace or Perish." He pointed out that the degree of cooperation which the nations are willing to give to an ADA can be discovered in the outline of the UN agreements. The nations are unwilling to sacrifice sovereignty to a central control agency, and it is unlikely that they will make further concessions than were made at San Francisco and London. Atomic energy control must be worked out within those limits.

Father Conway gave a brief review of the splendid work that had been done by American scientists in trying to arouse public opinion and guide the work of Congress in organizing domestic control of atomic energy. Father Conway is treasurer of the National Committee on Atomic Information.

INTERRACIAL PROBLEMS

Panel Discussion

By MR. GEORGE HUNTON
M. I. CARRABINE, S.J.

R. R. GOGGIN, S.J.
F. D. SULLIVAN, S.J.

SPEAKING at a session in the panel discussion on "Interracial Problems," George K. Hunton, Secretary of the Catholic Interracial Council, stated that the Catholic Interracial Movement has made phenomenal progress in the last decade and that it is now essential that the movement be strengthened and the program accelerated. "This is important," he declared, "because of the many serious problems now affecting the status of race relations in America."

Describing the program of the Catholic Interracial Council, which was organized in New York in 1934, the speaker told of the difficulties encountered at the outset, which were largely due to the indifference and apathy of White Catholics with respect to the disadvantaged plight of the American Negro.

The Council, founded by Father John LaFarge, S. J., Editor of AMERICA, is composed of White and Negro Catholics. The program is based upon Catholic teachings with respect to the unity of the human race and the equality of human rights. "We never wavered," he said, "from our original conviction that the race problem is primarily a moral one. This approach to the task, based on sound Christian principles, has proven to be a most effective approach in enlisting the interest and participation of Catholic laity."

Council's Activities

Mr. Hunton described the growth of the Council and told of the more important achievements in which the group had taken a leading role and a positive stand. He listed among other activities: the organization of a Speakers' Bureau; promoting interracial study groups in Catholic colleges; sponsoring weekly tea-forums and a bi-monthly Interracial Mass and Communion Breakfast—to which the leaders of Catholic societies and organizations are invited. He stated that the Interracial Review, monthly publication of the Council, has been an effective means of extending the influence of the interracial program to many other sections of the country. "We are proud to report that the Review has attained a position of importance and influence among the White and Negro groups in many places."

"We believe that the Council has made a distinct contribution in another area," he added. "I refer to the publication of a plan for organizing community councils under

the title 'A Community Program.' This was published in 1944, and has received favorable comment, and recently has served as the basis under which three neighborhood councils have been established by the Superintendent of Schools in New York City."

"Despite the recent gains the Negro has made during the war in the fields of employment, education and his improved status in the Armed Services, nevertheless the interracial situation is today serious and is giving deep concern to those active in the field."

He pointed out that there is a real danger signal in the alarming increase in the number of lynchings and in the fact that the K. K. K. has emerged in many sections of the country. Again, the Communists—who have always regarded the disadvantaged Negro as a natural ally—are renewing their efforts to promote discord and friction between the races. Furthermore, we are confronted with the present threat of increasing group conflicts in many of our larger cities.

The interracial picture as observed today, presents a definite challenge to Catholic educators and leaders. We must redouble our efforts in the full confidence that the sound Christian principles upon which the Catholic Interracial Movement is based will provide the strongest foundation for progress in promoting justice, understanding, cooperation and good-will between fellow Americans.

FATHER CARRABINE'S REPORT:

CISCA (Chicago Inter-Student Catholic Action) has been interracial since its foundation. It was founded by Father Joseph Reiner who, quietly and with the Christian logic for which he was famous, accepted Negro students at Loyola University over twenty years ago. Twelve years ago when I was appointed as Moderator of CISCA we had one exclusively Colored Catholic high school, St. Elizabeth's; both our Catholic Universities were admitting Colored students. To my knowledge no Catholic high school except St. Elizabeth's accepted Colored students twelve years ago. Today, besides our two Catholic universities, three Catholic colleges for women are admitting Colored students; perhaps a dozen Catholic high schools, including St. Ignatius, accept Colored students. All these schools are affiliated with CISCA. All these years in meetings and discussions, in publications, CISCA has been

steadily indoctrinating students on our Catholic obligations to work for complete equality with the Colored members of the Mystical Body of Christ, scholastically, economically, culturally, socially. I would not, however, presume to say that the wider educational opportunities afforded our Catholic Colored brethren are due to its work.

Catholic Negro students are made welcome at CISCA's weekly meetings, whose average attendance is about 350 to 400 students. A Catholic Colored boy was elected by his fellow students four years ago as vice-president of CISCA. A Catholic Colored college man has been selected as one of the four main committee chairman for the coming year. These officers take part in the business and social gatherings of the Executive Committee of CISCA. Colored students who come to the three large general meetings of CISCA each year (attendance about 1100) share in social recreation. Colored students from both segregated and interracial Catholic schools share in the religious, scholastic, and artistic competitions sponsored by CISCA, and have won prizes in proportion to their number.

One of our most successful interracial ventures was the appearance at a large general meeting of the extremely well-trained St. Elizabeth's Glee Club. The singing of this group grew so popular that more than a score of invitations were extended from CISCA high schools and colleges for a concert by this glee club. These appearances of the glee club naturally promoted luncheons and social gatherings at which the Colored glee club was entertained by white fellow students.

Shining Example

Some years ago a white Catholic college man was appointed chairman of a CISCA Roller Skating Party, inaugurated to provide very desperately needed funds. He was offered an attractive contract by the largest roller skating rink in the city. But when he noticed the clause in the contract that Colored students would be excluded he refused to sign it. And that without reference to his fellow officers or the Moderator. "I knew none of you people would ever be parties to a bargain of that sort." These are little things but they demonstrate an attitude which is slowly—admittedly all too slowly—being developed in students who partake in CISCA discussions or activities.

Broadly, Chicago Catholic students with whom I have come in contact may be divided into two large groups. The first group is made up of students who are straining at the leash not only to believe in interracial justice but to put that belief into practice. And the basic motivation is our Catholic doctrine on Supernatural life and the Mystical Body. Unfortunately this first group is, with very few individual exceptions, made up of those who are very poorly informed on the whole racial question, who don't know the answers to objections based on religious, biological, cultural and economic differences between the white and colored race. Objections brought up from these four fields can't be answered by these students. "Horrible examples" instanced by their parents and fellow students leave them without answers and drive them back to little but their basic theological grounds.

The Time is LATE

The other and much larger group is made up of students who are shot through with deep prejudices, subject to strong propaganda, especially in their homes and their neighborhoods, and are very vocal in expressing these

prejudices. This larger group is constantly pressuring the better disposed smaller group and in argument and discussion come off, seemingly to young students, ever so much the better in racial discussions.

What can be done to further a sense of interracial justice? I have a strong feeling that the time is very late and that half measures are almost futile. I fear that it is nearly impossible to instill any real sense of interracial justice in any school—or other Catholic institution—which discriminates against and segregates Negroes. I would go further and hold that a sense of interracial justice is impossible in a school where it is not quite apparent that administrators and faculty actually practice interracial justice in word and deed. I suspect that we have many schools where such a practice does not exist.

Implications of Catholic Doctrine

Well informed students trained to perceive the immediate implications and deductions of our basic Catholic doctrine of the supernatural life and our oneness in the Mystical Body are quite openly discouraged to observe such a lack. Students not so trained, or students from prejudiced homes and neighborhoods find strong support in such a negative faculty attitude. I don't think it is too much to say that most thoughtful students grow cynical as they observe such an attitude. As a guarantee of really permanent progress I would say that the frank, courageous, and long past due determination to make our Catholic schools clearly interracial is basic and imperative. Such a determination is necessary for both diocesan schools and Catholic "Private" schools. Such a determination, I think, would be the greatest step forward that could be taken.

I believe that our claim to conduct Christian (Catholic) schools compels us to take this determination. I believe that such a determination will remove immediately and almost finally from students minds the notion that many Catholic schools and many more Catholic teachers are hypocritical on this basic Christian doctrine; I believe it would at the same time remove the uneasy suspicion that such hypocrisy extends beyond the question of race. I believe that the opposition to such a determination on the part of both students and parents would be comparatively slight. I believe that even if it were formidable, the struggle against it might well be intellectually and morally the most stimulating experience that students in Catholic schools have had in years. Such opposition would force schools and teachers into basic thinking and basic investigation of the Christian attitude on interracial justice, and compel them to put this case simply and convincingly before all of their students.

No Sacrifices Until...

Students will never make either little or great sacrifice until they are clearly and emphatically informed about the whole unadulterated Catholic doctrine on this critical question of race, the doctrine on segregation, the doctrine on economic equality, the doctrine of the amazing dignity of every human being, the doctrine on the equality of man, the doctrine on the inter-marriage of the races. Something like the ideal will be reached when Catholic Negro students in Catholic schools are quite simply taken for granted, when they are not singled out as Negroes but are simply recognized as students. I think I know of only one school affiliated with CISCA that has achieved this simple, unobtrusive Christian attitude: that is Madonna High School in Aurora, Illinois.

Just last year CISCA initiated an ambitious project, the publication of an all Catholic student sixteen-page tabloid semi-monthly publication. The outstanding article

in its first issue was written by an unusually talented young high school student who used the work and the articles of Father George Dunne, S. J. as a peg on which to hang a double page spread on the things that "disturb the tranquil surface of the racist cesspool." One of the less noted features of her article was the publication of a factitious "Spring Quarter Exam," on all the false notions underlying race prejudice. That brief examination is itself a little classic. It involved an impressive amount of research work. Unfortunately I do not think that most students who read the article paid too much attention to the "Spring Quarter Exam."

One of the side activities of the editorial directors of CISCA's publication was a school for the training of writers for its columns.

INTERRACIAL PROGRAM FOR SEMINARIES

Question proposed to Father Goggin of Woodstock College: Have you any suggestions for an Interracial Program for Seminaries?

The answer: I shall sketch briefly what has been done at Woodstock College in Maryland—a Jesuit Seminary. First, in the scale of values in Interracial work, what we do in our Seminaries is of the highest value because if our future priests are filled with knowledge and zeal along Interracial lines, the people will also be.

A successful program has been working at Woodstock for the past three years. This is both *Interracial* and *Intra-racial* with subdivisions in the latter of Negro and White.

a) Start with a group of Seminarians—preferably small—who are truly interested in the work. Their first concern will be to study the mind of the Church and be imbued with her ideas. This first part of the program we found best fulfilled with a study club based on Father John La Farge's Book 'Interracial Justice.' Chapter by chapter the book was studied—the meetings were lively discussions and *all* Seminarians were invited. Special stress is given to the allocutions and quotes of the Popes on the subject. The common objections of the Negro to the Church and the same of the whites against the Negro and brought forth and frankly discussed and the correct solutions are found. For example the attitude of many of our Catholic schools and colleges towards Negro students and the question of Negro candidates for the priesthood, brotherhood and sisterhood are solved on the solid basis of the Church's teaching with no excusing the practice which is contrary to that teaching.

Racial Contact

b) Very important in Seminary Interracial work is the first division of *Intra-racial* regarding the Negro. By this we mean actual contact with the Negro IN PRINT and IN PERSON. In print—knowledge of his history and being familiar with modern Negro literature and the Negro Press—keeping in touch with modern trends and the Negro's fight for just wage, etc. More important is the contact with the Negro in person. We—that is seminarians and priests—simply do not know the Negro. We as others may draw wrong conclusions from a biased white press and from stories we hear of the excesses of the Negro in one way or other. It is important that we form our own conclusions by personal contact. At Woodstock the seminarians go out among the Negroes to Henryton Sanatorium (A Maryland State Sanatorium for Negro T. B. patients) and to nearby places. This may

be styled as Field Work backing up the theoretical study. It is most important to meet and know the Negro and discover from personal experience that he, like us, is a human being with the same hopes, reactions etc., as the white person. Under this head it is also important that our Seminarians meet educated and cultured Negroes. They are great in number. We must convince our future priests of the innate capability of the Negro for education etc. Too many of seminarians and priests, due to personal ignorance, think the Negro inferior.

Open Meetings

c) The second part of INTRA-racial is with the fellow seminarians—to bring them as a body to know the Negro. This is done by having all activities—meetings and visits to Negroes—*open* to all who may wish to join. Also by promoting at least once a year in the Seminary a well-planned Interracial Day—for example we had at Woodstock a lecture by Mr. Archibald Glover of the Interracial Council of New York—a fine speaker and an educated gentleman—and the good he accomplished was very great. For many of the seminarians it was their first contact with an educated Negro. We are planning for this year an Interracial Day of distinguished white and Colored priests and laymen, who will take part in a panel discussion at Woodstock.

Due to this program there has been a mounting interest in the question and we feel that a similar program and result can be accomplished in any seminary. At Woodstock the majority are convinced that for our Country and for the Catholic Church in the United States one of the most important questions, if not *the* most important, is that of Interracial Justice.

Detailed plans of the above program may be obtained by writing to Interracial Committee, Woodstock College, Woodstock, Md.

Father Florence Sullivan concluded the discussion by stating that though he had lived long in the South, he had been born in the North. He found it amazing that in the Bible Belt the practice of Christian virtue should be at the same time characterized by the most unjust and uncharitable attitude toward the Negro.

Father Sullivan then read a letter from the Miami Federation of Musicians which affirmed a working agreement satisfactory to both Negroes and whites. The South, said the speaker, is trying to afford fine church facilities for the colored with proper recreation and social opportunities. "In our hearts many of us Catholics have changed our viewpoints, and changed them for the better."

Presentation of the Constitution

By LAWRENCE P. McHATTIE, S.J.

FATHER Lawrence P. McHattie presented the Constitution for the Institute of Social Order to a general assembly. He went through the Constitution article by article pointing out significant expressions and offering explanation of some passages. Only the more significant of his remarks are summarized here, since it is hoped that Father McHattie will prepare an article on the Constitution for the ISO BULLETIN.

The Constitution, it is to be noted, is provisional and is in force for a period of three years after which it will be revised, if necessary.

In Article II, 2, the expression "the various ministries of the Society of Jesus" does not preclude the establish-

ment of new ministries directed specifically toward social betterment. The ISO itself is such a new ministry.

The term "integrated," as used of the national committees in Article III, 1, G, implies that the committees are to be sources of aid and guidance to the Department of Research and the Office of Social Activities with questions which pertain to the fields in which the committees function. Thus, for instance, the Economics committee will be in a position to furnish information on economic problems to the two offices.

In Article III, 2, B no specific type of province organization is mandatory upon the Province Director. He is free to set up such province groups as will be most useful for the members of his province.

Although all members of the American Assistancy are eligible for membership in the Institute, only those are active members who have been approved by the Province Directors and the Fathers Provincial, as is indicated in Article IV, 1 & 2.

One of the functions assigned to the Institute of Social Sciences (Article V, 4, A,e) is that of serving as a "center of social research," as would be expected of any University institution. This is not intended to exclude the Department of Research, which is the primary ISO research office, and which must receive increasing support from the Assistancy. Father McHattie emphasized the importance of the Department of Research and expressed the hope that it might soon be increased in size and facilities.

At the conclusion of his remarks of presentation, Father McHattie asked for a vote of acceptance upon the Constitution. The vote of acceptance was given unanimously.

Report on the ISS

By LEO C. BROWN, S.J.

