

# ISO BULLETIN

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## Editorial: THE ISO BULLETIN

I am taking an article which appears elsewhere in this issue of the BULLETIN, "Following One Leader," the occasion for an explicit statement of editorial policy.

The BULLETIN is the organ of the Institute of Social Order and must be an expression of its objective. The objective of ISO is "helping in the reconstruction of Social Order in the United States through social doctrine and social practice" (Constitution, I, 3).

After the ISO has been developed and has been integrated with other Jesuit activities in the Assistancy, much ISO work will necessarily assume a more specifically religious aspect. It is my personal conviction, however, and in this I am in complete agreement with Father Becker, that at the present time, when ISO is just being formed, a tremendous emphasis must be placed upon the social, economic and political, rather than, for instance, the religious or educational aspects of social order.

This does not mean that now or at any time in the future many men will be removed from other equally important works to devote themselves to social works nor that there should be any curtailment of the traditional works of the Society. But it does mean that ISO, as an organization and activity, is devoted to a temporal and material objective and must use means adapted to this objective.

Consequently, since assuming editorship of the BULLETIN in September 1945, I have, with two exceptions, consistently followed a policy of presenting material which involves the social, political, and economic aspects of social order. The two exceptions were of an emergency nature, and for this reason only were included. They were: European Jesuit relief and retreats for ex-servicemen. Both have strong social implications, but it was not these social implications which induced me to treat of them. It was rather the fact that something had to be done immediately, and every available agency should be used to promote them. I consider these actions to be exceptions from BULLETIN policy which were justified only by the emergency nature of both.

This policy has been adopted for two reasons:

1. Because the social, economic and political aspects of social order in the United States are relatively unknown to many Jesuits and have to be stressed if any practical solutions to social problems are to be worked out.

It is obviously true that there can be no lasting reconstruction of the social order without the moral reconstruction to which Pius XI refers. It would be stupid to say that religion could be excluded from the overall activity for this work. But what we Jesuits in the United States need at the present time, it seems to me, is factual knowledge about social conditions so that concrete, specific solutions can be elaborated. Only in this way can our spiritual ministries be adapted to the needs of our day.

2. The religious agencies of social reform in the Society are already relatively well developed. Our tendency very often can be that we consider these agencies (I have in mind preaching, retreats, the various confraternities, education) are all that is needed. And I submit that very much more is required.

Thus to limit the BULLETIN, and by implication, the ISO, is not to cramp or confine them unduly. There is still a field of activity almost as wide and varied as life itself. But to extend the field wider would be opening the way to two disastrous results.

1. Either we could dissipate our energies on too many kinds of activity, or

2. we could confuse our ideas of social order and ISO if we allow extraneous interests to distract us from the job we have to do.

During the past year all kinds of projects have been recommended to the Central Office. One man wants a central news bureau from which Jesuit news can be released to the papers; another wants a general research office which will answer all attacks on the Society and the Church; a third proposes a central clearing house for Jesuit scholars to whom all problems can be referred; another urges that ISO publish his leaflet missal; another, that ISO sponsor a group of students who wish to travel; another, that we get nurses for a foreign country; another, that we will secure scholarships in American colleges and universities for foreign students, and so on.

Now all these works are excellent and of tremendous importance, but they are not the work of ISO. Nor is it the work of ISO, it seems to me, to promote any organization whatever, unless it be directly social. It is our job to improve the social order, and our most immediately urgent job is to improve ISO.

I believe with Father Becker that the ISO is a new thing, created in response to a new need, and intended to do a new work, quite different from the job done by any other instrument the Society uses in its work. This new thing is an institute created in response to the Popes' call to *improve the social order*. It is educational; it is religious; it is apostolic, but it is far more specific and limited than these broad terms connote. These limitations must always be kept in mind. It is ancillary to religion and the apostolic ministries, and in this present age I believe that there is no work so sorely needed or so incalculably valuable as the work entrusted in the United States to ISO.

To that work of developing ISO and of "helping in the reconstruction of Social Order in the United States through social doctrine and social practice" the ISO BULLETIN is dedicated.

FRANCIS J. CORLEY, S.J.

# MISCEGENATION AND JESUIT THINKING

## Reflections on the Interracial Meeting

By WILLIAM M. MARKOE, S.J.

Sacred Heart Church, Denver, Colorado

AT THE general session of the ISO convention having to do with race relations I sat well to the rear, scanned the many intelligent heads in front of me, and listened to the spoken words of wisdom. Thoughts went through my mind.

Chief among them was the unavoidable impression that emotional thinking charged the atmosphere. Such thinking (or lack of thinking) is the habit of the average white American when discussing race relations. It should be different with Jesuits! Those who did speak the truth seemed timid and afraid and nervous as though the simple truth about one of our most important social problems was an atomic bomb whose force was likely to do more harm than good. When sheer nonsense was spoken the speaker was not at all timid, but cock-sure apparently that his nonsense was wisdom.

We must discipline ourselves to take an objective view and have a rational approach to this question of race relations based not on foolish emotions and inhibitions as with the average white American, but upon solid and unassailable scientific and theological fact. I would have liked to have voiced this criticism and to have aired a few other thoughts at this general meeting itself, but time did not permit, so I am sending these impressions to the BULLETIN.

One of the speakers, apparently feeling that in his remarks he was on the most solid of solid ground, boldly and without any apologies (another who enunciated obvious truths was rather apologetic speaking of being on "ticklish ground") frowned upon miscegenation, seemed apprehensive about inter-marriage, condemned interracial social mingling, and lamented the fact of mulattoes as though a mulatto was an evil tragedy and not a most exalted work of God. Blessed Martin de Porres was and is a mulatto awaiting the glorious resurrection of his "mixed" blood. This speaker's remarks contributed much to the unscientific and untheological atmosphere of the meeting. His thinking seemed like that of the average emotional and misinformed or prejudiced American.

### Solid Ground

In America the term miscegenation commonly means inter-breeding between Negro and white. In a wider sense it means inter-breeding between any so-called races of whatever kind. As Jesuits we should always keep in mind that both anthropology and the Church teach that there is only one human race, all the members of which are descended from a common ancestor. In view of this fact it is difficult to see how miscegenation is possible!

At best all that can be meant by "race" is the physical characteristics of a group of people which, as far as can be determined, are the result of physical and cultural environment. All present-day human beings are the product of miscegenation if we accept "race" in this only possible sense. Every present-day race and nationality and the individual members thereof are the products of miscegenation. The Anglo-Saxon, Chinese, African, Russian, South American, Japanese and American are all mongrels if we

are to admit a variety of human races in the only sense in which such a variety can be admitted. In this sense if a mulatto is the product of miscegenation, we are all "mulattoes."

### Possible Solution

There is no proof that miscegenation produces inferior offspring. There can be either inferior or superior offspring, just as in "pure" race marriages, depending upon the quality of the parent individuals involved. If this is true, and if it is true that we are products of miscegenation, why lament and bewail the existence of mulattoes as though it were a terrible evil and tragedy?

In the only sense in which it makes sense miscegenation has been going on since the time of Adam and will continue, in spite of Bilbo, until the crack of doom. Apparently it is natural and in keeping with divine plan.

Many seem agreed that a possible, and some think, the probable solution of our American race problem will come through natural miscegenation as has happened in similar cases throughout the ages in all parts of the world. If so wouldn't miscegenation of a legitimate kind be better? Or do we really want this problem to be solved? Clandestine miscegenation is jeopardizing the salvation of millions! If we cannot encourage a natural solution of the problem through miscegenation we at least shouldn't get all worried and unreasonably excited about it as though it were a terrible evil.

What is one reason, scientific or theological, and not based merely on social convention and prevalent prejudice which are wrong, for condemning miscegenation? Nature doesn't condemn it. God, the Author of nature and the natural law, doesn't condemn it. The Church goes so far as to sacramentally bless such a marriage. Who are we to stand up and in a cock-sure manner condemn miscegenation?

I am not advising that we imprudently and publicly encourage miscegenation. I am simply urging that as Jesuits we get rid of our childish, emotional, and irrational thinking and feeling on the subject and keep our feet on the solid ground of scientific fact and faith. We should consider it poor form to express emotional apprehension about miscegenation before a supposedly intelligent Jesuit audience.

However justifiable, interracial marriages in the United States are often beset with such peculiar difficulties that they are not to be easily entered into nor usually encouraged. This is true simply because of the ordinary rules of prudence which should govern decisions in regard to any marriages and have to do with accidental circumstances rather than any intrinsic evil involved.

We Jesuits should more anxiously frown upon and worry about marriages involving mixed religion than mixed race. Such are forbidden by the Church. Yet how many of us without a qualm seek a dispensation and assist at such marriages, which even then the Church will not allow us to bless, whereas we would some of us raise our hands in holy horror if we were asked to solemnize a marriage

between two member of the *gens electa*, one black and the other white. Nearly every day socially prominent and wealthy Catholic parents with the cooperation of their pastors allow their daughters to marry unbaptized and even irreligious men who are not heirs to heaven nor fit to be fathers of Catholic children, but would gasp in dismay if one of their daughters were even to hint at marrying a black man who as a Catholic is crown prince, to God's very throne. Should the standards of an unbelieving world govern our attitude in this matter, or should we be governed by the standards of our faith? Our Rule tells us that we should despise the things that the world seeks and loves, and desire and love what the world despises.

Those who condemn miscegenation condemn social intermingling between the so-called races. They fear that such intermingling will lead to the ultimate in social recognition, namely intermarriage. In Holy Communion God grants a social recognition to His child, irrespective of race, more intimate than the social union between husband and wife. And God's criterion for social recognition is infinitely more exacting than that of the greatest earthly potentate. Yet His only criterion is that the individual be in the state of grace and a member of the mystical Body of His Son, because this gives him a dignity and excellence greater than that conferred by wealth or social position. Is it not laughable for us to withhold our miser-

able little social recognition and the accompanying amenities from one to whom the God of infinite majesty and splendor grants it to the extreme even of a most intimate union in the Sacrament of His love? May this not explain why in countries of a truly Catholic faith and culture we find the least social discrimination on the score of race and the most miscegenation of a legitimate nature?

To conclude these reflections, I remember how personally delighted I was a few years ago when I thought I had discovered some Negro blood-relatives in Detroit by the name of Markoe. I proved with certainty that they were descendants of former Markoe family slaves (which I admit with shame the family used to own unjustly) and I regretted that I could not prove the probable fact that they were legitimate blood-relatives. I didn't dare hope for what would have pleased me much more, namely that in my own veins was some of their Negro blood. Suppose I could have proved this last point, would it have meant that I was any less a man, less a Catholic, less a Jesuit, or any less an heir to heaven? Would my fellow-Jesuits have no longer dined with me? The fact of the matter is that millions of Americans have Negro blood in their veins without even knowing it. Why should our thinking on this subject be like that of little ignorant children simply because that is the vogue among American white people in general?