FATHER Leo C. Brown, as director of ISS, presented a report on the Institute. He reviewed the past year, the faculty and student body, and remarked that the Institute had conferred its first doctorate upon Father Clifford Carroll, of the Oregon province.

He spoke highly of the work of Father Millar, who taught in the Institute during the first semester of the school year 1945-1946. The greatest difficulty which confronted the ISS was the problem of securing an adequate faculty because of the shortage of trained Catholics in the various social sciences.

The problem of securing teachers has been considerably lightened by the financial help given to the ISS by the Fathers Provincial.

Father Brown spoke also about the question of the relative worth of maintaining a special school of social studies as against the value of training in outside universities. Father Louis Twomey, who is a student at ISS, rose to remark that not all of the values of ISS can be measured in terms of courses and professors. Much of the profit is intangible and derives from the *esprit de corps* engendered in a group of Jesuits working for a common purpose. Much profit is derived from the mutual help and sharing of knowledge among students and faculty of ISS.

Report on the ISO Bulletin

By FRANCIS J. CORLEY, S.J.

THE most important remark to be made in a report on the BULLETIN during 1945-1946 is a word of appreciation for the splendid cooperation given to the editors by Jesuits throughout the country. Many prepared manuscripts of their own accord and sent them to us; others supplied reports, statistics and other forms of valuable information; the majority of those who were asked to prepare material for the BULLETIN (and these were always the most busily engaged members of the Assistancy) responded most willingly to our request.

Of the 104 articles which appeared in the 10 issues of the BULLETIN from September, 1945 to June, 1946, 67 were written by Jesuits not attached to the ISO Central Office. Of these 67 articles, 50 were written by priests and 17 by scholastics. Approximately 15 of these were solicited. Members of the Central Office, with Father Graham, prepared a total of 37 articles.

During the year the editors of the BULLETIN undertook to present three types of material: reports on Jesuit social activities, articles on other social work and projects, discussion of current problems.

In connection with the first objective articles were printed on Action Populaire, Fomento Social, Ecole Social Populaire (the I. S. O. equivalents in France, Spain and Canada respectively) Jesuits in Co-ops, European Relief work, The Institute of Social Sciences, the ISO Mission Institute, and two articles on the Jesuit Labor Schools.

The following are examples of articles in the second category: Reports on the National Conference of Catholic Charities, the National Catholic Sociological convention, the Labor-Management conference, UNESCO, Commercial Farming, Back of the Yards council, Atomic Energy Control, the London UN Assembly, Family Allowances (three articles), the Committee on Economic Development, Conscription, the Potsdam agreement, the League of Nations and UN.

Discussion was presented primarily in the nine Forums which appeared in the BULLETIN: Superseniority, World Government, Federal Aid to Science, Rehousing Slum Areas, Vocational Groups, Rural Overpopulation, A Just Wage, the Chief Social Problems, and the Forum in the September, 1946, issue, the Leftist Trend in Europe.

Just a word of explanation about the four regular departments of the BULLETIN:

1. The Traffic Tower: this department presents short paragraphs on political or social events together with direct or implied editorial comment. They might be called, "Chronitorials."
2. ISOccasions: these are short news items on social activities of Jesuits only.
3. Napkin Box: Letters to the Editor.
4. Publisher's Galley: book reviews, short summaries of outstanding magazine articles, occasional lists of social readings.

The plan for the coming year is:

1. To carry out the directives given by the Content and Channelling committees;
2. To report Jesuit and non-Jesuit social activities;
3. To begin discussion of the chief social problems of the day as outlined in the April, 1946, ISO Forum;
4. To indicate government and private servicing agencies which can be of service to interested workers.

Director's Report on the ISO and the OSA

By DANIEL A. LORD, S.J.

THE Responsibility of the Director: General Operation of the ISO. . . . With direct responsibility for the OSA.

ISS under Father Brown; distinct, though close in friendship and alliance; but not subordinate to the OSA. The purposes of the Central Office, ISO, OSA, originally defined in meeting with Father John P. Delaney:

1. Research: Formulation of known Catholic viewpoints . . . discovery of new solutions to new problems . . . and solutions to old problems.

2. Experimentation: Effort to establish MODELS for Social Action, patterns of the types needed.

3. Documentation:

a. Assembly and spread of Social Documents in existence.

b. Creation of a new literature:

A. Learned, in so far as possible.

B. Popular, for general consumption.

Beyond this:

1. Service to the entire ISO, in any possible capacity.

2. Especially through news and literature.

3. And the handling of the practical side of their conventions, meeting, etc.

4. Handling permissions and approvals for work begun.

Former problem: One of Lack of Manpower.

Excellent men, but few:

Father Corley: Grand job for us . . .

Literature, Publications generally, and editorship of the ISO Bulletin.

Plus work for Labor School Chairmen and directors. More and more responsible for the OSA.

Father Duff: Fine job in Publications and ISO BULLETIN, with research. Left to return to his own province.

Father Graham: The complete Research Department thus far, stationed at *America*. Possibility of a readjustment of this.

Father Dowling: Transferred from Sodality to ISO-OSA:

Public Relations:

Experiments: Cana Conferences, the fastest growing movement in the country.

A. A.'s.

Contact with Political Science and Practical Political Groups.

Father Bowdern: Added at end of the year:

Working with the Bishops.

Much interested in the Educational side of our program.

Deep Gratitude to the Provincials for the *New MEN*:

Fathers Adams, Barth, Zimmerman, Florence Sullivan, Cantillon, Thomas Fay.

High hopes for the future.

First PUBLICATIONS have appeared:

Father McCarthy's conduct pamphlets.

Rural Life. Peace. The Atom. . . . etc. etc.

New Executive Board:

Made up of: Province Directors:

Director of the ISO,

Director of the ISS,

Director of the OSA.

Will meet four times a year.

This year:

a. Produced your Constitution.

b. Drew up the plans for your Convention.

Deep gratitude to the former Executive Committee which did splendid work.

New Building:

Taking over by November 1st; ISO by October.

Entire Fifth Floor devoted to the ISO.

22 offices and complete library:

Library: Both Books and Periodicals.

And extensive Clipping service.

Generosity of the SJ's to the building fund notable and inspiring. Our finest contributors by all odds.

Room for expansion.

Difficulties with the Living Quarters:

Projected purchase of an apartment building near St. Louis U. for the ISO men because of lack of space elsewhere.

Finances of The ISO:

Father Delaney left approximately \$4,000 in the treasury, very good.

Since then, the entire expenses have been borne by the Sodality's Central Office and The Queen's Work.

Last year this totalled: \$37,000.

In salaries, printing, living expenses, travel, conventions, the Bulletin, etc. etc.

Relationship to the Sodality:

Criticism in some quarters of the Physical Connection (living and working in the same location) with the Sodality's central office.

This was my request:

1. Because I saw no other way of financing it in the early days except by using Sodality and TQW money.

This use has made possible:

a. What development has taken place.

b. No restrictions upon the Staff of the ISO regarding money.

2. I saw a big saving in overhead if the ISO could use:

Mailing, shipping, bookkeeping, clerical help, physical facilities without the need of establishing all these factors from the ground up.

It has, I hope, worked that way.

However, it must be carefully noted:

1. The ISO is in all things distinct and independent.

2. Separate books are kept on its finances, drawn thus far from the Sodality.

3. It has a separate secretarial service, distinct in all things.

4. The Staff of the Sodality's Central Office and the Staff of the ISO have friendly but not organic relationship.

Note: I honestly believe that next to the Schools and the Parishes, the Sodality is the most ready and potent means of distributing ISO plans and programs. Father Lyons has proved this as has Miss Willmann in their use of ISO material in the Semester Outline and Work Chart. But the Sodality is a Medium of Operation, and in no sense a parallel to the ISO or a control or an identical ministry.

With the new staff: We hope:

1. For possibility of Social Institutes . . . presentation of ISO programs in dioceses that welcome us . . . to build up entire Social viewpoint in the diocese. We ask for consideration of this by the ISO members.

2. Much more complete service of the Committees:

a. Probably a meeting of the ISO Executive Committee and the Staff with the Chairmen of the Committees.

b. Meetings called and arranged for individual committees, on the initiative of the Committees.

3. Closer Association with *America*, as our leading organ of expression.

Plans are already set for a meeting of the Executive Committee, the Staff, and the Staff of America.

4. We are considering once more (stopped by the war) a meeting of Mother Superiors, to present these Social Possibilities to the Women Religious.

Plans are afoot for:

1. An extension of the Bulletin, in separate form, to Priests beyond the Society.

2. A similar service of the Bulletin, to teaching religious, men and women.

The Future of the ISO:

1. We need a unified presentation of Program to the country:

a. Bold and almost daring in its statement of Catholic principles.

This must be a statement along fundamental lines . . . and along lines that meet immediate needs.

b. Scholarly presentation of scholarly Social Work: Scholarly books and pamphlets.

Expert groups ready to take up difficult jobs for the Bishops.

c. Popularizing of Social Viewpoints for the people: Pamphlets . . . throwaways.

Sermon Outlines.

Cartoons and pictures.

Radio Scripts.

(A beginning of this through Father Wobido's service in the Sodality. The Queen's Workshop of the Air.)

d. Actual Projects initiated and carried out.

The ISO is NOT an academic concern . . . nor something concerned merely in the creation of thought and opinion. It must set the standard.

A. Stimulation of Jesuit interests . . . sympathetic cooperation with ANYTHING Jesuit that makes for better living.

B. Return to the difficult CHARITABLE ministries of the Society.

C. Social contacts along broad lines.

Presence of our representatives at ALL important Social meetings.

D. Projects of wide interest presented to Our ministries;

Economic projects . . . like the Coops and Credit Unions.

Recreational Programs for our parishes and Schools . . .

Development of Adult Education . . . and the Alumni Associations, etc.

Our Parishes helped to real Economic and Social agencies for Catholic Ideals.

Our Schools made centers of Social training for ALL students, simply to create the needed Catholic Leadership in the world of the future.

Help along Social Lines for our Missions.

Our needs:

1. More and more men in the Central Office.

2. Real help given to the Province Directors.

3. Suggestions on the solution of our growing financial problems.

(The ISO will cost not less than \$50,000 this coming year.)

4. Prayers from all our Brothers and Fathers.

5. The realization by all Jesuits, that the ISO remains ALL AMERICAN JESUITS . . . a service to all . . . and a service from all.

Vocational Guidance

By HUGH P. O'NEILL, S.J.

EVERY year a certain percentage of the young people who have entered religious life, the seminary, or professional schools, become maladjusted. This maladjustment may show itself in physical symptoms, so-called nervousness, inability to concentrate, discouragement, or a sudden decision to give up and try something else. The purpose of this paper is to discuss one of the common causes of such maladjustment, and to suggest preventive and remedial measures.

Perhaps the most prolific source of such vocational breakdowns is the subconscious tendency of a young person to look for a certain specific kind of self-satisfaction in the field of his choice, and when this satisfaction is not forthcoming, his subconscious sense of frustration expresses itself in one or another of the above-mentioned symptoms.

The conscious motives which induce a young person to take up a given walk in life may be very sound and sincere. Yet in his subconscious mind, we can be sure that an entirely different set of motives is at work. We can be absolutely certain that no young person can be entirely indifferent to such a natural ambition as the craving for social prestige and for the glamorous publicity that attends worldly success.

Subconscious Self-seeking

Subconsciously we are all self-seekers. The less we are aware of self-centered desires, the more we should suspect that they may be influencing our thoughts and actions. The saints were keenly aware of the self-love that smoldered in their hearts, and because they were conscious of this undesirable influence, they were able to neutralize it. We cannot expect the young to have the self-knowledge of the saints.

Young people are deeply concerned about the problem of personal value. They crave recognition, esteem, and love from their fellow men. They notice that recognition and esteem are actually secured by people who are wealthy, powerful, distinctive, and glamorous. They are taught that these are false standards of value, but no matter how valiantly they try to live up to their spiritual ideals, the atmosphere of the pagan world in which they live is bound to seep into their souls and impart added strength to the self-love which is rooted there. In some cases this subconscious self-seeking may become so powerful that it may cloud the judgment and upset emotional balance. In the choice of a walk in life this subconscious worldly ambition may vie on equal terms with a conscious desire to serve God and minister to the welfare of others. It is this conflict which is responsible for the disruption of so many lives.

Religious Not Immune

Candidates for the priesthood and for religious life are not entirely immune from this influence, for in this country, priests and nuns enjoy a certain amount of prestige, perhaps even more in some cases than could be hoped for through life in the world. Since desire for merely human recognition is so incompatible with the ideals of religious life, it is not at all difficult for a person to think that he has effectually quenched this desire by entering a novitiate or seminary.

Hence when a young person suffers a maladjustment in preparing for his lifework, we should not overlook the possibility that a complete or partial frustration of subconscious ambition may be responsible for the difficulty. Our first task then will be to help him uncover any defec-

tive motivation that may be operating. If none is found, we must look elsewhere for the cause of the trouble. If, however, self-centered desires seem to be operating, our protege must be helped to modify his motivation, or else find some other walk in life which offers better possibilities for adjustment.

Both the nature of the problem here discussed and the method to be used in solving it, may be best illustrated by the citing of a few actual cases.

Random Guess

Henry was a brilliant pre-medical student. At the end of his first semester in freshman year, he received an "A" rating in all of his studies. Six weeks later he suddenly dropped out of school. He had lost interest in school-work and was going to help his father who conducted a restaurant. He was persuaded to return to the campus for a conference. A rapid check up revealed no definite problem, yet he insisted that he could not go on.

He was asked if he had been in the habit of day-dreaming. He admitted that he had been indulging in this habit and that he had been criticized for it by parents and teachers. He was unable or unwilling to give an account of the contents of his day-dreams. "Then" said the counsellor, "let me make a random guess. In your day-dreams you imagine yourself to be the best doctor in the United States. You are far superior to the Mayo brothers. You are a wonderful research man, and you are often consulted by other doctors concerning cases which baffle them. You are always able to tell them what to do. Your name is on every lip."

Henry admitted that this was what he had been doing in his day-dreams. It was then pointed out to him that his goal in the study of medicine was not only a self centered one, it was a goal that neither he nor anyone else could hope to achieve. He had been entertaining this ideal for so long a time that it had become a part of his concept of himself. In high school the validity of this ideal had never been challenged, but now that he was actually in a pre-medical course, the cold light of reality was beginning to penetrate the subconscious mind and to produce a secret conviction that the goal could never be reached. To be anything less than his ideal would be for him nothing but dismal failure. His subconscious mind was unwilling to face the prospect of actual defeat, and to avoid such a tragedy he must prevent things from coming to a show-down. The best way to avoid a head on collision with reality was to slip quietly out of school. His ideal could then live on in his subconscious mind, and in his day-dreams he could forever enjoy the picture of the kind of doctor he would have been had he only been able to finish his education, if only his father had not needed his help in running the restaurant. Henry accepted this explanation, resumed his studies, cooperated splendidly in further remedial work, and is now a full-fledged doctor.

Idealized Image

Philip was also a brilliant pre-medical student. All during his freshman year he suffered continually from nausea, which sometimes became acute. Early in his sophomore year, he decided that he could stand it no longer and decided to quit school. A physical examination proved negative. He was asked why he wanted to be a doctor. He could give no reason except that he had always wanted to be a doctor—ever since he was ten years old. It was suggested that perhaps his inner nature was rebelling at the thought of a medical career. He was urged to think of some other profession and postpone an ultimate decision until the end of the year. The nausea stopped at once. He continued his studies and in the following year entered a Baptist Theological Seminary and is now a well-adjusted heretic.

Act of Consecration of the ISO to the Sacred Heart of Jesus

Sacred Heart of Jesus, King and Captain of the Society, to whom we have consecrated the Institute of Social Order, once more we gather before your sacred image.

At your feet we lay the work of our Conference, asking you to accept all that we have done these days.

We place before you the work of the year that has elapsed, the year that was begun for you, carried out for you, and completed in the hope of advancing your cause.

But with high hopes, we offer to you the year ahead.

We have planned much that we hope will advance your Kingdom, and we undertake it with a courage that is based upon our hope in your Leadership and Divine Assistance.

Grant that in our lives we may personally manifest the social virtues that are characteristic of your Sacred Heart. Give us some of your burning devotion to your Father's business, and some of your devoted love for those children of God who are your brothers and sisters.

May we carry out our projects in the spirit of your own zeal for souls and the glorious apostolic tradition of the Society.

Be good enough to bless all that we undertake. With you, our work will be successful, no matter how powerful our enemies, no matter how heavy the odds against us. If your approval rests upon our plans and your presence marks the progress of our program, the happy outcome is already assured.

We offer you once more all that shall be done by the ISO and its Jesuit members. Through it we hope to increase the happiness of earth, to advance your Kingdom, and to bring more and more souls to your knowledge and love and to the fulfillment of your plans for the human race.

Sacred Heart of Jesus, we consecrate once more the ISO and all that we who compose it may do to your service and love. Be with it this coming year and all the years of its apostolic existence.

AMEN.

In these two cases we have examples of the disruptive effects of secret overweening ambitions, which from their unsuspected hide-outs in the subconscious are able to lure their victims toward unrealistic goals. The victim so identifies himself with this idealized image of future greatness that he is unable to distinguish between his real and his imaginary self. On the other hand the claims of reality work their way into the subconscious mind there to threaten the existence of the fantastic self. The instinct of self-preservation is aroused by this threat to the ideal self, and the resultant state of subconscious fear makes itself felt in disorders of bodily and mental function.

Sympathetic Approach

To say that these young people were suffering from secret pride is a true but an overly simplified diagnosis of their condition. Such a diagnosis is worse than useless as a starting point for remedial measures. To tell a person that he is proud will either depress or antagonize him. This is all the more true when the only feeling that he is conscious of is discouragement and mental confusion. Hence if we can approach the problem in a more objective and sympathetic way, we shall elicit his active cooperation and be in a position to render valuable help. Our sympathetic attitude will be all the more convincing if we remember that in most cases this subconscious pride is not a fault for which the person is directly responsible. More often it is due to unfavorable childhood environment, or to overcompensation for the lack or the loss of something which the person was entitled to enjoy.

CHILD GUIDANCE CLINICS

By **CHARLES I. DOYLE, S.J.**
Loyola University, Chicago

AT the present time there are 400 full time Child Guidance Clinics in the United States. Of these only 5 are Catholic. One is in Brooklyn, one at Fordham, one at Loyola, one connected with the Charity Office of Cincinnati and one at Catholic University. The need for more Catholic Child Guidance Clinics is being constantly felt.

The Child Guidance Clinic of Loyola was really begun at the medical school as part of their free dispensary and of the Mercy Hospital Service.

In the meantime, the Loyola University Department of Psychology had been doing a small job, "under its hat." Five years ago, that is, in January, 1941, it moved into a central office where it was possible to serve children as well as their parents, since parents are the crucial social problem in every case of child guidance.

When the clinic opened in 1941, it was staffed entirely by volunteer helpers. Then the work grew too big for volunteers, and the volunteers had to be used to train others. Now there are eight full time people with a budget of \$1,000 a month almost entirely spent upon salaries.

One hundred and forty requests came to the clinic in the first year. There were 420 cases during the current year. Each year there had been a growth of approximately 20% over the preceding year. Finally the clinic moved into its present quarters in a building directly across the street from Loyola University Downtown School.

Threefold Function

The function of a Child Guidance Clinic is threefold:

1. Service to children and, of course, to their parents.
2. Training workers.
3. Research along the lines of child psychology and child guidance.

In all this it was logical enough that the Child Guidance Clinic should be under the direct guidance of the Department of Psychology. The clinic, in a sort of way, was the laboratory which was essential for the full training of any psychologist ever to be engaged in this type of work.

Naturally, the chief function of the clinic would be service to clients. The second in importance would be the training of the staff for personnel.

So in the school there had been courses for a great many Sisters who, once their training was complete, were able to carry on the work in their own hospitals or in their parochial or private schools.

Research was necessarily limited because of the importance of the other work and the limitation of their personnel.

Services Asked

Father Doyle indicated that the service of the clinic is essentially non-psychiatric. There are no doctors in the clinic. When the 3% who need doctors come to the clinic they are referred to doctors outside. But the aim of the clinic is to provide and produce psychologists with a broad enough training to carry the full responsibility for child guidance.

The service asked for usually falls into the following classification:

1. Behavior problems of the moody, timid, and withdrawing type of child.
2. Behavior problems of the aggressive type, the ones who started fights and fires, were quarrelsome, always in scrapes,

3. Those who had physical symptoms accompanying the behavior problem, nail biting, bed wetting, etc.

4. There is the task of planning the child's future. This is chiefly the case of the mentally handicapped. The average parent is inclined to feel little understanding of the spiritual value of the feeble-minded child. On the contrary, hope springs eternal, and it is difficult to persuade parents that their child must face a future in which he will scarcely ever pass the mental age of 8 years old.

5. School adjustment. These regard the slow child, who is handicapped for any of a dozen reasons. He is normal physically, but never seems to be able to learn how to read. The clinic at the present time is tutoring a number of these children. There are cases where 15 year old children cannot read any better than 7 year old children. There are tutors who teach these children one or two hours a week and the children come long distances so that by learning they can advance with their education. Some cases are terribly handicapped and retarded.

In the clinic, there is a certain amount of vocational guidance, what to do with a child of this type after he has finished elementary school, or had gone as far as he can go in his education.

Handling the Parents

The counseling of the personal problem is very largely the matter of handling the parents. In this, the man in the child guidance clinic can well be a combination of priest and psychologist. It has been found that almost all faulty emotional or mental states are in some way due to the family of the child. In order to find out what the child's actual mental status is, he is tested by being given things to do rather than things to write. His mental capacity is not judged on actual results but often on his approach to these things.

There are failures in dealing with the children. Father Doyle felt that it is usually a failure on the part of the person responsible for the guidance. He has lost patience with the case, was too didactic with the parents, repelled them or frightened them away. The important things in dealing with the parent is to leave them to discover for themselves what is wrong with the child. It is the wrong technique to tell the parents outright, since they resent this. But if they slowly and carefully are led to discover it for themselves they act in an entirely different way.

Few Catholic Institutions

At the present time, it is very difficult to find Catholic institutions for the feeble-minded. There are no dioceses that are in a position to take care of the number of feeble-minded children who come to its attention. Around Chicago there is an institution that takes care of 200 to 250 feeble-minded girls. This is none in the arch-diocese for boys. Yet there are 700 Catholics in the state school for the feeble-minded.

The following is an almost constant factor in producing the psychological state in the child. This state very frequently develops because of ill-advised parents who beat their children for the most trivial and slightest reason. They quote "spare the rod and spoil the child" with the result that their children often come actually to hate their parents and to do everything possible to deceive or hurt them.

The substance of Father Dowling's report on Cana Conferences was contained in the October, 1946, *ISO Bulletin*.—Ed.

ADULT EDUCATION

By JOHN E. WISE, S.J.

IT will be of interest to members of the ISO to have some information on the present status of adult education as related to Jesuit activities. In the reports of the various committees which preceded the present paper adult education was mentioned twice, once in connection with the Labor Schools and secondly in connection with the problem of social worship. In the later connection the enumeration was used: colleges, high schools, "and the ordinary adult education level," and finally, "the emergency capsule level." These would be various agencies of propagating the theory of social worship.

What is a working definition of adult education? There have been attempts at a scientific definition ever since the emergence of the modern movement after the first world war. But it will suffice for our purpose to classify adult education as that which is given outside of the standard high school, college, and graduate courses to persons of the same age or of added years. There are also two characteristics which are commonly found in adult educational work. The first is that most of the students are working for a living and fill in whatever leisure time that they have with suitable, cultural or vocational courses. The other characteristic of adult education is that it is quite voluntary in the sense that there is usually no legal or family compulsion behind it.

Existing Agencies

With such a working description of our subject, it is well to list several adult education agencies. Among those who met in Detroit, Michigan at the Joint National Conference in April, 1946, were the American Association for Adult Education, The Department of Adult Education of the National Education Association, The Adult Education Board of the American Library Association, The Educational Film Library Association, and The National University Extension Association.

Looking at adult educational agencies in another way it might be said that most of the content and channelling committees of the ISO are concerned more or less directly with adult education. Examples of this would be the Crown Heights Labor School in Brooklyn, the Extension courses of Loyola University, Chicago, retreats, Cana conferences, the well organized annual lecture series at Saint Joseph's College, Philadelphia, the School of Adult Education, Fordham University, the Evening School, Loyola College, Baltimore, the radio stations in Saint Louis and New Orleans, and other fields of activity such as publications.

Existing Literature

As to the literature pertaining to adult education, there is a fine survey made by the Board of Regents, New York State¹; and the standard handbooks on the subjects are, *Handbook to Adult Education in the United States*, and *Adult Education in Action*, both being publications of the American Association for Adult Education. The very recent Harvard report on general education also devotes a large section to the adult group.

The best known periodical is the *Adult Education Journal*, the January, 1946 issue of which was devoted to "Trends on Post War Adult Education." We are also fortunate in having an article in the *Jesuit Educational*

Quarterly, June, 1945, "Adult Education at Fordham," by the Reverend Edward J. Baxter, S. J., Dean of the school, whose early death is much regretted.

As to the students dealt with in adult education surveys seem to show no remarkable predominance of men or women students. Though the Harvard Report mentions "a certain distrust, shyness, self-depreciation," such characteristics have not been noticed in the experience of the present writer. It should be noted concerning the type of student in adult education that some 30 years have been added to the span of life in the last 100 years. Besides this tremendously longer period for further education, social movements have also given more leisure time in many strata of society. In New York a recent survey, however, points out that in some localities a good half of the students are under the 25-30 age year bracket.

Fine Teaching Talent

Of the teachers it can be remarked that classes arranged for meetings once or twice a week can sometimes assemble fine teaching talent from the community in business, educational, college, or civic lines. These well-equipped men and women often have an interest in teaching in their own fields besides the financial help that proves of value to many. It is true that dealing with the adult in class requires a more mature approach than might be necessary on some levels of education. An understanding of the students participation, position, age, and typical background usually provides clues as to any change of method, though this subject of method in adult education is certainly capable of a fuller and more exact treatment.

Reference may be made in closing to the work of the Evening School Loyola College, Baltimore. There in a short span of time the course offerings have increased to number about 100, with an able faculty of some 40 or 45 assembled. Although the regular classes are run on a thoroughly academic basis, provision has been made to continue the emphasis on adult education as the school was originally conceived. Thus, besides the regular class offerings in Business Administration, Education, English, History, and Social Science, Industrial Relations, Mathematics, Modern Language, Philosophy, Psychology, Science, and Theology, an annual series of lectures and seminars are arranged. These lectures and seminars are conducted without charge or fees. The seminar and lecture program is quite varied and need not be described here. Students in the regular classes may also audit courses, although they must pay full fees, and if they wish a mark they must complete all of the assignments and tests.

It is advantageous that a Jesuit, in whatever field of ISO work he may be, should know some of the fundamental facts above concerning the adult education movement.

CATHOLICS DISAGREE . . .

but have very definite ideas about both sides of the

SOCIALIZED MEDICINE

debate

You will find both sides presented in the I.S.O. Debate Manual. 25c.

I.S.O. DEBATE BUREAU

3115 SOUTH GRAND BLVD. SAINT LOUIS 18, MO.

¹ The Regents Inquiry, Ed. Reeves, etc., *Adult Education*, (New York: The McGraw-Hill Book Company, Inc.), 1938.

G I EDUCATION

By MATTHEW SULLIVAN, S.J.

WHEN we hear the term 'G. I. Education', I am sure that there arises in the minds of some of us a somewhat confused and even sordid picture of army barracks transplanted to a college campus and veterans and their wives and children living in cramped quarters—in discomfort and meagreness and in general, cluttering up the beauty of our campus. Or perhaps we visualize G. I. Education as the task of taking soldiers and sailors who have been trained to be machines, to fight and to kill, and first transforming them into individuals once more and then educating them in our traditional way. But G. I. education means none of these things primarily:—for all that it does mean is that the U. S. Government will pay for the education of those who served in the Armed Forces. It's not a special or new kind of education—it's merely education for G. I.'s.

G I Bill of Rights

When the President of the U. S. (then Mr. Roosevelt) put his signature to the Servicemen's Readjustment Act of 1944, one of the great provisions of this Act was that pertaining to education. The law states that the veteran is entitled to go to the school of his choice and the Government will pay his tuition and fees, such as books, paper, etc. up to a maximum of \$500 a scholastic year; and in addition, while the veteran is in school, he will receive \$65.00 each month if he is single and \$90.00 a month if married. The period of schooling to which the veteran is entitled is one year in addition to the length of time spent in service. That briefly and simply is all that G. I. Education means;—the veteran may go to school where he wishes and the Government will pay the bill—and pay him while going to school.

This is what is meant by G. I. Education and its particular importance will be on the college level and on the Professional School level. Now, millions of young men and young women will go to college who would never have had that opportunity because of financial reasons. Just as World War I gave great impetus to High School Education so too College Education is receiving tremendous impetus from World War II and the famous G. I. Bill. And I think that the provisions of this G. I. Bill is of particular importance to Jesuit Education. For I am convinced that Jesuit Education has the greatest chance in its history to make a greater impact upon American society and thus fulfill its destiny. For Jesuit Education can today and within the next ten years, reach more people than it could previously hope to reach, and that without any lowering of its standards, but on the contrary by raising those standards even higher. Within the next few years millions of veterans are going to college—and it is our obligation as Jesuits to take in and train as many of those as we possibly can.

Golden Opportunity

I also feel convinced that in spite of this golden opportunity now being offered us, there are a fair number of Jesuits who look upon it with somewhat of a jaundiced glance. They are a little afraid that married men and particularly those with families will not be able to do well because of circumstances at home—and 20 to 30 per cent of the veterans in school today are worried. There is also

fear expressed that having been away from school and books for 2 or 3 years or more and being engaged in a totally different atmosphere, there may be too much difficulty in carrying the ordinary college curriculum. Also, the great fear is that being veterans, they may be too independent—they may seek too many privileges and since they comprise such a large number of the student body, that they may take over and run our schools as they wish.