## SPRING HILL ON THE NEGRO

By ALBERT S. FOLEY, S.J.

Spring Hill College, Mobile, Alabama

To a Spring Hill College student body already surfeited by forms and examinations, the accompanying questionnaire was administered in early November.

The purpose of the poll, besides the quite obvious one of finding the answers to the questions, was to serve as a guide for activities of the Interracial club during the course of the year and to stimulate discussion among the students on the various phases of the race problem.

There was no preliminary introduction to the questionnaire before it was actually sprung on the students. It was simply handed out in the religion period to classes of Catholic students, and also to one class of non-Catholics. A previous local survey had shown that, strangely enough, there was no appreciable difference in the racial attitudes of Southern Catholics and non-Catholics.

The questions were based somewhat on the list used by Mr. Edgar Shaughnessy, S.J., in a survey of interracial attitudes among High School students in Mobile during 1945. It was thought advisable to adapt the questions to the needs of College levels, especially in order to build up toward the crucial question in Southern Colleges, namely, that of admitting Negro students to the institution.

Thanks to the army and navy training the veterans had received, none of

the students balked at the idea of filling in another form questionnaire. In my own class, I gave the questionnaire out just before they were to begin another written quiz, and so urged them to hurry through the answers to this one. The result, I hoped, would be that they would check their spontaneous reactions to the questions, without pausing to think and weigh the possible bad impression their answers might give, or the unfavorable publicity they might evoke.

It should be noted that the answers represent a cross-section of student opinion, and not an absolutely complete record of all the students. I think that, by and large, the percentages are valid approximations of the student mind. The anonymity under which the survey was conducted removed one of the major reasons for dissembling.

From the point of view of Catholic social principles, some of the majority opinions are quite disheartening. That any American would exclude the Negro from the ambit of the statement "All men are created free and equal, and are endowed by their Creator with inalienable rights to life, liberty, and the pursuit of happiness," is a lamentable fact. That they should go further and insist on segregation in Church, and even be averse to receiving Holy Communion

alongside a Negro is equally demonstrative of some fundamental un-Catholic character traits. And that some would even refuse to receive the Bread of Life from the hands of a Negro priest is possibly the ultimate in the inroads that race prejudice can make on religious faith and practice.

The comment of the St. Mary's College (Kansas) Race Relations conference on those facts is noteworthy. Through their correspondent, Mr. J. H. McCown, S.J., they intimated that they thought these matters could be easily cleared up if the men were of good will, much more easily, in fact, than some of the borderline cases where Catholic doctrine is not so apparent.

In many of these borderline matters, such as the problem of the Negro vote, of segregation, of economic opportunity in a white man's world, and of Negro education in white schools, it is interesting to note the graduations of liberal opinions. The non-southern veterans, who form a sizeable proportion of our student body are the most liberal on these matters. The widening vistas opened up to the veterans of the South by their experiences in the services have made them much more liberal than the students who have come to us direct from our Southern high schools.

Thus far, the survey has been of help to the Interracial Club in its planning of activities for the coming year. Besides sermons at the Student Mass on Sundays devoted to the religious side of these interracial attitudes, the Club will sponsor an ambitious program of catechetical work among the Negroes of the vicinity. With the cooperation of the National Council of Catholic Women and the local Confraternity of Christian Doctrine, the Club will launch a series of catechism classes to be conducted by the College men themselves in conjunction with the local Negro public high schools.

Some boys have also volunteered to aid the director of the Confraternity in his survey of religious conditions among the Negroes living in outlying, war-spawned housing projects which have not hitherto been reached by the Church. With the aid of recreational and athletic programs conducted by the College boys for the children in these neglected areas,

Fr. Vincent D. Warren, S.S.J., hopes to open the field to future catechetical work among them.

As a result also of the survey, the boys have been instrumental in introducing interracial work into the Students' Union as one of the major projects to be undertaken by the Catholic high schools of Mobile this year. Already, more than a hundred of the students have signed up for catechetical work among the colored.

The racial problem, with its twin aspects of missionary work among the Negroes and of counteracting race prejudice among the whites, was discussed by the College boys and the representatives of the high schools at a special day of recollection for the thirty-five officers who make up the Central council of the Union. The discussion was introduced by the showing of the Army training film, *The Negro Soldier*, an excellently edited 16mm motion picture designed to combat

race prejudice among the members of the armed forces.

The Interracial club, as a result of the large percentage who stated that they would attend lectures by Negro priests and eminent educated Negroes, also plans to sponsor a series of talks by priests from the nearby Seminary of St. Augustine at Bay St. Louis, Mississippi, as well as others by Negro educators to be contacted through the office of the Southern Regional council.

Finally, it is well to note that just three years ago Bishop Toolen of Mobile brought the discalced Carmelites down here to pray especially for the conversion of the Negro and for the awakening of the Catholics of the area to their responsibilities toward these less fortunate brethren of Christ. The resurgence of interest in apostolic work for the Negro is quite likely a result more of their prayers than of any mere questionnaire, useful though this may have been.

## INTERRACIAL ATTITUDE QUESTIONNAIRE

	Non-Southern Veterans			Southern Veterans			Southern Non-Veterans		
	% Yes	% No	% Dunno	% Yes	% No	% Dunno	% Yes	% No	% Dunno
1. Do you ever talk with Negroes?.....	100			99	1		100		
2. Have you ever talked with educated Negroes?.....	67	33		90	10		75	13	12
3. Do you give the ordinary greetings of Christian courtesy to Negroes, i. e., "hello," or "goodbye," etc.?.....	83	17		87	10	3	75	15	10
4. Do you believe it is possible to educate the Negroes as a whole?.....	74	14	12	63	30	7	50	25	25
5. If so, do you think better schools and equipment should be given the Negroes thru public funds?.....	74	14	12	80	5	15	75	12	13
6. Do you think the Negro would profit by this opportunity?..	77	15	8	80	5	15	65	15	20
7. If the same talent and preparation are brought to a job, should a Negro receive the same salary as any other man or woman?.....	78	11	11	82	8	10	75	25	
8. Do you believe Negroes should be the "Last Hired, First Fired" on any given job?.....	25	60	15	19	71	10	30	50	20
9. Should there be separate labor unions for Negroes and for other men?.....	30	60	10	45	33	22	65	15	20
10. Should Negroes have equal opportunity and equal treatment in law courts?.....	97		3	96	4		85	10	5
11. Should color disqualify a man from holding public office (e. g. police jobs) among his own people?.....	3	85	12	11	87	2	15	75	10
12. Should Negroes have equal opportunity with other men in regard to voting?.....	82	15	3	70	28	2	55	30	15
13. Should Negroes be excluded from the scope of the statement: "All men are created free and equal and are endowed by their Creator with inalienable rights to life, to liberty, to the pursuit of happiness?".....		100		10	90		10	80	10
14. Should Negroes be given equal and proportionate shares of public funds for hospitals and medical treatment?.....	90		10	85	10	5	70	15	15
15. Should the races be kept separate?.....	60	25	15	90	8	2	80	10	10
16. Should there be separate waiting rooms, theaters, restaurants, hotels, etc. for Whites and for Negroes?.....	60	30	10	85	8	7	80	10	10
17. Should Negroes be forced to live in separate neighborhoods from the Whites? Be given better housing in own neighborhoods?.....	80 80 30	10 10 60	10 10 10	90 80 58	5 10 32	5 10 10	95 60 60	3 30 30	2 10 10
18. Should Negroes be segregated in Church?.....									
19. Would you feel averse to receiving Holy Communion at the Communion rail alongside a Negro?.....	10	85	5	5	75	20	19	75	6
20. Would you refuse to receive Holy Communion from a Negro priest?.....		97	3	8	70	22	20	80	
21. Would you listen to a sermon or lecture by a Negro priest, if he were invited to the College to speak?.....	100			80	10	10	90	5	5
22. Would you attend a lecture by an eminent educated Negro, if he were invited to the College to speak?.....	97		3	75	18	7	65	30	5
23. Would you leave College if a Negro student were admitted to attend classes here?.....	20	60	20	35	40	25	30	40	30
24. Do you sympathize with Negroes who are lynched by lawless mobs?.....	80	15	5	78	10	12	55	30	15

# COMMUNISM AND COMPLACENCY

## CIO Infiltration Able to Defy Attack

By **THOMAS F. CONNERY, S.J.**  
*Institute of Social Sciences*

**W**ILLIAM HARD and Frederick J. O. Blachly wrote a good article in the November *Reader's Digest* on the Communists in the CIO. However, in the conclusion of the article the authors manifested a complacent attitude toward the picture of Communism in the CIO. This article is an attempt to complete the picture so as to point out there is little room for complacency in dealing with the CIO Communist situation.

The authors concluded in their article that the Communists are not too strong in most of the unions where they are to be found. In fact the Communists hold power only "by their eyelids." However, the authors admit that the Communists are strong enough in eight unions "to defy attack for some time to come." These unions are: Fur Workers, Office Workers, Public Workers, Transport Workers, Longshoremen, Farm Equipment Workers, Food and Tobacco Workers, American Communications Association.

These unions number only 500,000 members. However, the authors have omitted two other important unions from the list. Evidently they consider the Communists in these two unions as holding power only "by their eyelids."

### UEW Insurgents Lose

The two unions in question are: the United Electrical Workers' union and the International Union of Mine, Mill and Smelter Workers. The stories of attempted grass-roots revolts in these two were told by Fathers Twomey and Deters in the December issue of the ISO BULLETIN.

The Communist element in these two unions has done fairly well "under fire," and they include at least 500,000 members which is as great a number as the total number of members in the eight CIO unions listed in the article. Not only that, but one of these two unions, the UEW, is the third largest union in the CIO, and because of its commanding position it is used, according to Father Twomey, "as a funneling mechanism to relay party-line strategy to smaller unions of communist hue."

### Reasons for Failure

Why did the revolt fail in these two unions?

Let us list the reasons:

1) Time was a valuable ally of communist incumbents. Neither the Committee for Democratic Action (UEW) nor the Committee for Honest Leadership (UMMSW) had too much time to accomplish its purpose.

2) Father Twomey mentioned another reason, the "stacking" of the convention. He pointed out that most of the locals in the UEW sent delegates to the convention pledged to the party-line.

3) A third reason was the suspicion and doubt in the minds of union members when one group label another group, especially those in power, as communistic. Rank-and-file is prone to suspect that the attackers are waving the red flag because they seek the power for themselves.

4) The Communists are already in the saddle. Therefore, it is much more difficult to oust them.

5) The difficulty of carrying on a campaign due to lack of organization and funds is another reason. This lack of organization was noticed in the UMMSW when certain locals of the union reported that all votes went to the Communist ticket. Certainly such voting results offer reasonable grounds for the suspicion of controlled elections. A good organization could have placed watchers at

all the polls. These results came in from locals where there were no watchers.

6) Another reason is the good work of party-liners for the unions. A member judges his officers by what they do for him. As the father of three priests told one of his sons after listening to the son's attack on Communism: "When Catholics do as much for the trade-union movement in this country as the Communists, then I'll listen to you."

7) Ignorance and inertia of the rank-and-file. A recent example of this occurred when James Click ran against William Sentner for the office of President of District 8, UEW. The President of one local favored Click, but because he was personally distrusted by members of his local, who did not bother to investigate the merits of Click and Sentner, William Sentner, the party-line candidate, was elected. If any appreciable number of the thousands who failed to vote in this election had investigated the merits of the two candidates, Click, who lost by only a few hundred votes, would in all likelihood have been elected.

8) Perhaps the most important reason for slow progress in clearing out communism in the CIO unions is the unfortunate silence of the President, Phil Murray, and the ranking offices of the CIO.

### No Grounds for Complacency

All these reasons have been enumerated to point out the difficulties there are in trying to drive the Communists, once firmly entrenched, out of the CIO. And the perfect example is to note that even on a district basis the Communist, relying on rank-and-file lethargy, can defeat a man like James Click, District 8 under Communist domination was able "to defy attack."

Were there any other unions not on Hard's list? The Furniture Workers' Union was not included. Yet only recently its president resigned because his union was Communist dominated. When he tendered his resignation, he declared: "These people are dangerously vicious. Anyone who goes along with them on the theory that to do so is 'liberal' is a fool. I know because I have been one. It is better to rid the labor movement entirely of these people. They are no good to anyone but Uncle Joe." Since his resignation many locals have surrendered their charters in the CIO and have gone over to the AFL. To head off the stampede the CIO rushed the Furniture Workers into the Woodworkers' union. Could there have been any other reason for these actions than that the Communist threat was imminent and vital?

Certainly nobody can claim that the UAW is dominated by Communists, but neither are the leaders in the UAW troubling them very much. In *America* for November 16, 1946, Father Masse charges "essentially decent people" with "playing ball with the Stalinists—notably in the United Auto Workers." UAW includes Ford Local 600, a local made up of 78,000 members and dominated by the Communists. This, too, is overlooked in the *Reader's Digest* article.

Other signs of Communist power can be seen in the actions of CIO Industrial Councils. The Greater New York Council is a good example. It is ruled by a pro-Russian bloc, the Quinn-Curran-Mills crowd and is so pro-Russian that many CIO unions, including the joint board of the Amalgamated Clothing Workers, do not belong to the Council.

## CP Holds Channels

Another source of power and propaganda in the CIO is found in the labor journals. The best known of these, the *CIO News*, is edited by Len DeCaux, a loyal party-liner.

Ten years ago seven out of 10 labor journalists were people trained in a school with class-struggle background: the Rand school, founded in 1923 in New York City, is one of these. As a school it has many good features, but its teachers advocate the same program as the Communists except for Communist violence. It is a fairly safe conclusion that the CIO has more than its share of labor journalists from the Rand school.

The men who tried to overcome Communism in the UEW and UMMSW worked long and hard, and yet their efforts so far have met with failure. It makes one wonder if a grass-roots revolt will be effective soon enough without more help from the top officials of the CIO. Certainly not much more than a feeble effort to show teeth at the Communists was made at the CIO convention in Atlantic City. Of course much can be done behind the scenes, and that something is being done there is no doubt.

## Opinions Divided

There are two schools of thought on the way to rid the CIO of Communists. The first group demands that Philip Murray come out publicly and give the CIO Communists a thorough rawhiding. If party-liners fail to follow in line with the American way of thinking, he should expel them from the union. This group condemns "pussy-footing," when to their way of thinking, there is little time to avoid a serious crisis.

The other group is not in such a hurry. They would prefer to see the grass-roots reform develop gradually with as much help as can safely be given from top officials in the CIO. This would be a slower and less violent way of ousting Communists from any position of importance in CIO unions.

Let us look at these two strategies in greater detail. The first group insists that Communism has been growing in power throughout the United States. They look at Europe and see how Communists have gained ground there in the past few years, how they have prospered when conditions were unsettled. With America's economic structure as shaky as it is, they fear the chaos Communists can provoke if they hold positions of authority in trade unions. Therefore, they demand that the CIO face the issue squarely and publicly, and by the CIO they mean its top officials.

They also maintain that this is the attitude to take for the sake of the CIO itself. If the top-ranking officers allow the condition to continue, they maintain that the loyal Americans will pull out of the CIO and go to the AFL. They cite the action of Morris Muster, past president of the Furniture Workers' union, and of the many locals that followed his example.

They note that the FBI is investigating Communism in the CIO under direct orders from President Truman. They recall that one of Sidney Hillman's last acts before his death was to confer with a top official of the CIO to organize a drive against Communists—and this after he had vainly attempted to play ball with them.

They feel sure that loyal Americans, as they become more aware of Communist power, will refuse to go along with an organization serving as a base of operations for the Communist Party. They point out that Communist power in this country is strong only because of the Communists on the CIO payroll.

A third reason for the position of the first school is the fact that they see how groups like the National Association of Manufacturers and newspapers poison the public

mind against the entire union movement by pointing an accusing finger at Communist infiltration into the CIO.

## Favor Slow Action

Completely opposed to this group are those who declare that a public civil war started by Mr. Murray would split the CIO wide open and destroy it. They hold that an imposed civil war cannot cure the evil, that the grass-roots revolt is the only way, the American way. For these reasons they prefer that Mr. Murray continue to work quietly behind the scenes. Their opponents would answer: "Let the CIO be split wide open. The loyal union men will go back to the AFL. Communists will be excluded. The labor movement will have unity. America comes first."

Thus far Philip Murray prefers to work slowly. His actions at the national convention in November could be hardly a declaration of war on Communism in the CIO.

The fact that Mr. Murray apparently fears to move more openly into the fight places all the more responsibility on the rank-and-file to organize within their own unions against Communist infiltration. *The Wage Earner* forcefully and plainly expresses it:

"It now remains to be seen whether the love of democratic unionism can inspire the tough, long, distasteful and probably endless battle which is necessary to... protect the CIO against Communist conspiracy."

Certainly we cannot agree with Messrs. Hard and Blachly that there is any reason for complacency.

All Jesuits can help by urging CIO union members whom they know to get busy. They can tell their priest friends to do the same.

## Model Grouping

The advance toward vocational grouping in America took another step forward, so the *Social Justice Review* reports, when unions engaged in the diamond industry and the diamond dealers agreed recently to represent all organizations involved in this work. "It was an unanimous agreement," says *Jewelry*, a trade journal, "to set up such a committee, with the function of contacting the diamond syndicate and any other groups which could be instrumental in continuing the importation of rough diamonds."

Although this committee is organized only for the advancement of mutual interests, it is tremendously important that both employers and employees are recognizing the fact that they do have mutual interests and are banding together into single organizations for the advancement of their own industries. It can be observed that this experiment in vocational grouping will not only develop into an intelligent cooperative organization but will be a model for similar grouping in other industries.

A peculiar phenomenon in Mexico is the fact that the worker and the wages have notably increased and production has notably shrunk. In the oil industry 13,100 workers were engaged in 1937, and 17,500 in 1945. They earned in 1937 \$14,000,000 and in 1945 \$34,400,000. Yet in 1937 they produced almost 15 million barrels of oil, and in 1945 they produced 43,500,000 barrels.

During the eleven years that preceded the Wagner Act, labor called 11,830 strikes; during the eleven years that followed the Wagner Act, labor called 38,521 strikes.

Writes John Fischer, associate editor of *Harper's*: "The Communist Party is a tiny, privileged ruling class marked off from the great herd it governs as sharply as any ruling class in history. It attracts the ablest and most ambitious men, because it is the only ladder to power and to all the dignities."

# I S O F O R U M

## DIVORCE:

## Social Causes and Cures

Edited by JOSEPH F. CANTILLON, S.J

### INTRODUCTION

Jesuit readers of this Forum know the causes and remedies for our divorce rate, from the ethical and religious angle. It seems good also to know the social, economic and legal factors behind our American divorce situation. Our guest editors, from long experience and research, know these natural factors as perhaps no other group in this country. Some of the contributors differ widely from us in their naturalistic philosophy. While reading their authoritative contributions, we remember the 'Praesupponendum' of Ignatius, as well as the words of a greater figure: "Now, brethren, all that rings true, all that commands reverence, and all that makes for right... virtue and merit, wherever virtue and merit are found—let this be the argument of your thoughts."—(Philippians 4).

Prescinding from all religious factors, what are the three principal sociological and economic causes of our rising divorce rate?

### Psychiatry and Medicine:

#### THOMAS VERNER MOORE, O.S.B.

Doctor Moore is an unusual combination of priest, doctor, psychologist and psychiatrist. In between his teaching at Catholic University and his direction of the Neurological clinic of Providence hospital, Washington, he has written some of the outstanding Catholic contributions to applied psychology.

"I might express the opinion that the false concepts of marriage that have found lodging in many minds in our country are, to some extent, responsible for the rising divorce rate. Marriage is not looked upon as an undertaking to establish a home, a social unit dominated by charity, a school of the service of God. This concept scarcely exists in many non-Catholic minds and, therefore, marriage becomes a trial affair."

#### THURMAN BROOKS RICE

Bacteriology, public health, and proper preparation for marriage are subjects of the many books written by Dr. Rice, Indiana State Health Commissioner. He continues his teaching at the University of Indiana, while serving on many health commissions.

The real causes of divorce are much more fundamental than present disturbed economic conditions.

1. *The Increasing complexity of the socio-economic environment* requires that the applicant for marriage be far better educated and prepared for the complexities of the relation. It was an easy matter in the early days for a couple to take a gun, an axe and a spinning wheel into the wilderness and carve out a home. Their needs were simple and supplied by the surroundings. Their social obligations were such as could easily be met by untrained persons, and they were physically too tired at nightfall to engage in silly arguments over the amenities of life. Men and women needed each other in a very tangible way; they also needed the protection of a home and the solace and assistance of children. Divorce was something very foreign to their needs, a disruption of all their plans.

2. *The economic emancipation of women* has made it possible for a woman to do very well, economically at least, even though she has lost "her meal ticket" in the form of the all-worshipful male. She can make her own way and will not submit to economic and emotional slavery. She demands that her rights as an individual with a soul and a mind of her own shall be respected. She may make a mistake in using her freedom, but she still insists upon having it.

3. *Inadequate training in the biological and social needs of marriage* is well-nigh universal in marriage applicants. We must train young people for marriage if we are to expect them to succeed. In the past we have taught them that sex is trash, and they have treated it as trash. What else could be expected? Now we must teach them that sex is good, that it is sacred, and that it is of all the gifts of God the most wonderful. When that is done it is reasonable to suppose that it will be respected and treated accordingly.

#### EDWARD ADAM STRECKER

Maybe you have been reading the book-notices of *Their Mothers' Sons*, a penetrating study of war-induced neuroses by this famous Philadelphia psychiatrist. This latest volume, as well as his duties as department head at the University of Pennsylvania Medical School, prevented this splendid Catholic (and Jesuit graduate) from commenting more at length on the divorce problem.