All of these intuitive or half-expressed fears are generally groundless and after one full year of dealing with large numbers of ex-G. I.'s, most colleges say—"Send us more Vets." For they have proved themselves to be better students and competent leaders with promise for the future. This is not difficult to understand if we remember that they are more mature individuals—that most realize more deeply the value of a college education—and consequently, they have better motivation and incentive and seriousness for college. The result is that they work harder and records throughout the country show that they attain better grades and are the leaders in most activities.

How to Do It

The only question which can arise in our minds is how we can best avail ourselves of this opportunity. Our immediate and spontaneous reaction should be to accept *every qualified* veteran to our colleges that we can possibly take care of. This will mean straining our existing facilities to the utmost and expanding where it is possible. We can and *should* run double sessions, as more than half the colleges in the country are doing—the regular day session and an afternoon and evening session. Some colleges are even running a third session, a full night session — and this could be done where it is feasible. Secondly, we should expand our present facilities by means of temporary structures, since permanent buildings are an impossibility at the present time. Just recently—about one month ago—a law was passed whereby the Government made available to Colleges and Universities, surplus Army and Navy buildings. The Government will transport these surplus buildings—most of them wooden, temporary structures—to the college campus and erect them there with no cost to the school other than that of preparing the site for the buildings. It is true that these buildings will not be "a thing of beauty and a joy forever," but they will provide adequate classroom facilities—cafeteria space—recreation and study rooms—office space and the like. Some Jesuit schools and many secular schools have already put in their applications for such buildings in order to meet the present demand for higher education.

The results of such a program can have tremendous results on Catholic education and on the whole framework of American Society. It can be of very great advantage in the attainment of the very ideals and aims of this Institute of Social Order. For the aims of Catholic education are primarily social—teaching man his responsibility to self—to society—and to God. And the more people we can influence and enlighten and educate, the more closely will be approximate our ideals and attain our destiny as Jesuits.

ISO Committee Reports

A. Content Committees

(Editors' Note: We here reprint substantially the reports transmitted to us. Some committees listed complete membership, others indicated officers only. We shall be happy to make additions or corrections as desired by the respective chairmen.)

The Convert Committee

THE recommendations for Policy and Programming, contained in the report of chairman for the convention stands approved as the policy and program of the Convert Committee, namely:

1. That practical projects should be stressed, such as Convert Inquiry Forums, Convert Clubs, Catholic Information Centers, to insure permanence of convert work and afford a means of solidarity for convert-makers through each Province and the Assistancy, also as a means of cooperation with national groups.
2. That the Convert Committee make a survey of available resources for Convert work with a view to cooperative use (say within each Province) of such aids as films, slides, charts, pictures, bibliographies, etc.
3. That to give an impetus to convert work and afford the movement definite leadership,
 - a. Someone in each House or Parish be definitely given first responsibility for convert work, even though not restricted to that one work, which would be ideal.
 - b. That facilities such as allotted space for instruction and office assistance be afforded for convert work, proportionate to its importance, not *de facto* but *de jure*.
 - c. That eventually Province-wide Convert Committee cooperation extend to common meetings of those interested in Convert Work. Meanwhile that the ISO BULLETIN be the channelling agent for promotion of objectives.
4. That the Convert Committee would welcome channelled to itself briefs of Just World Order, Industrial Relations and Interracial Committees, outlining the social argument as an apologetic approach to those now being drawn by Communist influences.

Members of the Convert Committee: Fathers Joseph P. McMahon, Chairman, Hugh E. Harkins, Warren C. Lilly, Edward J. Morgan, Charles M. O'Hara, John E. Odou.

The Cooperative and Credit Union Committee

THE Cooperative Committee of the ISO was organized at the ISO meeting held at West Baden, August 30—September 4, 1943. It has attempted to interest three groups in co-op development: Jesuit schools, parishes, and foreign missions.

Objectives

1. Develop and disseminate promotional literature on the Cooperative Movement.
2. Emphasize the study club approach.
3. Act as a service center for co-op information.
4. Train Catholic lay leaders.
5. Particularly to interest Jesuits in the social potentialities of the co-op apostolate.

Means

1. To continue the policy of assistance to our missionaries in their splendid cooperative endeavors.
2. In order to interest members of ISS in cooperatives it is planned to have Credit Unions and Co-ops as the subject for one or several of their extra-curricular discussions.
3. To continue to offer study outlines and other cooperative materials to scholasticates.
4. In view of the fact that cooperatives and credit unions have been successful in some of our parishes, we plan to encourage their wider spread throughout Jesuit parishes of the nation.
5. We intend to supply the teachers of sociology in our Jesuit schools and colleges and in the high schools of our Jesuit parishes with material on cooperatives and credit unions. May we suggest to these teachers that they investigate more carefully the place of cooperative enterprise in the wider field of social reform.
6. To encourage more writing of articles for Catholic and secular press.

The Committee feels that the best work has been accomplished in the Missions and in the Mission Institute. Good work has also been accomplished in some of our parishes. The effect of cooperative literature is gradually being felt.

Recommendations

That the Dept. of Research study the part cooperative enterprise can and

should play in the economy of America; and secondly, that it study the history of cooperative movements in order that: a) the cooperative system be not thought of as a new and untried manifestation of Christian Democracy; b) the difficulties and mistakes encountered in the past be avoided in the future.

Members of the Cooperative and Credit Union Committee: Father John L. Thomas, Chairman, and Miss Mary G. Dooling, Secretary.

The Economics Committee

FATHER Paul V. Kennedy presided. Last year's report was read and approved. Father Kennedy instanced full employment as an example of an interest problem. In reply, Father Cahill thought that the members should be more interested or have more to do with institutions than with laws. He described how Father John Cronin, S. S., is working under the Bishops on a social code similar to the code of Malines.

Father Bowheis introduced three points. First, the committee should get over to the Provincials that nothing should be published unless written by people who know what they are doing. Mere appointment to teaching or administration of labor schools does not convey information. Second, there is need for honest bibliographies and book reviewing. Third, a text is sorely needed on the economics of the labor encyclicals. It should be short and simple but with substance.

It was pointed out by Father Land that there still was no economics research man at ISO headquarters.

The question was raised by Father Kennedy whether the members might perhaps divide economics into five fields and ask one man to cover the literature in that area. Reviews of such books are to be published in the ISO Economic News.

Father Schroeder announced that he would like to discuss the whole question of the teaching of economics. He felt that students incapable of other disciplines were being herded into economics courses. Father Dempsey urged that the Committee include in its report to the Central Committee that we had not done the work we set out to do and that this was precisely because of a dearth of men

to tackle a huge program. We note the small number of ISS teachers and students. The mass production of social science students has not taken place. The problem has not changed.

An inventory of men in the field of economics reveals three men in the Assistancy accredited with the Ph.D. in economics. Administrative work has been the main avocation of these fully trained men. The research work mentioned by Cardinal Stritch, which is admitted by all to be of the essence, must wait. Behind the fully trained men stand a number of men who have some training, but who are actively engaged in the teaching of economics. Spread out over the whole Assistancy are 19 men in the various stages of preparation. To fill basic needs we need competent teachers for 27 colleges, 6 graduate schools, and 25 labor schools.

Wherefore, the economics committee again proposes this need to the Reverend Fathers Provincial and Directors of Studies.

Resolutions

Resolved to continue ISO Economic News. Resolved in ISO EN to adopt three methods: (a) analysis comment method, (b) questionnaires, (c) book reviews.

Resolved to move round table discussions at which findings of political, moral, sociological, legal and economic sciences will be aired.

Resolved to move for at least partial meetings of members during the year.

Resolved to mention an important omission in the ISO constitution, namely, functional reorganization of economic society.

It was noted that in the wording of the constitution, the problem of vocational organization was omitted. This, it was felt, should be called to the attention of the ISO in the constitution meeting.

Committee officers for 1946-47: Chairman, Father Cahill; Vice Chairman, Father Paul Kennedy; Secretary-Treasurer, Father Gabriel Ryan.

Members of the Economics Committee: R. F. X. Cahill, Chairman, P. V. Kennedy, Vice Chairman, G. C. Ryan, Secretary-Treasurer, J. T. Becker, L. C. Brown, C. Carroll, J. L. Corrigan, B. W. Dempsey, T. F. Divine, J. L. Duffy, C. A. Eller, E. B. Foley, M. J. Gavin, G. G. Grant, J. T. Hanley, G. Healy, W. S. Joyce, J. L. Shea, H. G. Wirtenberger, P. V. Kennedy, T. J. Cahill, J. J. McGinley, J. E. Yenni, H. J. Mueller, R. C. Jancauskis, S. A. Mulcahy, E. G. Wintergalen, M. McPhelan, G. E. Lucy, A. E. Lovely, R. J. McEwen, P. Land; and Messers W. Brady, P. Pick, R. Porter, J. Svec.

The Family Committee

Objectives

1. To forward the movement for Family Retreats and Cana Conferences,
2. To investigate the practicality of Marriage Institutes, and to promote one in a Jesuit parish as a pilot experiment,
3. To do whatever seems advisable in the matter of family wage and family allowances.

Program for This Year

1. To publish a pamphlet on the technique of Cana Conferences,
2. To unite with any pastors or curates in the Spiritual Ministries Channeling Committee for the initiation of a Marriage Institute.

Suggestions to the Central Office

1. More articles on family matters in the BULLETIN.
2. Delegate a man for 1 and 2 above.

Suggestions to the Province Committee

1. Canvass the local alumni and alumnae groups for Family Retreats.
2. Could a local parish start a Marriage Institute???

Members of The Family Committee:

Fathers R. J. Shea, Chairman, J. F. Cantillon, Secretary, Richard A. Cahill, Francis J. Corley, Edward Dowling, John E. Odou, Aloysius H. Scheller, Andrew Snoeck, C. F. Suver.

The Guidance Committee

Objective

TO study the social aspects of guidance so as to make guidance officers aware of the social implications and aspects of their work. (Previously the entire field of guidance was its subject matter).

Major Problems

1. To find by surveys the key social positions needed to be filled by Catholic men and women, so that our institutions may prepare men to fill them.
2. To leaven guidance literature with due social emphasis.
3. To stress to students their position in the various social groupings and their opportunities for leadership in improving human living.
4. To provide "Social" education and guidance, that is, the education or introduction of some definite steps to train the young men and women in proper social amenities that they may make the acquaintance of Catholics, so as to have Catholic marriages and homes, and this on both the parish and educational institutional lines.
5. To compile a list of locations of schools for delayed vocations for the priesthood.
6. To prepare a list of locations of schools or training centers for future guidance officers.
7. To prepare a bibliography which will

stress these social order aspects of guidance.

Recommendations

1. That this Committee be headed by a professionally-trained guidance expert.
2. That Provincial studies be made of the social aspects of guidance.
3. Attendance of more student counsellors at meetings of this ISO Committee.
4. Provincial studies be made of key positions in which leadership by our graduates will do most to improve the social order in their areas.
5. A study of the available facilities within our parishes and educational institutions for young people to gather and know each other as an antidote to mixed marriages.
6. That Guidance officers of veterans be informed of the recent project of the Rural Life Committee of the ISO regarding low-cost housing.

Members of the Guidance Committee:

Fathers Julian L. Maline, Chairman, Thomas P. Fay, Secretary.

The Industrial Relations Committee

Problems

A sub-committee, under the chairmanship of Father Carey, will prepare a series of important questions in our field to be submitted to the proper Content Committees, through the Central Office, for solutions.

Recommendations

This committee respectfully requests that the Fathers Provincial grant permission for two Province or inter-province meetings of the committee members and others interested each year.

A subcommittee, under Rev. Richard Deters, will formulate a curriculum of study on industrial relations which may be used as a basis for a B.S. degree in Industrial Relations in our undergraduate colleges and for a certificate in Industrial Relations in our regular college night schools. We ask that a committee from the JEA, of deans or officials, be allowed to meet with this committee at a central city before the next JEA Convention to discuss the matter.

We ask that a member of this committee be invited to the next JEA Convention to speak on this subject and present the position of the committee in regard to it.

In regard to High Schools, the following resolution was unanimously passed, "Resolved that the religion course in 4th yr. high school be so modified as to include an adequate treatment of Christian Social Principles. In order that this may be accomplished the text-book "Christian Social Principles" by Father John Delaney and Father Ostheimer be introduced.

Father Cousineau was delegated a committee of one to draw up a Labor School program of studies on three levels of advancement. This program when completed to be distributed to our own province committee chairmen and evaluated at the first province committee meetings in the fall.

Three excellent discussions were held. Father John Corrigan treated the Closed Shop, Father Paul Kennedy the Right of the Worker to a Voice in Management and Father Leo Brown, the Public Nature of Trade Unions. The Central Office is asked to have these papers mimeographed and distributed, at least to our committee members, after they have been revised and sent to the Central Office.

It was voted to conduct next year's meetings, for the most part, in the form of discussions on topics of interest to our own committee and likewise of interest to the economics and sociological committees. Assuming the willingness of the members of the other committees to conduct joint meetings of such a nature we ask that sufficient time be allotted on the program for the purpose.

The question was raised as to whether or not some financial assistance might be expected for the committee secretary in carrying out his job. It was the opinion of the meeting that Father Lord at a previous time had made such an offer. If the interpretation is incorrect, the committee has pledged itself to reimburse the secretary for any such expenses that accrue.

It is the mind of this committee that it is a Channelling Committee and not a Content Committee and the members ask that it be so designated. It is likewise the mind of the members that the work being done is of such a specific nature and so extensive, that the Industrial Relations Committee should be a Channelling Committee in its own right and not included in one of the four categories so designated to date.

Members of the Industrial Relations Committee: Fathers Emile Bouvier, Leo C. Brown, Philip Carey, C. C. Chapman, Dennis Comey, John M. Corridan, John L. Corrigan, Richard T. Deters, Thomas F. Divine, Joseph K. Drane, Cornelius A. Eller, Joseph P. Fitzpatrick, J. C. Friedl, J. Eugene Gallery, Mortimer Gavin, William O. Hetherington, George C. Hilke, Edmund C. Horne, Edward Hogan, Edward A. Kerr, James V. Linden, Henry V. Linn, G. E. Lucy, Edward C. McCue, W. J. McIntosh, Richard M. McKeon, A. J. Miller, James F. Muldowney, John J. O'Connor, Hugh B. Rodman, Thomas Shortell, William J. Smith, John P. Sullivan, H. J. Wirtenberger, and Mr. Gerald Sheridan.

Committee on Inter-Americanism

Committee Officers: John F. Bannon (Saint Louis University), chairman. B. was the only one of the Committee in attendance; hence, he reluctantly must continue to head the group; hence, too, all the recommendations are his and his alone (to be taken for what they are worth).

Objectives of the Committee: To spread an intelligent interest in the Inter-American movement, to date so largely dominated by our non-Catholic fellow citizens.

To keep our fellow Catholics of the U. S. posted on developments "south of the border" and, in the event of need, to indicate the correct attitudes to be assumed toward these same developments.

By way of a fond hope—to train competent Catholics of the U. S. to assume official positions in our various relationships with the Other Americas.

Suggestions to the Province Committees

1. That all our colleges and universities be encouraged to include in their curriculum a course in the history of the Latin American nations (this being the simplest and most obvious medium for acquainting our students with the basic Inter-American problems); That deans and student advisers be urged to recommend this course to students.
2. That our high schools consider the possibility of the introduction of a one-semester course in Latin American history, as an elective branch; That, at very least, the professors of U. S. history be encouraged to devote some time to the Latin American problem in their regular course.
3. That in each of our urban centers in which there is some civic organization (Inter-American Center, Pan American Society, etc.) which concerns itself with Inter-American relations, some one of Ours or some member of the lay faculty be appointed to keep in touch with local developments by becoming an active member of the group. (The non-Catholics are far ahead of us in this matter in most places).