I might say very briefly that I have felt for a long time that the real reasons for divorce do not appear on the surface, and that perhaps the chief reason basically is the emotional immaturity of either husband or wife and sometimes both.

### The Sociologists:

#### PITIRIM ALEXANDROVITCH SOROKIN

This world-renowned figure was condemned to death and then banished from his native Russia by the Soviet Government in 1922. Since 1930, he has held the Chair of Sociology at Harvard. Among his books for the lay mind may be mentioned *Social and Cultural Dynamics*, in four volumes, and *Crisis of Our Age*.

I. The real and deep cause of the rising divorce rate is the disintegrating state of the contemporary Sensate culture, society, and man. It is also the cause of other forms of social disintegration: explosion of wars, revolutions, increased criminality, psychoneuroses and so on.

a) In this disintegrating stage the Sensate culture and man have relativized and atomized all values, norms of conduct, and duties to the state of social and cultural dust. Such values and norms cease to be the effective controlling forces of human conduct. In such a state, human behavior begins to be controlled by mainly biological drives and appetites.

b) To the same result, this general factor has led through its elevation of sensory, purely utilitarian, hedonistic, and materialistic values to the level of the supreme,

paramount values. On the other hand, it degraded the "spiritual" values factually to the bottom of the Sensate scale of the values.

c) In accordance with a) and b), marriage began to be increasingly considered as mainly union for hedonistic, even sensual, gratification. The physiological element in it has been enormously inflated, while the socio-ethical and spiritual element has been deflated. Since superhedonistic norms of conduct are enormously weakened, since they are relativized and stopped to be effective in their controlling force, and since the physiological values of sex are fanciful and changeable (when uncontrolled), no wonder that marriages are broken more and more often, that the divorce rate is increasing, and "leading groups of our population" like "the Hollywood Aristocracy" and "the heiresses" turned marriage into purely "seasonal affairs," with sideline excursions. The rest of the population follows this pattern.

d) For the same reason, the value of the family as a sacred union of husband and wife, of parents and children, has also greatly fallen in the total scale of the Sensate values. Having been degraded it cannot and does not appear to be particularly valuable to the Sensate man and woman. As a result, it is increasingly broken, increasingly becoming childless, increasingly turning out into a somewhat incidental sexual union of the partners.

II. This general cause is facilitated by *many secondary factors* generated by the same Sensate culture. Of these the following ones can be mentioned:

a) Increasing childlessness of marriages.

b) Perfectly superficial merging of the partners into one "we" (which is inevitable when parties are seeking mainly the bodies of one another and little of their mental, moral, and spiritual unity).

c) Economic and technological conditions, beginning with poverty or excessive wealth and ending with economic, technological and political conditions that increasingly furnish an independent mode of existence for women.

d). Competitive basis of our society and culture, its ethos of rivalry and pathos of glitters of "social climbing," "social promotion," "to be superior in material set of culture to the Jones."

### JESSIE SHIRLEY BERNARD

*In private life, she is the wife of another distinguished student of the social sciences, Dr. Luther Lee Bernard. While her husband teaches at Washington university, she works in the department of sociology at Lindenwood college, St. Charles, Missouri. Among her works are American Family Behavior and Origins of American Sociology.*

1. The Industrial Revolution, by atomizing the economic interests of family members, has tended to weaken the feeling of family solidarity. Mother, father, son and daughter go off each morning to their separate jobs or activities with little interest in common save a "home" where they eat (sometimes) and sleep. This strong individualizing tendency inherent in an urbanized, industrialized society is, I believe, the most important cause of the rising divorce rate.

2. The mores have followed, so that no longer is divorce stigmatized. Formerly there was no place in our society for divorced persons. Nowadays divorced persons function freely; there are places for them to live; their social life is not hampered. They are under no disabilities. This is a second cause, that is, the change in mores with respect to divorce.

3. A third cause is the overemphasis of "romantic" notions of love and marriage, so that when young people find their marriage does not live up to the moving picture version they think it has failed and do not know that marriages must be worked at rather than passively accepted.

### GEORGE BENJAMIN MANGOLD

*Doctor Mangold did his advanced work in sociology at the University of Wisconsin and at the University of Chicago. In our forum, he is one of the representatives of the Pacific Coast, where divorce is a particularly pressing problem. He is professor at the University of Southern California, and an author of several scholarly monographs.*

Hasty and ill-advised marriages have become very important factors in bringing about divorce. During the war thousands of such marriages occurred, many of them without intent, on the part of the couple concerned, to live together permanently. The absence of legal restrictions and the ease with which a marriage could be terminated created a psychology of indifference to the binding force of a marriage tie and as a result many divorces occurred which public opinion formerly declined to permit.

The entrance of women into our economic life and the wide opportunities for self-support have resulted in the refusal of women to allow themselves to be subjected to conditions of living that are harsh and unbearable. Formerly a woman was so dependent upon her husband that she did not dare to risk a divorce. If separated, the chances for a remarriage were remote. A very large proportion of the women of the country can now choose between marriage and home on one hand and a professional or industrial career on the other. Should they marry and find the marriage degrading, they may obtain divorce without losing social status or becoming dependent on any other person. Neither need they permanently sacrifice the prospect of happiness.

Marriage has been giving us living-together rather than a home. Our motion pictures present marriage and family on such a low level that the minds of our young people are being perverted and the stability of family life is no longer considered a matter of serious concern. Neither in church nor in school have the factors and conditions that make for happy marriages and genuinely wholesome home life been given sufficient attention to challenge the loftier ambitions of young men and young women. Chance associations have been permitted to culminate in marriages for the sake of merely continuing those associations on a more intimate basis without looking forward to the essential elements of successful home life—husband, wife and children. The goal of life-long companionship coupled with the mutual determination to make a marriage successful no longer activates the minds and hearts of a large percentage of potential husbands and wives.

Our economic and industrial life is disruptive to the extent that many children see but little of the father, and seldom does the entire family sit down to a meal together. The essential intimacies of family life are not sufficiently understood, especially by wives. Much unhappiness results therefrom and this frequently leads to divorce.

Dissimilar backgrounds and culture patterns often alienate married individuals from each other. The great and increasing mobility of the American population tends to bring men and women together from widely differing backgrounds. The differences and disagreements that result therefrom are not easily bridged, and if divorce can readily be obtained, it will be the probable consequence.

### WILLIAM FIELDING OGBURN

*Chosen as Director of Research, when President Herbert Hoover set up the Commission on Social Trends in 1930, he has acted on innumerable governmental and private investigations and has been elected by his fellow sociologists to the presidency of three national associations in the field. Today he is rounding out his twentieth year as the best-known figure in Sociology at the University of Chicago.*

I think the increasing divorce rate is due to the loss of social functions on the part of the family as an institution, to wit: the economic, protective, educational, recreational,

and religious functions. The small number of children is also a factor, since divorces are much greater in childless families. Particularly significant is the transfer of women's work from the home to office and factory.

I don't think there is much chance of slowing up the increasing rate of divorce. The way to do it would be to build up sanctions against it, but this would be difficult.

### MAURINE M. HAMILTON

*Omaha knows Mrs. Hamilton as the most hard-working and most prominent Catholic laywoman in the city. Her contribution shows the effect of all the practical work she has accomplished as Head of the Council of Social Agencies in that city. The Catholic Child Welfare commission has long benefitted from the sage advice of this convert from Presbyterianism.*

Probably the most inclusive reason for divorce is the lack of sensible training given to our youth so that they may become home-makers when they marry. There are many romantic ideas given to them by books and movies, and moral leaders give them ideals such as devotion in sickness and health, faithfulness, and protection. These latter ideals are often just words that mean different things to different persons. After marriage when they start to carry out the ideas and ideals, they find that ways and methods are lacking. Then the trial-and-error system begins with its many misunderstandings.

The young people come from homes that are different in customs and attitudes. The difference is somewhat apparent during courtship, but that is a time when both families have a common interest, namely the marriage, and differences are forgotten. Later the family habits appear—ways of cooking, hours for meals, sleeping, bathing, care of house and clothes. When one is irritated by many of these different customs, the ideals of devotion and protection are often forgotten. The original fidelity was given to a person who isn't real—who has somehow disappeared. So a new fidelity has to be built up, if possible. For some couples it is easier than for others. In addition, one or both may find that they are giving up many old friends along with the old habits.

The second reason is also a part of the adjustment. The spending of one salary by two persons is a big problem and should be talked over frankly. One or the other is usually unhappy about some item or other. Probably neither the boy nor the girl was ever taught to make out a budget.

The third reason which seems to be present in most divorce records is the excessive use of alcohol by one or both parties. When problems arise, or misunderstandings appear, the modern trend appears to be the use of an escape mechanism. One or both drink to excess—the much needed money is spent—and the troubles are magnified.

### RALPH A. GALLAGHER

*For some years Father Gallagher has done splendid work at Loyola university, Chicago, where he is regent of the School of Social Work. Due to his untiring efforts, we have today both an American Catholic Sociological society and a scholarly journal for Catholic sociologists.*

It is proper that I indicate that my status is that of a sociologist. I could then say that there is too much economics and an overdose of biology and eugenics in the whole affair of marriage, with a result that the stability of the contract has been wrecked.

Yes, the family is the primal social institution. Man and woman unite in marriage in a real social union with new social obligations to themselves, to their offspring, to society, and to the Church. Pope Leo XIII and Pius XI have given us the answer to the questions proposed; they

have also prescribed a remedy. They point out that the failure of marriage is founded on the failure of man to recognize and respect the dignity of the marriage state. Ignorance and selfishness and lust and disregard are the archenemies of marriage. Men and women and even children have lost respect for the marriage state. Even our Catholics have little knowledge of the divine origin and of the sacramental state of marriage. We play with the word love and forget its importance. Love is a social virtue; there must be a beloved; there must be the consuming desire to be lost in the life of another. So much has been written on the beauty of conjugal love, but it has been lost. The main reason for divorce is definitely this, that men and women are not in love with each other and, in fact, have never been in love with each other.

There has been an over-emphasis of the biological function of marriage; yes, physical love and sexual satisfaction are classed as some of the ends of marriage and rightly so. But they are emphasized out of proportion. Sex is an adjunct of marriage, not the foundation of marriage. The heat of infatuation and lust destroys the bond of marriage; true love fuses together the hearts of men and women so that they are in reality one. We must then stress the importance of love; we must defend the dignity and sacramental nature of marriage. A program of real preparation founded on personal counseling is part of the solution. The social nature of the marriage contract must be stressed but, above all, men and women must be taught that they need Christ and His Blessed Mother if they wish a success in the sacramental career of marriage.

All this demands that men, who are to be priests of God and the dispensers of the great gifts of His sacraments, be prepared to prepare others for the marriage state.