The Committee on Interracial Justice

1. The Committee has no committee activity to report during the past year as the Secretary found it difficult to give time to it under his stress of duties. But interest has remained unabated among the members and the general increase of interest in the interracial field, both among Jesuits and among Catholics in general, has notably increased. The

year too has been signalized by a striking series of acts in eliminating educational and pastoral color bars, as well as studies and events promoting the cause of inter-racial justice in our seminaries and schools.

2. The purpose of the I.R.J. Committee is fully to incorporate the principles and practice of I.R. Justice into the general social program of the ISO, and thereby with the life and works of the Society in this country.
3. Specifically the Committee aims
 - (a) to provide means whereby Ours can nationally exchange information as to activities and mutual encouragement in the work for I. R. Justice;
 - (b) to provide Ours nationally with the doctrine, ideals and special techniques needed for the purpose of this apostolate;
 - (c) at the same time directly working to form correct racial attitudes among all of Ours without exception.
4. Activities of both types, intra-racial (missionary, etc.) and inter-racial are of concern to the Committee. (See account of Interracial Panel discussion. Ed.)
5. Special Techniques are to be taken as added to the general standard techniques and practices of the various Channelling Committees, or the O.S.A.
6. Membership is open to all Jesuits engaged in any form of interracial or intraracial activity on behalf of minority groups in the United States: Negro, Mexican, Oriental, etc., or who have in any way interested themselves in such work and wish to show their sympathy. It is desirable, however, for practical purposes that an executive power be constituted of those members who wish to be active in the actual work of the committee.
7. The Election of Officers—The following were elected on September 6, 1946. Father LaFarge, Chairman, Father John Uhl of Cincinnati sent in his resignation as Secretary. It was accepted with regrets and with cordial thanks to Father Uhl for the fine work he did in getting the Committee started. Father Coogan of Detroit was elected Secretary in his place.
8. A subcommittee on materials was established with Father Gerard Murphy of St. Peter's as Chairman. The purpose of this committee is to gather and make available materials for the use of our schools, colleges, parishes, etc.

9. To the Province ISO groups—The Committee makes the recommendation that they promote interracial forums with competent selected speakers in the near future. The Committee is glad to help to this end.
10. As the main project for the coming year, the Committee has undertaken to promote, as far as possible (a) an interracial study group in every Jesuit parish in the United States even where there are no minority groups represented in the parish, (b) a series of doctrinal sermons in every parish on the subject of interracial justice.
11. Father Bowdern was asked to serve as the Committee representative with the central office of the ISO.

Members of the Committee on Interracial Justice: Fathers John LaFarge, Chairman, J. E. Coogan, Secretary, Thomas Bowdern, Gerard Murphy.

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The Committee on a Just World Order

FOLLOWING a discussion of the report presented to the Committee and previously circulated by mail the following points were agreed on:

I. It was conceded that the major item in the program of the Committee during the coming year would be the international control of atomic energy, particularly as embraced in the Baruch Proposals to the United Nations Commission on Atomic Energy. The Committee declared its approval of the American proposals and agreed to work toward their implementation.

Among the reasons given for supporting the Baruch Report were:

1. *The imperative necessity of finding at an early date an effective program for the inspection and control of atomic energy.* It was feared that if matters were allowed to drift the world would rush towards a feverish atomic energy race, signs of which were already in evidence.
2. *The concrete opportunity to abolish absolute sovereignty,* these proposals were the point of the wedge towards abolishing the conception of absolute sovereignty of states. It was believed that the conception of absolute independency towards any international authority was a basic cause of world anarchy. For the first time a proposal is being boldly made to violate that principle in the system of international atomic energy control.

Human Rights

II. It was also agreed that the primary study item of the Committee during the coming year would be the subject of "Human Rights and Fundamental Freedoms." The importance and urgency of this project was clear from several con-

siderations introduced in the course of the debates.

1. The address of Cardinal Stritch instanced this subject as one in which "deep studies" were lacking.
2. The United Nations program for world peace gives prominence to this subject as a basic contribution to peace. To date Catholic groups had not made their influence sufficiently felt in the form of representations to the Commission on Human Rights.
3. A Commission appointed by the hierarchy has been preparing Catholic "Bill of Human Rights." It is expected that when completed it will be presented to the UN Commission on Human Rights. In this connection, Father J. Edward Coffey led discussions on the central features of such a draft.
4. Human Rights and Fundamental Freedoms are the fields where political activity and moral principles touch each other most closely in the present epoch. It is not at all certain that the Rights of men, as conceived by Catholic moral and spiritual doctrine, will be the meaning put into these words by the United Nations. It was pointed out that the principles of the Russian Revolution and of the French Revolution were also making themselves felt in the debates at the United Nations headquarters.
5. The Ethics Committee and the Political Science Committee also stressed the importance of Human Rights, insofar as this subject is one that touches all three Committees.

Concentration on Religious Freedom

Rather than spread its work over all the points of a Bill of Human Rights the Committee agreed to concentrate on one item of special relevance to Catholics. It was unanimously agreed that the subject "Religious Freedom" should be the phase of Human Rights to receive major emphasis by the Committee.

It was also agreed that representatives of the Just World Order Committee should meet with representatives of the Political Science and the Ethics Committee with a view to elaborating a program. This joint group should work in cooperation with John Courtney Murray, editor of Theological Studies, who is at present engaged in this field of research. The Committee should consider three phases of the problem: a) the religious, b) the social, c) the political.

III. In the course of arriving at these decisions a number of important questions were raised some proximately, some remotely, connected with the program of the Just World Order Committee.

The need to make our influence felt through actual participation in public gatherings was noted. Father Gerald Walsh, for example, gave testimony that

influential groups able to command financial and governmental support are habitually at work formulating our thinking. If Catholics as a whole and Jesuits in particular have little influence in the course of public thinking this can be traced in part at least to the fact that we hold ourselves aloof from such groups.

Influence Needs Contact

It is obvious that we can have no influence where we have no contact. Yet, contended Father Walsh, speaking from experience, these groups are receptive to ideas presented to them. It is often rather difficult to get permission from bishops to take part in such conferences. Often there is a call requiring immediate action. Father Walsh then proposed that the Committee on a Just World Order seek a general permission from His Eminence, Cardinal Stritch, for members of the committee to take part in conferences and committees of mixed groups of civil, social and religious leaders active in the field of world peace. While this permission would be valid, naturally, only for the Archdiocese of Chicago it would set a precedent and an example for the other parts of the country since the Cardinal is head of the Administrative Board of NCWC.

In the discussion that followed Father Conway said we should distinguish between gatherings of a civic character (such as those on questions of world peace, control of atomic energy, United Nations, etc., usually are) and religious gatherings for *ex professo* religious topics. The fact that priests, rabbis and ministers take part along with scientists, politicians and professors, in a meeting on world peace does not by that very fact alone make the meeting a "religious" affair.

Catholics and Influential Groups

In general Father Conway thought that we should try to educate Catholics, particularly priests, to take more part in the work of influential bodies which powerfully affect the course of our national thinking and policy. Up to now there has been considerable reluctance on the part of Catholics to get in contact with such bodies or to work in them.

It was finally agreed that the Executive Committee would be informed of this proposal of Father Walsh, as expressing the mind of the Committee and that Father Lord be asked to represent the situation to Cardinal Stritch.

IV. The issue of world government and sovereignty had considerable attention. Starting from the assumption that the conception of absolute sovereignty developed since the days of Hobbes was to be rejected, the inquiry developed into a question of just what form of international order was demanded by the

times. It was recalled that at our last meeting, two years ago, we had agreed that "the political organization of the world, in the present circumstances, is a moral imperative..." Just what kind of political organization that meant was not stated. From the context of events it was clear however, that as a minimum we were referring to a general international organization.

"Moral Imperative"

During those two years our ethical thinking appears to have progressed to a stage where we can more clearly define the nature of such a "political organization of the world" that constitutes a "moral imperative." The current proposals for the international control of atomic energy afford a concrete instance.

Opinions varied as to the degree of international authority required and justified by the present world situation. Some felt that a world federation, patterned after our own experience in the United States, was both logical and feasible. Others referred to the forces of history which will make themselves felt sooner or later in bringing the world closer together. Others thought that a world unitary government has not the slightest possibility of realization and that we should not attempt to do what is now manifestly unachievable.

Practical Wedge

All appeared to agree, however, that the Baruch proposals for the international Atomic Development Authority were a practical wedge by which to establish a world body endowed with the necessary power to meet the "moral imperative" of the day. If on the one hand the Authority does not constitute a world government in the sense of promoting the world's general welfare, it is on the other hand the most spectacular evidence we have seen that the immunity which states have arrogated to themselves in virtue of the doctrine of absolute sovereignty is about to be relaxed.

While some of those present took exception to the use of the words "World Government" or even "limited world government" as words too top-heavy with extraneous connotations to serve the present needs of clear thinking, it seemed to be agreed that, whatever be the word we use to describe the proposed Atomic Development Authority, IS an international body that makes direct attack upon the sovereignty of nations.

Clarify Popular Mind

Father Conway warned that although our government is now committed to the Baruch principles there is need for considerable more clarification in the popular mind on the meaning of the proposed Authority. He pointed out that when the American people find out or realize that this new Authority would take over the

Oak Ridge and Hanford plants and that the administering personnel would be largely non-American and that there would be no veto for any nation, they might not be so willing to go through with the plan to which our government is already committed. What seems so logical and necessary now, particularly in view of Soviet intransigence, might not be so appealing when emotional factors get better play.

Recommendations to the Office of Social Activities

1. The Committee urged the Director to make further efforts to establish a "Lecture Bureau." In the next months public clarification of the issues of atomic energy will be necessary. Our priests can share in these efforts by their lecturing.
2. The Committee expressed its gratitude for the assistance given by the Office of Social Activities during the past three years and urged the Office to make available to the members of the ISO pertinent and timely material on the international control of atomic energy.

Recommendations to the Province Directors

1. The Committee on a Just World Order suggests that, among the topics to be treated in the coming year in the Province ISO meetings, special emphasis be given to the moral social and political issues involved in the international control of atomic energy. In this connection, the issues discussed by Professor Edward Shils and others during the Chicago Convention may be profitably studied.
2. The Committee also asks the cooperation of the Province Directors towards the formulation of a well-developed body of Catholic ideas on "Human Rights and Fundamental Freedoms" with special reference to the context of the postwar era.
3. Other topics for discussion in the provincial ISO meetings could be:
 - a) Democracy's Contribution to World Order;
 - b) National Sovereignty in its relation to World Order
 - c) The Influence of Catholics, or the lack of it, in the conduct of foreign policy.

Members of the Just World Order Committee: Fathers Edward A. Conway, Chairman, J. Edward Coffey, Vice-Chairman, Robert A. Graham, Secretary, John Courtney Murray, Gerald Walsh, Joseph MacDonnell, William Schlaerth, Charles Chapman, George Deglman, Joseph Merrick, William Lucey, Paul Facey, Louis Gallagher, Moorehouse Millar, Richard Twohy, John Evoy, Brian McGuire, John LaFarge.

The Political Science Committee

Objectives

TO give mutual aid and to foster close cooperation between Jesuit engaged in the teaching of the social sciences, and especially to provide mutual aid to Jesuit professors of political science and to promote this objective by servicing them throughout the year by this committee.

To promote better teaching of civics in our high schools and political science courses in our colleges and universities through men qualified in both Catholic tradition and the modern techniques.

To promote research in applying Catholic principles to modern political problems.

To foster civic consciousness in our students and Catholic laity by emphasizing in all Jesuit functions the social nature of the individual, the rights and duties of a citizen, the importance of correct political thinking and intelligent political participation in the reconstruction of the social order.

To foster the idea that public service is an apostolic activity worthy of all Catholic men and women and to urge this form of apostolic activity to our college Catholic students.

Program for the Year

Service letter:

The Secretary is asked to edit a service letter of hints and aids in teaching and research on political science; through this letter members can be of great mutual aid and are asked to contribute to the letter.

Research topics:

The committee has selected a list of topics for study, discussion and research for the Central Office, Provincial Groups and themselves.

The Committee itself will choose, through its Secretary, one or two topics for its cooperative study during the coming year.

Brochure on Democracy:

Father Millar has agreed to prepare a small brochure on the content of Pius XII's Letter on democracy.

Program for ISO Convention:

The officers should prepare a program for the annual meeting of the Political Science Committee. In view of our first recommendation, this program should provide for joint meetings with allied committees such as Just World Order, Economics, Sociology, Social and Moral Philosophy Committees.

Research Topics

The following topics were submitted by the members of the committee for study and clarification by the Research Bureau, the Provincial Groups and other Committees of the ISO. Other members will have other problems and are asked to communicate with the Secretary.

Research topics suggested:

the extent and limitations of Socialism and Nationalization of property.

the *temporal* common good of the State. A clarification of what it is with special reference to the word: temporal.

a study of human rights, with special reference to the problem of religious liberty.

the limits of governmental control of economic life in the American constitutional system.

the role of the administrative agency in our government.

the use of the executive agreement to evade the constitutional method of treaty making.

norms of and trends in new state constitutions.

how to make Catholic politicians aware of and responsible to the principles of political morality.

Recommendations

There should be closer cooperation between all the ISO Committees engaged in the social sciences. Since this can be partially provided for by joint committee meetings at ISO conventions, such joint meetings are recommended. A coordinating committee of the social sciences should be formed by the officers of the respective committees and a program for the study and discussion of common problems be prepared; subcommittees (one or two members from each committee) should be appointed to study and lead the discussion in each problem at the ISO joint meetings and to function throughout the year.

More Jesuits should be assigned to graduate work in political science and especially international relations. The Committee is of the opinion that Jesuits should begin their political science studies in Catholic universities before higher graduate work in non-Catholic universities.

All of Ours should emphasize in their various activities that public service is an apostolate worthy of all Catholic men and women and that the reorganization of the social order demands the choice of this profession by the best of our Catholic youth. Jesuits engaged in education should urge our students to enter public service just as they encourage them to enter the profession of law, medicine and education.

The Channelling Committees are urged to make lay and religious women aware of their role in civic and political life according to the norms set down by Pius XII in his address to the Italian women.

The Channelling Committees should also bring to the attention of all Catholics the address of Pius XII approving democracy, detailing the rights and duties citizens and rulers and emphasizing the responsibilities that accompany citizenship.

To make the laity fully aware of their

responsibilities in civic and political life and to inculcate the principles of political morality, Schools of Politics, similar to the labor schools, should be part of the adult education programs promoted by our schools, universities and parishes.

Members of the Political Science Committee: Fathers W. Parsons, Chairman W. Lucey, V. Chairman, R. Hartnett, Secretary, Moorehouse F. X. Millar, Brian A. McGrath, Richard E. Twohy, Wm. L. Lucey, Edward Dowling, V. M. Conway, George Curran, Herman J. Muller, Paul A. Woelfl, Charles C. Chapman.

The Retreat Committee

THE Retreat Committee of the ISO is happy to report that it sponsored a very successful meeting of the Directors of Jesuit Retreat Houses, held at White House Retreat. The Minutes of the two-day discussions were published in booklet form. Special thanks to Rev. Louis Wheeler, S. J., Secretary.

All Jesuit retreat houses for the past year report the breaking of all existing attendance records. The idea of a closed retreat for men is taking deep hold all over the country. A new retreat house is being opened this year at Albany, and another is being planned for Chicago. At White House, because of overflow crowds, an experiment has been made with mid-week retreats. These start Monday noon and end on Thursday noon. We find that just as many men come for these as for the week-end retreats.

The ISO retreat committee urged attendance of Jesuit Retreat Masters at the Annual National Laymen's Retreat League Conference held at Boston in June. Jesuit retreat houses were represented on the program, and a layman from White House was chosen one of the National Trustees.

The Retreat Committee sent out a bibliography on the Spiritual Exercises, which was of special value to theologians and Tertian Fathers.

At Woodstock the Philosophers and Theologians formed separate Spiritual Exercises Groups. The Theologians got out a detailed questionnaire on the giving of retreats to different retreat groups, and sent it to experienced Retreat Masters. We hope to make their finds available to the ISO.

Over 3,000 copies of Rev. J. McShane's, S. J., pamphlet, "Retreats for Returning Soldiers, Sailors, Marines," were distributed.

Over 130 requests came for the 30 sets of Weston notes which the Committee had for distribution. This shows the great interest in securing material for retreats. It is interesting to note that these requests came even from Canada and from India.

It can be said that more and more of Ours are contacting the ISO Retreat

Committee for material for retreats, which should be a strong urge to all of us to send in whatever material we deem could be of service to others in the retreat work.

Objectives of the Committee

The Retreat Committee considers itself both a Content and a Channelling Committee. Its purpose is to maintain and foster in the ISO a deep appreciation of the tremendous power of the Spiritual Exercises of St. Ignatius to give men that spiritual outlook on life and that supernatural strength which they need to meet the practical problems of moulding a Christian Social Order which will bring about the reign of Christ in the Kingdom of Christ, which is the ultimate aim of the Christian Social Apostolate. The Committee aims to encourage the better preparation and giving of retreats among Ours and among all classes of society, and urges the members of ISO to look upon such retreats as the most powerful force for social betterment in the lives of men, and pleads that every member strive in every way at his disposal, by prayer and exhortation and explanation, to see that more and more men and women make such retreats.

To foster this great aim the Committee urges that all of Ours send in titles of books, articles, methods of presenting the Exercises, etc., which they consider to be of value to others in giving retreats. The Channelling Committee of the Retreat, through the splendid cooperation of Central Office, is prepared to make this information and material available to all members of the ISO.

Program for the Coming Year

1. We are prepared to send out to the ISO whatever material on retreats is forwarded to us for channelling.
2. We recommend to Labor Schools, and other group associations, that sometime during the year a speaker be invited to discuss and explain the meaning and benefits of a retreat, with the purpose of having the members of these associations make a retreat. We believe that more information on retreats can be given such groups, and more efforts can be made to promote retreats.

Recommendations

To Pastors we recommend that efforts be made to have a parish retreat in a nearby retreat house, if such is available. Where none is available we recommend that a retreat in the parish be given consideration. We have ample evidence that such a retreat can be very successful.

A special project for the Parish should be a retreat for returning Veterans, either in the Parish or at a Retreat House. In St. Louis such a parish retreat is being held in a large parish over the days of November 9, 10, 11. This year these days are Saturday, Sunday

and Monday. Monday is a national holiday, Armistice Day. This date is very appropriate for such a GI Parish Retreat.

A Pamphlet "Retreats for returning Soldiers, Sailors and Marines," by Father J. McShane, S. J., can be used to promote this retreat, and copies can be had from the ISO retreat committee.

For Schools we recommend that special attention should be given to preparing the students for their annual retreat, and every effort be made to impress them with the seriousness and benefits of the retreat.

Special attention this year should be given to GI veterans. If a retreat house is not available for a special retreat, the possibilities of Saturday and Sunday conferences at the school itself should be considered. The GI's propose a special problem for retreats. An article is now being prepared, and will appear in the ISO Bulletin, on the subject: "Chaplains' recommendations for a GI Retreat." Reverend R. Hochhaus, S. J., is writing this article.

Since 1948 will be the 400 anniversary of Pope Paul III's confirmation of the Spiritual Exercises, we recommend that we begin to lay plans to take full advantage of this fourth centennial to foster a more effective and wide-spread use of the Spiritual Exercises and closed retreats for reconstructing a truly Christian Social Order.

White House Retreat in St. Louis is being proposed as host to the National Laymen's Retreat Conference in 1948, as part of the Society of Jesus' Contribution to celebrating the Fourth Centennial of the Confirmation of the Spiritual Exercises. This National Conference program will be pointed to the Social Aims of the ISO.

Recommendations to the Central Office

We recommend that one specific member of the OSA be designated to be contact man with the Secretary of the Retreat Committee, to facilitate the channelling of material through the OSA.

Recommendations to the Province Committee

We recommend that each member of the Province Committee name one person specifically from his province to be province secretary of his province. This Province Secretary is to be held personally responsible that retreat news from his own province is secured and forwarded to the National Secretary of the ISO Retreat Committee for distribution.

Recommendations to Fr. Lord

We recommend that consideration be given to the possibility of holding a meeting within the next year of retreat masters specially designated by Very Reverend Fathers Provincial, to discuss Retreat Matters exclusively.

Recommendations to Members of ISO

Finally, to every member of ISO we recommend the following examination of conscience of four questions:

1. How many times in the past year did I speak to somebody about the advantage of making a retreat?
2. How many people did I actually persuade to make such a retreat?
3. Am I deeply convinced that a retreat is the most powerful means to secure that spiritual reformation of the individual, without which there can be no lasting basis of a truly Christian Social Order, and without which all other plans, discussions, associations, and schemes must fail?

Did Christ not say: Without Me you can do NOTHING!

4. Do I give honest and devoted efforts to preparing my retreats, and am I self-sacrificing in my time and efforts for the benefits of the retreatants while giving the retreat?

Members of the Retreat Committee:
Fathers L. Chiuminatto, Chairman, Raphael H. Hochhaus, Secretary.

The Rural Life Committee Objectives

PREAMBLE. The Twenty-eighth General Congregation of the Society in its Twenty-ninth Decree, paragraph 8 says, "Let particular care be taken of those living in the country or in the suburbs of large cities, who for lack of priests or of churches, are more than others deprived of the succor of religion and thus have become victims of religious indifferentism."

This mandate becomes the more imperative in an atomic age. One bomb destroyed the majority of Catholics in Nangasaki, a large proportion of Japanese Catholics. In like manner Catholicism in America could be virtually wiped out over night, because it is 80% urban. Irrespective of this possibility there still remains an urgent need of strengthening rural Catholicism to compensate for the disintegrating forces on family life due to extreme urbanization.

Therefore the ISO Rural Life Committee, working in close harmony with the Co-op Committee, JESUIT MISSIONS, and The National Catholic Rural Life Conference, sets for itself the following objectives:

1. To develop in others a greater appreciation of rural Catholicism;
2. To point the way toward better homes for industrial families in keeping with the (de-centralizing) changes which our modern cities are undergoing;

3. To aid veterans educationally toward economical housing;
4. To promote whatever fosters retention of the family unit and community self-help;
5. To foster better town-country relations; agricultural-industrial understanding; and Farm-Labor relations;
6. To encourage favorable farm legislation;
7. To strengthen rural Catholics and convert rural non-Catholics.
8. To co-operate with those Government and private agencies which follow a rural and family-emphasis philosophy.

These objectives are to be implemented by the following means:

1. Service bulletins to teachers and others;
2. Film lists for visual education;
3. Study club material; (Seminarians, Youth Groups, Adult Groups);
4. Sodality Semester Outlines;
5. Leaflets, articles, pamphlets; radio skits and sermon outlines;
6. Talks and Institutes;
7. Rural Days of Recollection; Rural Cana Conferences; Rural Retreats and Rural Missions;
8. Catechising and Vacation Schools;
9. Rural Street Preaching;
10. Personal contact work.

Suggestions to the Province Committees

1. A meeting devoted to a consideration of problems in the rural apostolate. Write to the ISO for a pack of discussion material.
2. Keep the Rural Life Chairman at ISO Headquarters informed on activities which correspond to objectives and projects listed above.
3. Point degree workers to research in rural sociology.
4. Put Veterans in touch with our study club service on housing.

The rural life program is of importance to city people and teachers, not as a panacea for city problems, but as one vital method of strengthening Catholicism in America.

Members of the Rural Life Committee:
Fathers A. J. Adams, Chairman, H. McKenna, Vice-Chairman, J. T. Meehan, Secretary, John C. Rawe, Arthur Falvey, John LaFarge, W. B. Faherty, John White, Francis J. Diamond, Charles Murray, John Blandin, C. G. Goetz, Russel Dornier, Louis Devaney, Michael Cavanaugh, William Gibbons, Arnold Salchert, William Weiss, O. J. Englum, J. J. McCarthy, Laurence Hill, R. M. Demeyer.

The Committee on Social Moral Principles

Objectives

THE objectives of the Committee on Social Moral Principles, in keeping with the general objectives of the ISO, viz., "to promote and coordinate social thinking and social action in accordance with Catholic principles," is to contribute to the elaboration of social moral principles by research and scholarship in the fields of Philosophy and Theology.

Program

It is proposed, by joint study, to elaborate answers to the following questions, these answers to be discussed and put in some sort of final form at the next meeting. The Committee conceives it quite feasible to perform a unified study of various phases of a special problem in morality or the principles underlying it with a view to publication in book form.

In accordance with the suggestion offered by his Eminence, Cardinal Stritch, the Committee will endeavor, in the course of the coming year, to agree on what it believes to be a complete list of human rights and also to assign to individual members of the Committee the task of studying one or more of those rights. These studies will take the form of accurate statement of such rights, a formulation of principles based on them, together with proofs drawn from sources in Theology and Philosophy. It is hoped that a book on Human Rights will eventually emerge.

It is the hope of the Committee to be able to assign these tasks and organize the results by mail contacts during the coming year. Also contemplated is the circulating among members of the Committee of the fruits of special studies in social and moral principles which any of the members may have occasion to produce in the course of his year's work in Ethics or Moral Theology. These will also be made available for any other members of the ISO who desire copies. Among such projected studies is one by Father O'Brien of Boston College on the natural right to full employment, also a study of Personalism by Father Lassance of Marquette.

Other topics upon which the Committee plans to offer studies are:

Is man "*natura sua socialis*" and how do we define such natural sociability especially in view of modern theories of social psychology?

All such studies will be subjected to the critical scrutiny of the other members of the Committee by being circulated in tentative form via the mails. Final formulations will be published or at least made available to the members of the ISO in mimeographed form.

Suggestions to the Central Office

The Committee requests that matters involving the formulation of general and

particular principles in the realm of Social Ethics and Morality be referred to it for study.

Suggestions to the Province Committees

The Committee would like to know the names and fields of interest of all those province ISO members who would like to be connected in any way with the work of this Committee. It is observed that some provinces are not represented on the present Committee which would, however, like to have an active contact representative in each Province. If interested, please contact the Chairman.

Report of the 1946 Committee Meetings

At the outset the committee which eventually became the Committee on Social Moral Principles met as two separate entities, one called the Committee on Social Ethics, the other the Committee on Social Morality.

The committee meeting on Social Morality was presided over by Father Creeden, vice-chairman of the committee, in the absence of Father Healey, the chairman. Father Creeden presented a letter from Father Healey, tendering his resignation from the position and explaining his inability to attend the present Convention due to the press of other duties.

The minutes of the 1943 meeting were consulted with a view to clarifying the existing situation of separation from the Committee on Social Ethics, since the small size of the attendant group seemed to warrant amalgamation with that committee for purposes of constructive achievement. It was found that the original divergence of the two bodies was based on a difference of approach to the social moral problems. The Moral Theologians had held out for the use of Ecclesiastical sources in arguing to and formulating principles while the ethics group were inclined to remain exclusively in the realm of reason.

Basis for Unity

Those in attendance at the present meeting were inclined to believe that this divergence in viewpoint need not keep the committees separated when their combined membership would be so much more capable of producing solid results. It was also believed that the difference in viewpoint was more a matter of emphasis rather than of exclusion of the opposite viewpoint. Fr. LeBuffe, chairman of the Committee on Social Ethics, expressed himself as of the very same opinion, proposing that steps be taken to reunite the two groups.

Thereupon the members of the Committee on Social Morality voted to join the members of the Committee on Social Ethics in joint discussion of the proposed reunion. Father Creeden was elected temporary chairman of the joint meeting following his own resignation as chairman of the Committee on Social

Morality and Father LeBuffe's resignation as chairman of the Committee on Social Ethics. Father Nowlan was appointed temporary secretary, and a discussion of the proposed reunion and of the nature of the resultant Committee was launched. It was at length voted to ratify the resolution of reunion. A lively discussion as to the name of the new Committee finally yielded the title, containing elements of the names of the two former committees, the Committee on Social Moral Principles. This title was ratified by vote.

Election of officers resulted in the election of Father J. Walshe Murray as chairman, Fr. John O'Brien as vice-chairman, and Fr. Nowlan as secretary. A yet further union proposal was discussed, namely that of joining with the Committee on Political Science, some of whose members seemed to feel that the type of problem they would be handling would be pretty much the same as that treated in the present Committee. However, the majority of the Committee on Social Moral Principles did not feel that there was sufficient coincidence of objective to warrant the amalgamation of these two groups.

Objectives

The meeting of Thursday, September 5, first took up the question of formulating the Committee's objectives and, after considerable discussion, agreed upon the following:

"The objective of the Committee on Social Moral Principles, in keeping with the general objectives of the ISO, viz., 'to promote and coordinate social thinking and social action in accordance with Catholic principles,' is to contribute to the elaboration of social moral principles by research and scholarship in the fields of Philosophy and Theology."

The Committee agreed that, as a *modus operandi*, individual members in the course of the year should work out, in more or less thesis form, certain research problems and circulate his findings by mail or in the following year's committee meetings. It was further agreed to refrain from discussions of pedagogical problems and concentrate rather on the elucidation from reason and revelation of fundamental principles.

A standing vote of thanks was accorded Father Healey, the retiring chairman of the Social Morality Committee, and to Father LeBuffe, retiring chairman of the Committee on Social Ethics.

Members of the Committee on Social Moral Principles: Fathers John Walshe Murray, Chairman, John H. O'Brien, Vice Chairman, Edward H. Nowlan, Secretary, Daniel F. Creeden, William F. Drummond, William F. Finneran, Paul V. Kennedy, Ralph A. Lassance, F. P. LeBuffe, Joseph F. MacDonnell, Peter E. Nolan, Andrew Snoeck.

The Social Worship Committee

THE doctrine of the Mystical Body, in its social implications, supplies the basic ideology for the establishment of a truly Christian world order.

The Social Worship Committee exists to supply practicable ideas for the realization of this doctrine and this order by means of active and intelligent participation in the Mass and other forms of corporate worship.