### PAUL H. LANDIS

*During the war, he served as the principal officer of the Office of Agricultural War Relations. Now he has returned to Washington State University, where he is Dean of the Graduate School, as well as in charge of rural sociology for that state.*

The basis of family life has changed over a period of a few decades. Once institutional in its orientation, the family existed to meet joint economic goals of husband and wife, and to provide for children. It had its roots in the social-institutional structure of the community.

In urban industrial society the family has shifted to a romantic companionship basis. Its goal is personal happiness of man and wife; its fulfillment is possible without children. Economic needs may often be better met without marriage. The romantic ideal of mate selection and marriage has happiness as the goal. Falling short of this goal, the marriage ends in divorce. In becoming more tolerant toward divorce, American society recognizes that a permanent family is less basic than the right of the individual to happiness.

But this does not solve the family problem. Divorce has taken its toll of maladjustment in the lives of children, to say nothing of the heartbreaks among those who themselves go through the divorce process. Our society unfortunately has developed no satisfactory substitute for the family as an agency for giving the child emotional security. Yet we continue to emulate the ideal of the romantic marriage and to propagate the idea, so marketable in fiction and in the motion pictures, that love is all that matters.

By restricting family life to its former institutional goals, we cannot expect to call people back to a rigidly disciplined family life which disregards the happiness of the person for the interests of the society in a durable family.

## CLEMENT S. MIHANOVICH

All of our men who have sat under Doctor Mihanovich as he lectures at the Institute of Social Sciences at St. Louis, will assure you that he is already one of the most promising of Catholic sociologists.

The increase in divorces, representing an almost unbroken line from 1887, may be attributed to a complex number of factors, among which the current most important, from the viewpoint of a sociologist, are: 1) childless marriages; 2) increased war and post-war incomes of husband and wife; 3) hasty war marriages.

One of the greatest bonds, outside of religion, keeping the marriage intact is the presence of children. From two-thirds to three-fourths of the divorced couples have no children; about 20 per cent have only one child; and the remainder, two or more children. On the basis of past trends, it has been calculated that 73 per cent of all childless marriages will end in divorce while only 8 per cent of those marriages with one or more children will be dissolved. Thus the presence of at least one child cuts the probability of divorce to one-ninth of what it would be for the childless couple, and each additional child cuts the probability in half again.

Granted the truth of the rough statement made above, it is worthwhile considering what conclusion may be drawn from the fact that 47 per cent of our non-farm families have no children; 24 per cent have only one child; 15 per cent have two children; and 14 per cent have three or more children.

With respect to the operation of our second cause, we note that the economic function of the family has been partially destroyed by the Industrial Revolution. No longer economically dependent on each other, the members of the family have developed greater freedom and individualism. During periods of prosperity, such as we are witnessing now, this economic individualism of the family members is further exaggerated so that, when obstacles appear in the path of marriage, the working wife, knowing that she can exist independent of her husband (one can live cheaper and better than two), does not hesitate to resort to divorce.

Our third factor finds its immediate roots in the war—quick marriages, quicker separations, and still faster divorces. During the war, many a woman married an insurance policy and what she thought would be a potential war hero. After the war, the insurance policy lapsed and the soldier-husband returned with only a service medal which did not wear well on civilian clothes.

## GORDON WILLARD ALLPORT

Universities in Berlin, Cambridge, Hamburg and Turkey contributed to the educational formation of the Harvard psychologist, Dr. Allport. As editor of the *Journal of Abnormal and Social Psychology*, and as Director of the National Opinion Research Center, he is in a position to observe the mores of our married and divorced couples.

Among the sociological causes of a rising divorce rate are certainly the following conditions:

1) The falling birth rate means more childless marriages and, therefore, more divorces. But we must look behind the falling birth rate. Experts seem to agree that there is one (and probably only one) effective cause, viz., rising standards of living. All countries, regardless of religion, tradition, or political system, show declining birth-rates if they enjoy rising standards of living.

2) The emancipation of women has been a beneficial and democratic advance, but it means that women will tolerate less dominance and unfairness from their mates. More often they seek their freedom in divorce courts.

3) The secularization of life has, of course, lessened moral and religious restraints upon divorce; with the result

that legal separation is not felt to be as acute a disgrace, failure, or sin as it was formerly felt to be.

## ALPHONSE H. CLEMENS

A sociologist who is also an expert in the practical phases of Catholic Action is something of a rare personality—but this is the achievement of Dr. Clemens. He recently transferred the scene of his activities from St. Louis to Catholic University in Washington.

Marriage implies two sets of relationships—interhuman and supernatural. It is at once a union between husband and wife and between the marital pair and God. Doubtless the basic cause of marital discord is a "flight from the liturgy" which provides the channels of graces indispensable to the preservation of marital unity. An intimately related cause of divorce is the simple absence of "social responsibility and morality" singled out by J. P. Lichtenberger in his study of *Divorce*.

Yet it is with the symptomatic phenomena that the sociologist must deal. His is the role of ferreting out the *causae secundae* of social conduct. But even on this relatively superficial level a hierarchy of causation exists. In the maze of sociological inquiry (much of which is dubious scientific research) several fundamental and comprehensive causal factors are posited. Of these the premarital pattern of inter-human relationships and the industrialization and urbanization processes seem especially significant.

The unmistakable testimony of genuinely scientific research indicates that most, if not all, divorces are merely the functions of seeds planted before the marriage. Services which render counsel and advice to the marital prospects, indicate a remarkably low rate of marital discord among their clients, despite the fact that the advice given is entirely naturalistic. The selection of a proper life-mate; the distinction between genuine and spurious love; the processes of mutual adjustment; the clear conception of the import of common interests (cultural, social, recreational, religious); the acceptance of marriage as a responsibility as well as a privilege; the equipment of adequate knowledge relating to the many-faceted relationships of marriage (biological, psychological, sociological, economic, educational, recreational, moral, religious) has proved its effectiveness in removing the seeds of divorce. Catholic areas of our social life might well take cognizance of this effectiveness and initiate similar counseling and educational facilities if for no other reason than the protection of our own young people from the predatory naturalism of similar advisory agencies. The eager acceptance and phenomenal growth of the Cana Conference movement attests a sense of inadequacy for the task at hand pervading all too many of our married couples.

Doubtless from the social (or anti-social) environment of our technological age, emerge factors of friction abetting the divorce situation. Industrialism and urbanization have effected a divorce of the four basic bonds of marital integration—community of work, play, prayer and love—before divorce became a significant phenomena in the marital status. The social process of proximity (so effective in uniting mind and soul) is militated against in an environment which pressures, if it does not actually compel, disruption on these four familial fronts. Proximity, too often, to "office wives" is greater than to the natural wife. The late marriages of our factory-city economy, with their increasingly difficult adjustment of mature years; the training for economic independence given the working woman in preparation for a marital status of rather complete dependence; the economic liability of children who prove such a compelling bond; the separation of the economic function into air-tight categories—the husband as producer, the wife as consumer—are disrupting influences which require effective antidotes.

## MARY MASON

*Like Doctor Mihanovich and Doctor Clemens, Miss Mason is one of our younger Catholic social thinkers, whose progress in her field we can confidently predict from the sound, sensible contribution printed below. Her background is both that of sociology and social work. At present, she is Associate Professor of Social Work, under Father James Sullivan, at the Boston College School of Social Work.*

Three factors contributing to our rising divorce rate are: lack of preparation for marriage; lack of preparation for a job; our unstable wage system.

Preparation for marriage suggests many angles; but two worth consideration, which should be taught in early childhood, are ability to accept responsibility and understanding of the marital relation.

The quality of maturity, which is ageless, is recognition of our capabilities and acceptance of resultant responsibility. This preparation for marriage should be started in early childhood, with parents and teachers respecting, accepting and encouraging the child in his efforts to make his contribution to life.

Every child deserves to be protected from sordidness by his parents. Therefore, the physical and biological functions should be taught to children as the natural function with which God has purposefully endowed His creatures. It is a parental obligation to dispel the sexual curiosity which causes so many children, and some adults through marriage, to explore and experiment, frequently with tragic results, or withdraw in shame and fear.

The attitude that one has something vital to contribute to the success of *this* marriage is in contrast to our present-day philosophy of "shopping around" and frequently changing to the "ideal partner" who will "satisfy" every whim.

The Church should take a positive position in the preparation and fulfillment of marriage. This could be accomplished if several parishes in each city were equipped with carefully selected and especially trained clergy and laymen to work jointly in marriage and family counseling and child guidance.

Satisfaction with the job and our performance on it are obviously essential elements of a successful work program.

The weakness of our schools in the field of vocational guidance and training cause many youths to enter fields for which they are not suited. The frustration, discontent, fear and self-devaluation in such situations are naturally reflected in the home.

If the various fields of business, labor, industry and the professions would join forces with the schools in planning the educational program—testing youth to determine their capacities, counseling to guide them toward the best goal for the fulfillment of their capacities — education would then become the truly dynamic, realistic force preparing the *majority* of youth to meet and build their life with confidence.

Economic instability and uncertainty with its resultant worry, fear, depression, loss of status of the father and irritation affect the home and frequently lead to divorce. It is now a part of our sophisticated society to accept married women in business and industry.

The increasing number of strikes in the past few years must tell us something. We hear cries of "greed," "labor is asking for too much," but statistics indicate that the majority of our wage earners earn less than the so-called living wage.

An annual wage for labor, in some instances coupled with a system of sharing the profits, has been worked out successfully by some manufacturers. Such systems bring about protests of "impossible," "impractical," "need for competition to stimulate individual performance." However, this is the goal towards which we should strive.

Divorce may appear to be an individual matter, but the contributing factors have their roots deeply implanted in a too frequently impersonal society.

## EVA J. ROSS

*Miss Ross ranks as one of the three top Catholic sociologists in our country. Her doctorate was taken at Yale, and she now teaches at Trinity college, Washington. This coming spring her translation of Marriage: The Great Mystery, by Rev. Robert Kothen will appear. Her own works include Fundamental Sociology, Belgian Rural Cooperation, Sound Social Living.*

The first "sociological" reason that comes to my mind in answering the question placed before members of this Forum is the fact that the acceptance of divorce as a solution of marriage tensions has rapidly become a part of the mores of a large segment of the American population. This seems to be due to the decline of the moral influence of Church organizations, to the spirit of individualism of our age, to the lack of anchorage which is always present in a time of institutional change.

To prevent the further ensconcement of divorce in the mores of the American people I can only suggest that war be waged against it through the use of modern propaganda techniques by clergymen, educators, social workers, writers and others who realize the evils of divorce and who have some power to influence the psychology of individuals and groups. It might be best if they did this by pointing to the positive values of Christian marriage and family life, rather than by inveighing against divorce and other deviations from Christian norms. Whatever the methods employed, they would need careful consideration and discussion before being tried out.

Our housing situation seems to me to be the second principal cause of divorce, and this is a mixture of both the economic and the social. Two factors in many divorces have resulted from the population concentration in urban areas which comes from our capitalistic system. One, overcrowded housing unsuited to the development of satisfactory family living has led to psychological situations of the type described by Della Cyrus in the November 1946 *Atlantic*. Perhaps Mrs. Cyrus has a key to the solution of this in her advocacy of community housing plans which would enable a mother to have some freedom from home without necessarily sacrificing or relaxing her place in it. The Peckham Experiment in London would be worth an examination here. A second result of overcrowded city life has been the anonymity of cities, coupled with the residential mobility frequent in our times. Loneliness, the opportunity of clandestine meetings with others, even the possibility of leading a "double life" for long periods without detection, has frequently resulted in situations which have ultimately led to divorce. The Distributist ideal of decentralization may be the only solution here.

As a third cause, I would point to our current capitalistic outlook in the distribution of the product of industry, so that millions are paid by results rather than according to minimum family needs. Much thought and scientific research must be done before any solution is arrived at. I personally would suggest investigation of the possibility of family allowances being incorporated into labor union wage contracts, with perhaps a government provision for families which do not have the strength of union bargaining power behind them.

Obviously the divorce problem is too complex to be categorized under three headings. The modern ideal of the small family; the financial burden on the family for our extended educational standards; the habit of measuring the success and even the worth of a family by its chattel ownership, and hence the psychological need of "keeping up with the Joneses"; our educational system which often gives youth too many interests outside of the home and too few home-making ideals; and a multitude of

other causes may contribute in a greater or lesser degree to any one marriage which ends in the divorce courts.

### EDGAR SCHMIEDELER, O.S.B.

*Since his ordination as a Benedictine in 1918, Fr. Schmiedeler has been thinking, teaching and writing on the Christian family and Christian marriage. In 1931, he was appointed head of the Family Life Section of the NCWC.*

The causes of divorce are many. For the most part the real causes are not the ones indicated in the court records. Usually the grounds made use of in petitioning for a divorce are the ones the applicant feels the courts of the State are most likely to accept, and which at the same time will place least stigma upon the parties concerned and on their existing offspring.

1) *A Pleasure-Philosophy of Life.* Here is unquestionably a far-reaching cause of divorce. Because of it, the hardy virtues and a discipline of life that is altogether essential to a permanently sound family life have gradually gone by the board. American wealth is an important contributing factor here. As is well known, our divorce rate has risen and fallen with good and bad times. Lust, unleashed through a variety of unnatural practices in our day, must also be mentioned in this connection. It is, and always has been, one of the greatest causes of divorce.

2) *Modern Industrialization.* The capitals of the industrial revolution, our large urban centers, are characterized by such disturbing features as social mobility and instability, anonymity and the relaxation of social controls, separations of family members, and tension situations, all of which exert a disintegrating influence over the family unit. Here, too, might be mentioned childlessness, a recognized important cause of divorce which is at its height in the city.

3) *Lack of preparation for marriage.* Reckless, hurried marriages, always quite common in this country, greatly multiplied during the recent war period. Insofar as a remote long-time preparation for marriage is concerned, there is little in the public school system of the country that provides it. Nor is there much more in a great number of American homes.

4) *The changed status of husband and wife.* Two heads to a body spell a monstrosity. And usually monsters are short-lived.

5) *The Exploitation of divorce.* Our modern media of communication and education—the newspaper, fiction, the radio, the stage and screen—all these have exploited divorce and greatly furthered its increase.

6) *Divorce.* Admit one cause for divorce and there is no logical stopping place. Once the wedge has been inserted it drives consistently deeper and deeper. In other words, divorce causes divorce.

### KATHARINE FREDRICA LENROOT

*For thirty years Miss Lenroot has been connected with the Children's Bureau of the United States Department of Labor. Since 1934, she has won deserved recognition in both North and South America for her work as Head of the Bureau.*

In considering the causes of divorce, one must bear in mind the fact that divorce is only one, though an ultimate, manifestation of family breakdown. In the United States divorce rates tend to decline in economic depression and rise in times of prosperity; but this trend is related to the financial cost of divorce and separate maintenance, and does not, at least in any substantial way, correspond with an increase or decrease of successful marriage.

The increasing number of families in the United States severed by divorce may be considered in relation to the following factors:

1. A long-time trend toward the loosening of kinship ties, putting young families "upon their own," with little help from relatives or social groups or from the community at large.

2. A set of problems relating to war and reconversion, with the sequence of early and hasty marriages; long separations with loosening of social controls; increased mobility of population; extreme housing shortages involving "doubling-up"; crowded and inconvenient living, and often forced separation of married couples because of inability to find housing; and the problems of emotional readjustment and psychological damage which for many are the aftermath of war.

3. Lack of a pervading philosophy concerning the values of the family and the home, resulting in (a) inadequate provision by society of the material necessities of home life (discrimination in renting homes and apartments against families with children is an example); (b) insufficient prestige value attached to successful home-making on the part of either husband or wife, in contrast with achievement in earning a living; and (c) greater emphasis upon the search for personal happiness than upon the fulfillment of social obligations.

### JANE MULLEN HOEY

*Miss Hoey worked in various New York social agencies, until the Federal Government secured her services in 1936. She is the best known Catholic under the Social Security board in Washington. At present she directs the Bureau of Public Assistance. Her background is that both of a sociologist and a social worker.*

To identify economic factors alone as causes for our rising divorce rate is difficult if not impossible. There are, however, economic factors that, co-mingled with psychological factors in the individual case, make for strains and failure in family life and result in many men and women seeking dissolution of their marriage. Increased cash income has made it possible for more men, who wish to do so, to maintain a home apart from their families and remarry after divorce. The greater mobility of the population, especially during the war period, has stimulated men to seek work away from home and continued separation is often the first break in family relationships. Employment of women outside the home is also a contributory factor to family breakdown in many instances. These are three economic factors that affect the permanency of marriage ties but in themselves are not the sole cause of disruption.

Education for family life including the management of income and other resources is not an integral part of the curriculum of most educational institutions today, nor is the opportunity for such education usually available through other channels. Greater opportunities for family counseling should be available when the inevitable strains and stresses of married life appear. There is a scarcity of such services at the present time in most communities and a hesitancy on the part of those who need these services about asking for them. To create a popular attitude that the utilization of counseling services is not a disgrace or an admission of personal failure will take time and concentrated effort of many agencies.

The effectiveness of such services depends largely on the timing because counseling services should take place before a decision is made to end a marriage. Little can be hoped for in the way of adjustment if action for divorce has already been instituted. Churches and social agencies are community organizations that logically should undertake such services if they will equip themselves to do so. They can also help to create understanding for the need for such services in every community. Today the American people believe in preventive medicine and there is no disgrace attached to those who seek its advantages. It is to be hoped that communities will recognize the need for and take action to secure skilled services directed toward the strengthening and maintenance of satisfactory family life.

## LUCIAN L. LAUERMAN

*Even before he assumed the office of Director of the National Catholic School of Social Service in Washington, D.C., Reverend Lucian L. Lauerman had wide experience as director of field work at the Catholic University School of Social Work. Previously he had organized and directed Catholic charities in the diocese of Portland, Oregon.*

The list of socio-pathological causes for divorce is well known. Any repetition or amplification of the items listed in text books would appear to be vain effort in relation to our attempt to add light on the specifics of single or plural instances of pre-death matrimonial omegaes. Nor does the religious aspect appear to be vital to this presentation—not because it isn't vital, with top priority, but because divorce is automatically disqualified if the precepts of religion are embodied and actively followed by the contracted parties.

One of the elements which is often minimized, both in the genesis of the marriage and in an untimely exodus from it, is fear. This fear is an expression of a basic, not necessarily abnormal, inferiority. This fear, I note quickly, may be also one of the strongest factors in the drive toward marriage and its solidification into permanency.

We are well aware of the presence of psychological fear in all new social situations, and marriage is a new social situation which penetrates the very roots of those forces which produce fear. New social situations come early in life and continue until death. The intensity of the fear varies according to the significance of the situation to the individuals. The weight of the significance depends partially on the gravity which the person attaches to it and partly on his recognition of and desire to conform with social mores.

Many new social situations are the ordinary growth steps in the average life. The infant needs his place in the family. Even the vague sense of the importance to him of individual status brings a fear lest he may be subordinated. Group workers are learning more and more how necessary it is for a group member to find a place among a unified plurality of persons. The alert school teacher is very aware of the fears of social inadequacy in her pupils.

New situations are always threatening to the ego. It is astonishing to start a list of the material, human, and spiritual supports and protections we throw to the ego as it goes into new situations. Billy becomes "the little man" as he is about to begin school: he gets "big boys' clothes": he is normally supported in his ambitions and carried over his failures. The daughter going to college is thoughtfully wardrobed in a distinctive way: parental and sibling cooperation accompany her progress. The gifts, the wedding garments, the general elation thru the marriage period all help to counter-balance the fears that the person may not succeed in this social situation, *with contract obligations and until death*. Another person, a loved one, the loved one, is going to have intimate and possessive rights. One is to be known more completely than he or she has ever been known before. Is the other person being cheated—and self-protectively, is the giver chancing in one move more than is reasonable?

What might help? A clearer understanding of inferiority—fear during the whole course of social growth. Do the parent, the school-teacher, the group leaders, and Reverend Moderators of Sodalties and Young Peoples Clubs, Spiritual Directors realize that they may affect, for success or failure, a basic factor in marriage?

Those who assist in the preparation for marriage would do well to review situations in the past lives of the bride and groom and point out that their successful self-preservation and growth in former situations predicts success in this venture.

After marriage—interestingly, automobile agents agree

to provide periodic check-ups on new cars at every one to five thousand miles—regular consultations, perhaps required by synodal statute like pre-marital instruction, should be held to bring out problems the couple fears and promote confidence in their power to give mutual help and consolation, as well as to strengthen their union to indissolubility, A.M.D.G.

## The Judiciary and others:

### JOHN E. SWIFT

*Between his work as Supreme Knight of the Knights of Columbus and his tasks on the bench, Judge Swift has a very busy life. His law degree was earned at Boston university, and he taught and still teaches and advises at Boston college.*

Underneath all pretexts for divorce today lie three causes: moral quackery in the social sciences, moving pictures, and childless married women in employment for "economic independence."

1. Yes, moral quackery characterizes most social discussion today: symptoms, external effects in abundance, but rarely a word to eradicate the fundamental cause. From our social psychology has faded all SENSE OF SIN!

Search the social-science text-books and the college courses in "Ethical Theory," all propounding the "Social-utility" norm of right and wrong. Years ago, the great Irish rationalist, W. E. H. Lecky, accurately forecast the workings of the Young-American conscience today: "An act is wrong BECAUSE it is socially disastrous; therefore, it can be socially disastrous ONLY when it is FOUND OUT; therefore, the only wrong is to GET found out!—What a premium on hypocrisy, deception, the false front, the whited sepulchre, the double life!"