The Social Worship Committee plans to effect this major objective for the year 1946-1947 by increasing awareness of our solidarity in Christ. The means for achieving this will be the following:

1. In the ISO BULLETIN, subject to the editor's approval, we would like to place,
 - a. a series of short articles narrating what Jesuits throughout the world have done along Social Worship lines.
 - b. another series of short articles which will indicate the tie-in between Social Worship and the various objectives of the other Content Committees in the ISO.
 - c. short news items which give accounts of the activities along social worship lines of Ours throughout the country during the current year.
 2. On the Scholastic level, we recommend:
 - a. That in our several houses of study there be formed within the already existing sodality academies, Social Worship sections. Relevant materials for their study, discussion and programs will be prepared for such sections and furnished them on request by either the Social Worship Committee Chairman or the OSA.
 - b. The Papal provisions (*Divini cultus*—Dec. 1928) for continued and graduated chant instructions of religious aspirants for the priesthood through all stages of their formation remain a practical impossibility in our own novitiates, juniorates, philosophates and theologates for lack of competent personnel to administer them. Attention is therefore called to the excellent correspondence courses available from the Gregorian Institute of America (402-08 Madison Avenue, Toledo, Ohio.) It is recommended that the houses of study enroll one or more of their members in this course.
- Another *ad interim* remedy is the purchase of chant recordings of which several sets are available, v.g. RCA Victor's Solesmes records, etc.
- c. The latest revision of the '*Ratio Studiorum*' (No. 209) prescribes for the theologians of both courses

a historico-analytical study of Christian public worship as centering in the Mass. It is recommended that in organizing this course the manifold social values of worship as a major activity of what Pius XII is pleased to call "the Social Body of Christ" be dwelt upon and interpreted in the light of current trends. (Cf. also No. 285 and Epit. S.J. No. 385, 1, 2 on Mass instruction)

3. On the College Level:

In view

- a. of the number of veterans who will be in attendance in our colleges this year and
- b. of their deep and vital interest in the Mass as a result of their experience in service,

We recommend:

- a. That a fuller, deeper and more intensive course of Mass-instruction be developed in our curricula. This can be effected by the introduction of Father Ellard's 'Christian Life and Worship' or some similar course.
- b. That more frequent and better opportunities for active participation in the Mass by means of missal use, dialog Mass, etc. be afforded these college students.

In connection with this recommendation the Epitome S.J. says "let the students, as far as possible, devoutly assist at Mass daily" (385.2) keeping always in mind the prescriptions of No. 643.3 which says, "All of Ours are directed to instruct the faithful with special care concerning the dignity and efficacy of the Holy Sacrifice of the Mass and to explain the liturgy of the Church year and the sacred ceremonies."

4. On the High School Level:

- a. A conversation piece on the Mass is in preparation by R. L. Rooney, S.J., the Social Worship Committee Secretary. This piece will be suitable for dramatic presentation by an all-boy cast by our High Schools and High School Sodalties.
- b. The Committee has prepared a list of some 25 topics for use as subjects for composition or for the school paper. These topics are arranged to bring out the intimate connection between school life and social worship.

Both of these items mentioned above can be acquired on application either to the Social Worship Committee Chairman or to the OSA.

5. Parishes:

- a. There will be worked out, as from January, 1947, on a mimeographed service of short articles on social worship which will be suitable for publication in our parish bulletins.
- b. We offer for reproduction else-

where as a parish project the example of our church, St. Mary's in Toledo.

There ten consecutive Sundays were set aside for instruction in the Mass. Two Fathers participated. One said the Mass, the other gave a talk (instruction-ferverino type) and then assisted the faithful in following the Mass in their missals.

- c. We call attention again to the Epitome S.J. No. 643.3 on teaching the church year. Cf. quotation above in No. 3, 1.
- d. The conversation piece and Mass-demonstration mentioned in 4, 1 and 3, 2 above could also be used by parish groups and Sodalties.

Publications:

a. Available:

An annotated bibliography of publications on Social Worship compiled by the Committee is available on application to the OSA.

b. Writings needed on this subject:

- a) A seminary textbook on Social Worship is badly needed.
- b) A clear explanation of the relationship of Social Worship and the objectives of ISO would be of great value.
- c) A rewrite of some of the current publications in understandable words of one syllable would be of vast value.

The work of the Social Worship Committee was closed with the retention of Father Gerald Ellard, S.J., as Committee Chairman and the election of Father R. L. Rooney, S.J. as corresponding and executive secretary.

Members of the Committee on Social Worship: Fathers Gerald Ellard, Chairman, and R. L. Rooney, Secretary.

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The Committee on Sociology

IT was voted to amend the name of the Committee from the Committee on Teaching Sociology to "Committee on Sociology," to emphasize its nature as a content committee.

The Committee voted to meet at Christmas time for one day either before or after the meeting of the Catholic Sociological Society at St. Louis during Christmas week, and intends to cooperate with the work of the ACSS. Therefore membership in ACSS was recommended.

In the intervening time, the Committee will work out a curriculum of courses to be recommended as compulsory courses in all our colleges; it will work out, also, a curriculum for those majoring in sociology. Father David Twomey has offered to draw up a syllabus for a course in the sociology of the family.

As for the relationship of this committee to the ISO, the following was decided.

From the problems proposed by the other committees of the ISO, the Committee on Sociology will select those aspects which are specifically sociological, and will determine a method of study to provide some answer. The results of this cooperative study will be consolidated at a meeting of the Committee in December at the time of the meeting of the American Catholic Sociological Society. The results will be reported to the Office of Social Activities for distribution.

At the next meeting of the ISO, the members of the Committee on Sociology will be available at the meetings of the other committees to present the results of their studies in person and to give any further explanation that may be desired.

In the future, for those committees which can supply them in time with their agenda, the members of the Committee on Sociology will endeavor to come prepared to offer any information or explanation desired on the social aspects of the problems they intend to discuss.

As its specific contribution to the solution of one of the greatest problems of the Christian social program, the Committee will make a study of Catholic Lay

Leadership in the United States from the following aspects:

- a. Who are the Catholic Lay leaders in the opinion of the Church authorities in the country and what criteria they use to distinguish them?
- b. Who are the Catholic lay leaders in the opinion of non-Catholics and what criteria they use to distinguish them?
- c. Who are the Catholic lay leaders in the opinion of the general public, and the criteria they use to distinguish them?

This study will endeavor to discover the nature of Catholic lay leadership in order to clarify the objective we are aiming at in our attempts to train them.

Other possible studies to be developed in cooperation with the Committee on Parishes: the thorough sociological study of the Catholic Parish, the relationship of the social institutions within the parish to each other and to the Church; the basic causes of social dislocation.

In cooperation with the Committee on Alumni and Education a study of Catholic marriages among graduates of Catholic co-educational schools in comparison with the Catholic marriages among the graduates of schools exclusively for men or for women.

In cooperation with the Rural Life Committee: granted the actual present flow of migrants from farms to cities, a study of methods to help these migrants in their adjustment to urban life.

Finally, a study of the relationship between the problem of population pressures and the practice of Birth Control.

In cooperation with the Family Committee, make a frank study of possible values in modern forms of family life, in an effort to determine to what extent we should strive to preserve or restore traditional forms of family life.

The Committee is also ready to offer its help to any other committee which is undertaking a study involving sociological methods.

Resolutions were passed concerning the following:

1. Teaching of sociology in our high schools and colleges.
2. Opportunities for the study of sociology in our Scholasticates.
3. Encouragement of our graduates to study of social service.
4. Publicizing opportunities in the fields involving knowledge of sociology.
5. Recommendations about membership on the Committee.

Members of the Committee on Sociology: Fathers Ralph Gallagher, Chairman, Eugene Gallery, Vice-Chairman. Joseph Fitzpatrick, Secretary.

B. Channelling Committees

The Alumni Committee

Members of the Alumni Committee of the ISO expressed surprise that whereas it had been recognized since June, 1944, the date of its organization, as a Channelling Committee, the officially printed program of the general meeting of the ISO gave the Alumni Committee no listing.

Agenda

It had been tentatively suggested by the Executive Committee at the opening meeting that the Alumni Committee be incorporated as a subsidiary of the Channelling Committee on Education. Accordingly, the two groups convened jointly for the first committee meeting. However, after a brief discussion, a motion was made and unanimously carried by both groups to petition the Executive Committee that the Alumni Committee of the ISO remain as heretofore a separate and coordinate channelling committee. With the consent and approval of Father Lord, the Alumni held its meetings separately thereafter.

Besides the Chairman, Father Zema, seven of the eight members of the Committee attended the various sessions, and seven other priests, two rectors, and five local alumni moderators joined the Alumni Committee in its deliberations. The names of all these are attached.

It was made abundantly clear at the inception of its business that the Alumni Committee proposed nothing but the greatest possible harmony and cooperation with the ISO Committee on Education and that the same spirit of harmony and cooperation would be fostered with the Jesuit Educational Association.

In addition to the formal resolutions herewith reported, the Alumni Committee devoted most of its time in five meetings to a discussion of lectures for Alumni groups, the business of retreats for Alumni and returning veterans, study clubs, employment services, communion breakfasts, dances, outings, reunions of Alumni at the school, fund raising, Alumni magazines and news-sheets, the work of executive secretaries for Alumni, Alumni directories, induction of seniors into Alumni associations, and memorial Masses for Alumni.

Objectives

The Alumni Committee declared its objectives in the above listed works and repeated its general aim: to foster the organization of Alumni associations in Jesuit schools and colleges, and to encourage the growth of Alumni activities in the spirit of ISO.

Each member of the Committee assumed, at the suggestion of the Chair-

man, the responsibility of editing one issue of the Jesuit Alumni Notes, organ of the Alumni Committee. The Jesuit Alumni Notes will be published in mimeographed form from September to July.

It was thought that Alumni work would be aided considerably by tokens of definite interest and approval on the part of the Jesuit Educational Association. Accordingly, it was resolved, "that the full cooperation of the Jesuit Educational Association in matters pertaining to Alumni activities be formally requested of the Jesuit Educational Association in line with the statement of the Reverend Fathers Provincial at their 1946 meeting relative to Alumni work."

It was resolved that each province representative or member of the Committee arrange a province or interprovince meeting of local alumni directors with the view of solidifying the organization of local Alumni associations and of establishing public lectures and other Alumni activities according to the aims of the ISO.

It was thought important by the Alumni Committee that some sort of start be made toward the organization of a Jesuit Alumni Council on a national scale. Accordingly, it was resolved that the Chairman of the Alumni Committee be empowered to confer with several

qualified laymen, graduates of Jesuit institutions and with some moderators of Alumni associations to draft a tentative program for the organization of a Jesuit Alumni Council to be presented to the various regional meetings for amendment and approval.

It was pointed out and insisted upon that such an organization on a national scale should not be allowed to overshadow local alumni groups.

The deliberations of the Committee closed with a luncheon meeting at which special appreciation was expressed to Father Charles Mullen for his efficient service as temporary secretary of the Committee.

Members of the Alumni Committee: Fathers Gabriel A. Zema, Chairman, Lloyd Burns, Joseph Bilstein, Lee H. Bradley, Arthur A. Colkin, Arthur L. Dussault, John H. Kelly, Charles H. Mullen, Raymond York.

The Committee on Education

IN accordance with the vote of the twenty members present, the former Alumni Committee was reconstituted and its functions were separated from those of the present Education Committee. The Education Committee then continued its meetings. It divided its agenda into the discussion of committee personnel, committee objectives and finally the program for the coming year.

Personnel

1. The Chairman Ex-Officio of the present Committee should be the Executive Secretary of the Jesuit Educational Association.
2. The other essential members of the Committee are the Province Prefects of Study and certain additional appointees to make sure that each type of school is represented, for example, graduate schools, high schools, colleges, labor schools and schools of social work.
3. Other members of the Committee are any Jesuits interested in the injection of social-mindedness into our present educational work.
4. Father Bowdern of the ISO Central Office should be a member of the Committee and its representative at the Central Office.

Objectives

1. Until provision is made for a Content Committee concerning social-mindedness in education, the present Committee should be considered a Content, as well as a Channelling Committee.
2. As a Channelling Committee the present group will sift and distribute findings of its own activities, as well as the findings of other content committees, and will work out recommendations for further investigations.

3. As a Content Committee it is the function of the present group to formulate and state the social obligations, needs and methods of Jesuit educational institutions.

Program and Recommendations

1. In order to insure the better relationship and integration of the ISO and of the J.E.A., the next year's meeting of the Jesuit Educational Association should be given over to the presentation and discussion of social problems insofar as these affect educational theory and practice.
2. The past work of the Committee on Colleges and Universities which completed a survey of required social science subjects in Jesuit institutions should be publicized through the ISO Bulletin and by other media.
3.
 - a. There should be a greater Jesuit social interest via the ISO and J.E.A. in the curricula of social work schools, the functions of social agencies and the whole professional field of social work. The same general recommendations can be made concerning medical, dental, law and other professional and special schools.
 - b. There should be a positive scientific approach from the Catholic philosophic angle to the field of mental hygiene, social case work and psychiatry.
 - c. There should be a positive production of literature or at least a clear statement on the subject of sex information.
 - d. A moral-theological approach should be emphasized in some of the problems in the field of social welfare.
4. This Committee should ask the Content Committee on Social Morality for a definite statement as to how to treat the subject of sex instruction in our various types of schools; also with reference to age levels of children prior to our organized levels of education.
5. The Content Committee on Guidance should be asked to survey thoroughly, through the Central Office or through the Province facilities, the key social positions into which Catholic students should be directed and for which they should be prepared.
6. The Committee on Teaching Sociology is asked to evaluate the textbooks used in our present Social Science Courses as to their Catholic viewpoint and to make proper recommendations, especially by listing and describing suitable and valuable textbooks in the several fields of study.
7. Further work should be done through the facilities of the J.E.A. to insure the proper social content in each course of the curriculum, and to insure its distribution not only in reg-

ular class work but in extra curricular activities, student counseling and by other educational means.

8. The *Ratio Studiorum* should be studied to evaluate its social content; its essentials should be determined and these permanent essentials be applied to current social problems.

Besides topics for papers and panels as suggested by the above, other possible topics for discussion at the next J.E.A. Convention are: Social Consciousness in literary studies; in dramatic production. Inter-American Relations and Interracial questions are also matters for continued investigation and action.

Three "MUSTS"

Of the eight program recommendations, three are specified as capable of accomplishment during the coming year and as "musts" on the program. These three recommendations are the giving over of the next J.E.A. meeting to social order topics, secondly, the publicizing of the previous work of the college and university committee which surveyed social studies in our institutions, and thirdly, the investigation of key social positions which need Catholic leaders, this survey to be made by the Committee on Guidance.

The Committee regards the principal fruit of its deliberations as being the projected closer tie-up of the ISO and J.E.A. This is to be brought about by the personnel of the Committee as being constituted of functioning officers of the J.E.A. and of educators actually in the field, and this tie-up is also to be assured by the wish of the present Committee to be considered as both a content and channelling committee with its designated representative (at present Father Bowdern) at the Central Office.

Members of the Committee on Education: Fathers Stephen A. Mulcahy and John E. Wise.

The Radio Committee

ALTHOUGH this committee was designated Press-Radio, no members of the Press section were present at the meetings, hence, the committee's work was exclusively in the field of radio.

The following were present at one or all of the committee's three meetings: Fathers Abbick (Missouri), Chapman (New Orleans), Furay (New York), Johnston (Missouri), McShane (Missouri), Peterman (Chicago), Vaughan, (California), Williams (Chicago), Wobido (Missouri).