2. Watch the youthful crowds at the movies, even those labelled "unobjectionable for adults." Even when censorship may have eliminated grosser visible indecencies, watch the teen-agers VISUALIZING, with enraptured and envious adoration, world-renowned, much-married stars and glamor girls, amid the most luxurious surroundings, enact reel after reel of scenes which, through manifold subtleties of suggestion, would certainly constitute, for any normal conscience, indisputable occasions of sensual sin!

3. A third cause of divorce lies in the increase of married women gainfully employed outside the home. We may dismiss, of course, obvious cases where the incapacity of the normal breadwinner leaves the wife without any other choice. The graver problem centers in the alarming increase of childless women—teachers, sales-persons, office personnel—who, by deliberate design, ("If I don't like Jack, I'll still have my job to fall back on.") continue their employment after marriage for "economic independence,—usually a sophisticated substitute for a "good time," for fine clothes, and for selfish escape from the "drudgery" of children, house-work, and the humdrum monotony of the childless home.

### JOHN FRANCIS MORONEY

*If you were to enter the Hall of Records in Los Angeles, you would be greeted by a courteous Catholic gentleman. He is as familiar with the heart-breaking divorces in California's busiest court, as anyone in the entire state. Mr. Moroney, for some years, lectured on law at Loyola university. Formerly deputy district attorney, his official title is now that of County Clerk of Los Angeles.*

Divorce increase can be traced to the breakups of homes due to war work by mothers, 2) apartment house living and 3) an attitude that marriage is an experimental episode rather than a life-time job. Homes lack the stability they used to have and children no longer get the moral training in childhood that gives them character.

## EDWARD M. RUDDY

*Judge Ruddy is well known in and about Saint Louis for his sage advice to young couples seeking a divorce in his Domestic Relations Court. He is well-liked for his apostolic work with the Holy Name, the Interracial Council, and other Catholic organizations.*

Since 1933, divorce in the City of Saint Louis has increased 350 per cent. One cause for this is the ease with which one can obtain a divorce today. In many jurisdictions the law permits divorce for indignities that sometimes are quite trivial in nature. The makers of these laws seem to have forgotten that in the marriage contract the parties take each other "for better or for worse," and that from the beginning of marriage ceremonies mankind has recognized the frailty of human nature, and that adjustments by the participants to the contract are essential. Yet, our divorce laws reward the one who fails to adjust his or her disposition to fit that of the other spouse by severing the contract at the behest of the "guilty" party.

Laws permitting easy divorce encourage division rather than the settlement of differences. Many people obtaining divorces today would have made a success of their marriage had they lived many years ago when a decree of divorce was difficult to obtain. Laws permitting easy divorce cause an increase in the number of hasty and ill-advised marriages among many people who look to divorce as an easy remedy if a mistake has been made. Easy divorce laws likewise have a tendency to encourage infidelity between the spouses. If we cannot bring about an abolishment of our divorce statutes (which may be too much to hope for) then some uniformity in our divorce laws in the various states should be effected. General indignities, as a ground for divorce, should be abolished, and only such grounds as adultery, extreme cruelty, and kindred offenses, should be the basis of divorce when proved.

## PAUL POPENOE

*While our readers would not agree with Mr. Popenoe's philosophy of life, we can all learn a tremendous amount from the very successful Director of the American Institute of Family Relations in Los Angeles. Since 1930, this organized attempt to bring all the resources of education, psychology and science to the promotion of successful marriages has deserved and earned great success. No couple who has taken his course has later gone to the divorce court! His Institute has inspired followers everywhere.*

Urbanization following the Industrial Revolution has taken away most of the functions of the family, particularly education, and the schools have not yet caught up with this situation. The Church has too often been busy with other things and, besides, in many parts of the country it reaches only a minority of young people. In many parts of the population revealed religion has largely lost its authority, and other ethical motivations have not been developed. Community agencies instead of strengthening the family are too often trying to be substitutes for it.

Weakening of family life and the general dissatisfactions of life in the machine age tend to develop an over-romantic attitude on the part of many persons. This leads to failure of marriage, which in turn brings about a widespread feeling of cynicism, pessimism and defeatism.

Lack of normal home life, establishment of exclusively material values, and education of girls to compete with boys produces a "masculine protest" on the part of women, a feeling that men are their enemies. Boys are brought up too exclusively under feminine dominance without ade-

quate masculine patterns. Smaller families have left many women free to work outside the home, and others do so even at the expense of their families.

## MAXWELL S. STEWART

*Since 1936, Mr. Stewart has been editor-in-chief of that invaluable series, the Public Affairs pamphlets. His principal work is titled Social Security and it has passed through several editions. Governmental investigations and commissions have also formed part of his very busy life.*

Our rising divorce rate is caused, I suspect, primarily by a change in social habits arising out of such commonly accepted developments as greater emphasis on freedom, enhanced respect for personality, increased economic independence for women, and greater ease in obtaining divorce. But I take it that the cause for concern does not arise out of these developments but because of the widespread tendency for homes to be wrecked that might have been saved for the benefit of all. The three factors that I would regard as most influential in bringing about these wrecked marriages are:

1. Our folkways regarding marriage and choice of mate are immature. There is little relationship between the popular ideas of romantic love and a glamorous mate and the realities of everyday married life.

2. Many homes are wrecked by economic pressures that are derived from false standards, the result of the American tendency to regard money-making as the criterion of success.

3. The modern middle-class home lacks a solid economic foundation such as existed a half century ago. Labor-saving devices, small families and small apartments have tended to make the life of the average married woman sterile and emotionally incomplete, thus creating a strain on marriage.

## BERNARD MANDELBAUM

*Rabbi Mandelbaum is one of the younger professors at the famous Jewish Theological seminary in New York, and is also assistant to the well-known President of the Seminary, Louis Finkelstein.*

The current, and tragic, increase in the divorce rate of this country is, in my opinion, an inevitable result of the confusion of values in our time. The economic and social factors which play an important role in the matter only serve to emphasize the result which necessarily follows emphasis on personal comfort, rather than duty and responsibility, as the aim of life. The establishment of a home was in earlier ages commonly accepted as a normal individual responsibility, as was the rearing of children in the home. The husband and wife understood that in carrying out their responsibilities they would derive pleasure from their association, and also from the development of well-trained, happy children. In our time, this older conception of life as a responsibility has too often given way to a resurgent paganism with the concept of life as a prolonged party.

The stresses which must arise temporarily in any human institution, in almost any marriage may bring about a temporary diminution and even interruption of its happiness. The ease of association of men and women, even after marriage, today helps to create particularly difficult stresses in marriage. Frequently, therefore, marriages are dissolved because of temporary transient situations, which could be adjusted through patience, understanding, and an appreciation of the real goals of marriage and of life.

THE REMEDIAL ASPECTS OF THE DIVORCE PROBLEM WILL BE TREATED  
IN A FORTHCOMING ISSUE OF THE ISO BULLETIN.

# FOLLOWING ONE LEADER

By R. JANCAUSKAS, S.J.  
St. Stanislaus, Cleveland, Ohio

## Catholic Action as the Papal ISO

THE ISO has objectives. You can read them in Article II of the Constitutions. But they are not concrete, practical objectives. They are about as effective in guiding our efforts in the social apostolate as the goal of "training Catholic leaders" guides a dean of a Catholic college. Summarized, the ISO objectives are: to promote social studies and social action in line with Catholic principles.

Conscious of the vagueness of "social," the Constitution goes on to entrust the policy and program to the Executive Committee. What, then, will this Committee decide about the "social" policy and program?

A courageous stand would be to accept "social" as meaning "anything affecting society." Then, not bothering any more with terminology, to make a list of social problems that call for quick action.

We cannot peck away on the fringes of twenty social problems. Our numbers are too small. So the courage will come in being satisfied with a few problems and in sticking with them until they are solved.

What are the greatest and most urgent social problems in the United States today? Is one in the industrial-relations field? One would have surmised as much from the opening of Jesuit Labor Schools in recent years. But now that the veterans are back and the college teachers have their hands full, how many of these schools will stay open? One of our mid-west universities has already been forced to give up this "extracurricular activity." Has the problem-area lost its size or importance? Has some greater evil risen against the common good? Probably not; but, apart from the individuals interested in this work, the ending of the school has not worried the Jesuits who learned of it. From their reaction, one would judge that the job had not been so important even in the very beginning.

Critics of the ISO would say that the ending of this school is an example of the harm in vague objectives: even if this work were the most important in the United States today, and even if it all were to come to as sudden an end, the ISO stays free of any stigma of unachieved goals. The ISO has not obligated itself to success or failure in any field of social action.

### Too Great Variety

ISO activity, in its various branches, seems to follow the convictions of a specialist or the enthusiasms of young Jesuits for a new type of apostolic work. The political scientists want more political scientists, the economists want more economists; in short, every one wants more men to be doing the work one happens to be doing. We're searching for success by going off in all directions. An objective weighing of all social problems according to their extent and urgency strikes us, perhaps, as either too difficult or too bold a task.

In solving this problem of priorities, why not recall the clichés about the Pope being in a "watch-tower," or "keeping his hand on the pulse of Christendom," "sensing the dangers to Christianity lurking on the horizon"? For if the Popes are famous for their social doctrine, they must have a practical view of the world's problems. They must put first things first. They may tell us what the most important jobs are; they may even tell us what means we are to use in meeting these duties. As Jesuits, we should be the first to follow the papal lead.

It is somewhat difficult to find what *concrete* task the Popes rank highest among the *agenda*. Pius XI, for instance, states in one place that the priesthood "is the most

serious and the most important subject . . . We have treated" *Acta Apostolicae Sedis*: Vol. XXIX, p. 201); elsewhere, that "We have cared for nothing more than the widest spread and the most solid strengthening of Catholic Action (AAS: XXVIII, p. 469); elsewhere, that "... We have no more heartfelt wish" than the restoration of a true peace between the church and state in Germany (AAS: XXVII, p. 166-7); elsewhere, that "nothing is desired more" than that the social science faculties of Catholic University be developed and increased as much as possible (AAS: XXX, p. 342). He tells the priests to drop everything beyond their necessary duties and to go to the workingman (*Divini Redemptoris*); and, not much later, he tells the Mexican priests to give their best efforts to Catholic Action (*Nos es muy conocida*). Pius XII had "no greater desire" than (1) that the war open minds for the message of Christ and (2) that government authorities allow free action to the Church (*Summi Pontificatus*). But he also listed as "nothing more desired than": prosperity (AAS: XXXI, p. 163) and the return of the Spanish children to their homes after the civil war (*Ibid.*, p. 153). Such a listing could go on forever.

### Seek Master-Plan

Clearly, most of these statements are either too general or meant for a particular time, place and group of people. The problem is to find the rough outline of papal policy: the master-plan that recent Popes have been following even though, on many occasions, they had to deal with problems that were forced upon them.

Above all, we must avoid exaggerating, for example, the rural life, the liturgical or the retreat movement—or any other movement—because the Popes call our attention to them now and then by saying that "nothing is more important than . . ." We must study the whole social doctrine of the Popes and find what they return to again and again, what they discuss in detail, what they personally encourage in extraordinary ways, what they defend even with bitterness.