Father Wobido, chairman of the committee, presided at the meetings; Father Williams was appointed secretary.

The chairman read his report on the work of the committee since the last ISO and commented on the following:

1. The three-day Radio Institute held in St. Louis during the summer of 1945.
2. Father Johnston's Preachers' Institute held at St. Louis during the summer of 1946.
3. The possibility of setting up a training center for Jesuits in the fields of script writing, production microphone techniques, radio talks, etc.

Father Johnston explained the set-up of the new FM educational-commercial station at St. Louis. He commented on the past difficulties regarding educational broadcasting over WEW in St. Louis, and explained the proposed staff set-up and the operational policy of the new FM station.

Radio Services

Father Williams opened up discussion on the possibility of an ISO script service and transcription service modelled on that of the Federal Radio Education Commission (FREC).

Father Wobido suggested that a brochure be published on the general topic: "How and Where to Get on the Air." This would be primarily intended for content committees and would presupposed that good live or canned material was already available.

A general discussion followed on new Catholic programs which are being prepared: Father Peyton's Family Rosary Program to begin over Mutual the first of next year, and Father Gales' proposed program for the *Catholic Digest*.

It was suggested that an expert be called in to address the committee so that professional advice could be obtained on approaches to station managers and the best formats for Catholic programs. Mr. Jules Herbeveaux, Program Director of NBC's Central Division in Chicago, spoke to the group.

Expert's Suggestions

Mr. Herbeveaux's suggestions were the following:

1. Know the people with whom you are dealing.
2. Use prudent pressure on station directors and program managers.
 - a. Show them that they will not lose their listening audience by taking your program.
 - b. Program will get publicity in all Catholic papers.
 - c. The program will be announced from all pulpits in the area well in advance of the program.
 - d. Station will be able to take credit for a public service program when they come up for renewal of license before the FCC.
 - e. Ask them frankly what their station is doing for religion in their listening area.
3. The program must be well written.
 - a. Bring a series rather than an isolated script.

- b. Show them that you could keep the program on the air for a given period of time.
- c. If possible make a transcription of one or more of the programs—here it is advisable to use professional talent.
- d. Acceptance of the program frequently depends on its title.
- e. The doctrine contained in the script should be inferential rather than two-fisted.

Program Ratings

4. Discussion of the best format or type for religious and educational broadcasts.
 - a. Surveys show that programs rate as follows:
 1. Comedy-variety (Fred Allen and Bob Hope)
 2. Straight drama (Lux Radio Theater)
 3. Mystery-drama (Mr. and Mrs. North)
 4. Comedy-romance (First Nighter)
 5. Soap operas
 6. Popular music
 7. Serious music

It is to be noted that religious and educational programs do not rate even among the first ten.

- b. Talks programs demand a name or a personality.
- c. Discussion programs are not too popular with program directors because of the censorship problem and controversial questions.
- d. Round table programs never leave the listener with a definite conclusion. University of Chicago Round Table is dying on the vine.
- e. Interview type of program has its difficulties because the station usually wants to control the questions.
 1. Problem of the Unions on the air.
 2. FCC has a ruling that station must give the other side of a controversial issue equal amount of time for an answer.
- f. In a forum program the listener must be given a definite conclusion at the end.
- g. People like programs which give them the inside dope . . . debunking programs are popular because everyone wants to be smarter than the next fellow.
- h. Dramatic programs seem to be about the best.
 1. Require very skillful writing.
 2. "Narration type of propaganda"
 3. Catholic Hour did not lose rating when Fr. Mulvey's dramatic series was presented.
 4. Stories with human interest and, if possible, national or international flavor.

5. Suggestion:
 - a. Series on Georgetown's School of Foreign Service.
 - b. What is diplomacy?
 - c. Training of a diplomat.
 - d. Behind the scenes of diplomacy.

5. Discussion of Rural Life programs.
 - a. Very difficult.
 - b. Farmers do not want hick talk or backwoods baloney.
 - c. Many of their children are college grads.
 - d. University of Illinois station, which has one of the best rural life programs, gets more mail than many stations in Chicago.
 - e. Must give the farmer seasonal material but about a month ahead of time.
 - f. Find out the farmers' peculiar problems in your area.
 - g. Popularity of "on the spot broadcasts."

Objectives

- A. In general
 1. to publicize and popularize materials obtained from the individual content committees and from other ISO sources.
 2. to use every available outlet in our schools, parishes, semi-professional and professional groups for the propagation by means of radio of ISO material.
- B. In particular
 1. to utilize the existing radio facilities either directly or indirectly under Jesuit control.
 2. to make a survey of other possible radio outlets.
 3. to publish a brochure, "The W's and H's of Radio" especially intended for content committees, provincial groups, radio workshops.
 4. to establish a radio script service and make ISO material available to all.
 5. to organize an incipient transcription service of good ISO radio material for classroom, local radio station, or parish use.
 6. to make a survey of radio equipment, trained and interested personnel in our schools, parishes, and scholasticates.
 7. to publish an attractive bi-monthly radio bulletin which will list:
 - a. Jesuit radio activities
 - b. trends in educational and commercial radio
 - c. available books and brochures of timely interest
 - d. articles and clippings of interest

This bulletin will be sent out primarily to members of the radio com-

mittee, chairmen of the content committees, province groups, scholasticates, and to any one else upon application.

Recommendations

A. To the content committees

1. Make available to us materials which you believe to be apt for radio use.

This material will be cast into radio formats by professional script writers or members of the radio committee.

2. In general, we are interested in material which can be cast into one or more of the following radio forms:

- a. Talks Programs
- b. Forum or discussion programs
- c. Dramatic programs
- d. Quiz Programs
- e. Musical programs
- f. Interviews
- g. Newscasts
- h. Special events or "on the spot broadcasts."

3. From each of the content committees we would like a list of the five or ten major problems in your field. Later we will contact various chairmen and ask for more specific information on one or all of these problems for possible radio use.

4. Inform the chairman of this committee about any successful program or series of radio programs presented in your locality by a school, radio workshop, local station or network. Better yet, if possible, procure and send the actual scripts to the chairman of this committee.

B. The above recommendations are made also to the province ISO groups.

C. To the Office of Social Activity:

1. to arrange for a two weeks summer radio institute of intensive training to be given to those designated by the Frs. Provincial and the Prefects of Studies for the purpose of training radio speakers, workshop directors, and script writers.
2. to permit Fr. Leo Wobido (Missouri) during the course of next year to give demonstrations with his modern portable radio equipment of radio techniques in each of our scholasticates in the country.
3. to request the Frs. Provincial and the Prefects of Studies to set aside promising men for special studies in radio.
4. to set-up an organization which will distribute the radio scripts and transcriptions previously mentioned.

Members of the Radio Committee:

Fathers J. H. Williams, Chairman, J. Abbick, C. Chapman, H. B. Furay, R. A. Johnston, J. L. McShane, J. Peterman, J. A. Vaughan, L. P. Wobido.

The Scholasticate Committee

It is clear that the convention work of the Committee and its future efficiency would have been greater had there been complete representation of all our Scholasticates at the ISO Convention. We can only express our regret that such complete representation was not had.

The Weston College representatives explained in detail the history, organization and practical functioning of the Social Order Academies at Weston. Two points of importance were revealed:

1. The Alumni of these Social Order Academies are prepared to play a noteworthy part in the functioning of the New England Province ISO group, and
2. The work done by philosophers and theologians in these Social Order Academies has been accepted and praised by several of the better known non-sectarian universities. It was felt these two points were of great significance for the development of social awareness and competence within each Province.

The Woodstock delegates recounted in detail the organization and operation of various groups among philosophers and theologians for social study and social activity, and in particular the organization of various ISO "Days" of panel discussions, addresses and consultations by qualified experts on Rural Life, the Foreign Missions, Industrial Relations, the Spiritual Exercises and allied topics.

The Rector of West Baden commented on the success of a specialized ISO library for the Scholastics. It was the opinion of the Committee that separate ISO libraries for theologians and philosophers were advisable. This is being done at Woodstock this year.

Objectives

The Scholasticate Committee, through its individual members, exists to facilitate the dissemination among our scholastics studying philosophy and theology, all material dealing with social thought or action which originates either in the ISO National Content Committees, in the OSA Central Office, or from any other approved source. The meetings of the Scholasticate Committee at ISO general conventions are intended to furnish an opportunity for an interchange of plans, programs, ideas and experiences between those charged with the direction of ISO activities among the scholastics in our houses of study.

Program

The Committee proposes:

1. To secure through the assistance of the Executive Director of the ISO, the establishment of permanent responsible channels of ISO information in each of our Scholasticates, and
2. To utilize these contacts for the distribution of at least two official reports yearly from each Scholasticate:
 - a. At the beginning of the year a program of ISO activities planned for the coming year in each Scholasticate, and
 - b. At the end of the school year a report on the successes and failures in the actual carrying out of the program.

Suggestions

To the Central Office. The Committee appeals to the OSA (Central Office) and the Executive Director of the ISO for assistance in implementing recommendation 6 of its 1944 West Baden Meeting:

"One member from the faculty of each Scholasticate, or two members where there are two faculties, should be designated by Superiors, to represent the ISO. These appointments should appear in the catalogue of the Province." (ISO Bulletin, Vol. 2, November—December, 1944, No. 8, p. 3) The Committee now wishes to expand this recommendation to include the following points:

1. That the Fathers so appointed by Superiors from each faculty be those also charged with directing ISO activities for philosophers or theologians, and
2. That these same Fathers be ipso facto official members of the ISO Scholasticate Committee.

The Committee also calls the attention of the OSA (Central Office) and the Executive Director of the ISO to Recommendation 5 of its 1944 West Baden report:

"Two or three copies of all material published in any form by the Content Committees of the ISO should be sent to each Scholasticate in the Assistency."

This recommendation the Committee would now expand to include copies of all ISO publications from any source whatsoever, with the hope that distribution of all such materials to all our Scholasticates become an automatic procedure with the Central Office and with all content committees without exception.

To the Province Committees.

The Committee urges all Directors of Province ISO groups to provide adequate opportunities for teaching scholastics to participate in Province ISO meetings and activities.

The Committee further suggests that

some, at least, of the Province ISO meetings be held in the Scholasticates, to allow attendance and participation by those studying philosophy and theology.

Members of the Scholasticate Committee: Fathers John F. Sweeney, Chairman, Joseph T. Clark, Secretary, Raymond R. Goggin, Joseph F. MacDonnell, James F. Maguire.

The Committee on Spiritual Ministries

By unanimous vote Father F. D. Sullivan was elected Chairman of the committee and Father Thomas J. McGurty, secretary.

Discussions came under three heads or departments: parish, sodality and foreign missions in that order.

Parish: The first matter discussed was the Apostleship of Prayer (A. of P.) and its success in our ministries. In this matter it was felt by all that there should be a more efficient contact made and upheld by the A. of P. with pastors, Jesuit and non-Jesuit, throughout the country; that the present method of sending a bulk envelope at intervals be replaced by a more personal message; that if possible a field man or men go around to contact the individual parish priests; that if it can be worked out, the national director of the A. of P. gather the diocesan directors together in a meeting annually or at other intervals as is done by the Miraculous Medal authorities. Tangent questions discussed were the conflict, if any, with the "Enthronement" plan and our "Consecration of Families"; the new Morning Offering of the Confraternity of Christian Doctrine; and the desirability of sending the Messenger editor suitable accounts of spiritual activities in the parishes.

Sodality: The discussion under this heading revolved around the proper conduct of sodalities both in church and school; how to keep with the sodality of the parish the sodalists who have left school; the training of leaders under the aegis of the sodality; the kinds or classes of sodalities that have been found successful; the improvement in quality of sodality influence: making better the lives and social living of people under Mary's banner; the study of Pope Pius' address to sodalists, and other kindred topics.

Missions: Whether the ISO social programs can be made to suit the Missions and the circumstances so peculiar to the several countries was not so clear in the mind of one speaker from the foreign missions. The economic conditions in these foreign lands are widely different from those here. But it was agreed that the ISO office would stand ready to advise, and help missionaries in every way possible, and would welcome the presentation of problems to its directorate.

Recommendations

1. To enliven Apostleship of Prayer activities by more frequent and more personal bulletins, etc. from the central office.
2. To recommend nocturnal adoration as an activity of the A. of P.
3. That the central office either visit or call a convention of diocesan directors.
4. That field men in every province promote the A. of P. among ourselves and pastors generally.
5. That literature from central office be given to Mission Bands members.
6. That a statement be had from the central office clarifying the stand to be taken by Ours on the "Enthronement."
7. That the sodality be established in all our grade schools.
8. That the objectives in our sodality work be (1) knowledge of Sodality organization and scope; and (2) utilization of the sodality spirit and methods as means to the development of our spiritual ministries.

Resolutions

1. Whereas the moral and sociological state of this atomic age demands extraordinary help from God; whereas such help has been providentially promised by Our Lady of the Rosary at Fatima if we but turn to her Immaculate Heart; whereas such devotion has been recommended to the Jesuits of the American Assistancy by A.R.P. Assistant;

Be it resolved that our parishes, the Apostleship of Prayer and the Sodality make special efforts at this hour of extreme crisis to promote devotion to the Immaculate Heart of Mary: (1) by bringing to the people the message of Fatima and (2) by promoting First Saturday devotions through programs of diurnal and nocturnal adoration.

2. Be it resolved that our parish priests make use of all their physical or material facilities for recreational and social activities for Catholic youth.
3. Be it resolved that our parish priests gather together their labor union men (occupational groups) at regular intervals for the discussion of industrial relations doctrine and its application.
4. Be it resolved that our parish priests consider the possibility of making converts through the services of the Catholic Information Center Movement.
5. Whereas His Holiness, Pope Pius XII affirmed on the occasion of the 50th anniversary of his admission in the Sodality of our Lady: "That the model of a Catholic which the Sodality has set itself from its beginnings

to form, has perhaps never corresponded to the needs and contingencies of any time as today, and that at no time has needed it so urgently as ours," and Whereas His Holiness has also affirmed that it "has always been the scope of well-ordered and active Sodality to form such men and such Catholics" as are required today in the civil order and in the Church,

Be it resolved

1. that the Sodality be recognized by all Ours as a most highly-approved instrument for channeling and putting into operation many of the works of the ISO.
2. that we meet the expectations of His Holiness by conducting the Sodality according to its true norms and ideals.
3. that the central office of the Sodality expand its Social Order services which it has been developing during the past few years on the parish level, on the secondary and college level and on the elementary school level, and that it initiate any new services requested by the ISO and that all Ours become acquainted with and make use of these services.
4. that the Sodality Union be used as a special means for channelling the work of the ISO.
5. And whereas the Holy Father has stressed the importance of the Sodality for men, for whom alone it was originally intended, be it resolved that we do all in our power to conduct men's sodalities.
6. And whereas the Sodality in elementary schools has been found most valuable in preparing children for future leadership, be it resolved that a children's Sodality be established in every Jesuit parochial school.

Recommendation

In order that all Ours may know what His Holiness thinks and expects of the Sodality, we recommend that all read his address on the occasion of his 50th anniversary as a sodalist. Copies of this address can be obtained from the central office of the Sodality, St. Louis.

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