On the basis of a thorough study of nine years of official papal documents issued during comparatively normal years (1932-1940), I find that Pius XI put the development of Catholic Action in the first place among concrete social objectives.

Every important encyclical of Pius XI pointed out the relation of Catholic Action to the subject being treated. He discussed its nature, organization and methods of training. He assigned its tasks. He got the Hierarchy to set it up in England, the United States, Canada, Australia, Italy, France, Brazil, Mexico and Latin America in general; he at least approved it in a resounding way in Belgium. He defended it sharply against Fascism, (*Non abbiamo bisogno*). He urged courses on Catholic Action in seminaries and addressed the thousands who took these courses at the Gregorian University. From the first days of his Pontificate, it was "the pupil of his eye." "Unquestionably, Catholic Action is the dominant note of the Pontificate of Pius XI." (Fontenelle, *Pius XI*, p. 45).

### Consistent Emphasis

Pius XII, despite the war, did not let up in this insistence on Catholic Action. The most frequent addresses in the *Acta Apostolicae Sedis* are those to Catholic Action groups or directors. He even went beyond Pius XI in the praise of Catholic Action in *Summi Pontificatus*. On the practical side, there is the recent organization of Catholic

Action on a national scale in India. Even more recently, he sent Canon Cardijn, the founder of Catholic Action in Belgium, on a world tour to further Catholic Action everywhere.

Catholic Action, then, is a movement whose nature, organization and methods of training have been outlined by the Popes. It would not be too much to call it the Papal ISO. It is a movement from which no religious order may stand off. There is, in fact, a letter of Cardinal Pacelli, when he was Secretary of State to Pius XI, in which the heads of all religious orders are urged to make sure that their members know Catholic Action so well that they might arouse zeal for it not only among laymen but even among the secular priests who make retreats under the guidance of religious.

Naturally, the relation of Catholic Action to the ISO came up at the first meeting of the ISO; but there, for various reasons, the problem was shelved. However, the Popes have committed themselves too far in favor of Catholic Action, and the reality of Catholic Action is becoming a world-wide phenomenon. I would suggest then, that this problem be opened to the serious and courageous discussion it deserves. The absolute necessity of doing this rests on the following papal statements:

that of the many types of the apostolate that now exist... Catholic Action meets and cures the needs of our age better than any other. (AAS: XXVI, p. 629)

and

It would... be both out of place and exceedingly hurtful, if other organizations of the faithful should be started in the parishes or dioceses for almost the same purposes as Catholic Action, and yet have nothing to do with it, or what is still worse, compete with it in a deplorable way. The few benefits that such groups would give to a few faithful would certainly be wiped out by the most serious harm that would come from the scattering, or even clashing, of Catholic forces. (AAS: XXVIII, p. 161)

We surely do not want to miss out on the truth in the first statement or run afoul of the truth in the second.

The biggest objection against following the papal documents was mentioned in another discussion during that first ISO meeting: who knows how long papal teaching stays in force? This is a sound objection if the passing character of each pronouncement could be proven. But we have the example of *Rerum Novarum*, praised by Pius XI in 1931, and of *Longinqua Oceani* (1889) which, fifty years later, Pius XII declared worthy of continual thought in our country. Furthermore, the thesis that the recent Popes put Catholic Action in the first place among concrete social objectives does not depend on one or two documents.

The program that would evolve from studying papal thought would have the benefits of: 1. doing the most important things first; 2. keeping close to the Hierarchy and getting us to think more closely with the Church; 3. obliging us to success; 4. demanding the interest and cooperation of every Jesuit; and 5. following one leader who has one plan.

The last point is strong. For, if it tortures Catholics to say that they love all men and, at the same time, to be accused of discrimination against Negroes, how can Jesuits say that the Pope is their highest superior and that they think with the Church, when their response to papal teaching in one of its clearest and most insistent points, Catholic Action, is so poor? One is afraid that some outsider may take a glance at the ISO and Catholic Action, and then toss off the flippant remark that the Jesuits would rather run their own little show than help along in a bigger one.

# The Mass and the Social Apostolate

By JOHN H. WRIGHT, S.J.

Mount St. Michael's, Spokane, Washington

IN a field of corn, right order between the rows requires that they all run in the same direction. Likewise, a permanent and stable social order demands that all men tend toward a common goal as their last end in being.

If men in their individual lives set conflicting goals as the aim of their endeavors, there can no more be peaceful and mutually profitable relations between them than between a pair of horses set on going in opposite directions.

But any ultimate purpose less than God conflicts with God; for the inner nature of sin consists precisely in aiming at something less than God as the last end. And sin is conflict with God.

Nor could there be, even theoretically, any harmonious pursuit of ends less than God. Material things are such that two people cannot equally possess them. You and I cannot eat the same piece of bread, nor wear the same overcoat. If material possessions and temporal prosperity are set up as the last end, conflict is unavoidable; for in the pursuit of the last end no measure or moderation can be imposed. Measure and moderation belong only to the means.

## Made for Spiritual Good

The immaterial possession of truth and goodness, achieved through knowledge and love, can alone provide the purpose to every man's life which will allow and promote harmonious living. Unlike material things, these increase and become more available the larger the number who possess them. One man's knowledge does not make another man ignorant, and it can make him wise. The same is true of goodness.

But to pursue the true and the good without measure is to pursue God.

Now the pursuit of God is a share in the divine life. It is the essence of Charity. It is the effect of grace. A man could no more seek God if he were not led by grace than a compass needle could turn to the north if it were not magnetized.

What is the source of grace? Where do men acquire this divine magnetism which draws them to God?

## Source of Life

The redeeming sacrifice of Jesus Christ, our Mediator with the Father, is the unique source of grace. The fullness of divine life was merited for us on Calvary. We cannot share in this life except by sharing in the sacrifice of Calvary.

Our Lord could have established any number of ways of allowing us to share in His sacrifice. Actually He chose to repeat the same sacrifice daily on the altars of the world, that from them might flow forth the vitalizing energy of grace. Each sacrifice of the Mass is like the beat of a heart sending blood through the Church, which is the Body of Christ.

But what is required on our part if we are to share in His sacrifice? Merely physical presence? Clearly not. We must desire to share the inner dispositions of the Mind and Heart of Christ. He is Priest and Victim precisely because He perpetually dedicates Himself unreservedly to His Father. We must have the sincere desire of this complete dedication; and Our Lord by His power will work the actuality of that dedication in us.

The Mystical Body of Christ is such that the vitality of one member cannot be simply his own well being. Sanctity is essentially social in that the personal holiness of any one member is a force for holiness in the lives of

all other members, whether these be actually or only potentially united with Christ.

Furthermore, only a healthy body can grow properly. The development of the Mystical Body of Christ, which is the orientation of the lives of all men to God, depends essentially and directly on the intimate union of the faithful with Christ in His sacrifice. This, then, is the primary work of the Social Apostolate.

## New York Province ISO Organization

By DANIEL A. LORD, S.J.

THE first meeting of the ISO for the members of the New York Province met in New York at Xavier High school, November 10, 1946, under the supervision and chairmanship of Father John F. Sweeney, New York Province ISO director, who came up from Woodstock for the meeting. Present were the acting Provincial Father Murphy, Father Robert I. Gannon of Fordham, and about eighty members of the New York province. The delegates were the guests of Xavier High school at a buffet supper. The meeting afterward assembled at seven o'clock and adjourned after eleven.

Father Sweeney explained the importance of the provincial ISO organization. He pointed out that, according to the ISO Constitution, the actual activities of the ISO were to be carried out on a province level by the individual provinces whose members knew the needs and the opportunities of their district, and as a consequence would be the actual executants of the ISO projects.

Father Sweeney asked them all to take as their guiding principle the query, "What can I contribute to the ISO" rather than "What can I get out of the ISO?" Following the lead of the New England Province, he suggested that they hold monthly meetings, similar to the one then in session, at which Jesuits could thresh out the social problems that applied particularly to their province and could discuss the social opportunities which their province offered. He asked them to consider seriously the adoption of a social action program which could be put into immediate effect rather than a program of mere discussion and debate.

### Basis of the Program

He suggested that the following problems and conditions could form the basis of the program for the New York Province:

1. The social root of crisis in marriage and family life.
2. The entire racial problem as it existed in the New York area, and what Jesuits could do about it.
3. A further survey of what our labor schools are doing, and what Jesuits not engaged in the labor schools could do to help these labor schools.
4. The whole matter of international developments, since New York was so clearly a center of international affairs.
5. The social aspects of Jesuit education and Jesuit educational activities; the social apostolate in the religious class room.
6. The social apostolate in our publications, both professional and on a school level.
7. The social apostolate as it existed and could exist in the New York mission.
8. The social apostolate in the parish.

Father John LaFarge was asked to present a brief history of the ISO. He began by going back to the XO and the doubts and queries with which it was greeted. He pointed out that during the lapse of the years Jesuits had been completely won over to the social apostolate, which they accepted with no apologies asked or needed.

This, of course, does not exclude or minimize the importance of other means. But other means derive their true and lasting power for social good from this one. Practical plans for social reconstruction, labor schools, economic legislation and other measures are indispensably necessary. But they are the arteries; the Mass is the heart. No blood flows through disconnected arteries.

### Projects and Plans Outlined

It was the particular job of the ISO in New York, he felt, to draw up a positive program. He warned against attempts to combat communism by pointing out the errors of Communism when positive effort to right social injustices was needed as a substitute.

He pointed out that Fordham university through its new department of communications and through its new FM radio station was destined to exercise a constantly growing influence in the district. The message of Jesuits in New York could now reach a radio audience of millions, hence the importance of the New York Jesuits knowing thoroughly the whole Jesuit social program and what all Jesuits were doing along social lines. He explained how important it was for them to get together and study their possible spheres of influence.

### Battle for the Future

Father LaFarge told his audience that he personally had never felt a great enthusiasm for the social field. There were other more attractive fields that had more immediate personal appeal to him. But he was in the social field because there was work to be done. There the battle for the future was being waged.

He had heard Jesuits object that souls were not saved by good wages or by better working conditions or shorter hours. Souls are saved only by the grace of God. Yet to attain the fulfillment of the supernatural end for which we are struggling, it is necessary to see that people live in good families, are reared in good homes, and work under conditions that do not destroy the possibilities of decent human living. This in no sense makes us humanitarians nor the ISO a humanitarian movement. We are out to save souls, but souls living in good surroundings can more surely be saved. Hence there exists the closest possible relation between social conditions and salvation. The battle of good and evil these days is being fought on the social field.

### No Catholic Party Line

However, Father LaFarge did not feel there was any question of the development of a Catholic party line. That was not the way to handle or solve the social problem. It was more important to discuss the various lines of Catholic thought. It was possible for Jesuits to decide what they regarded as the best policy. It was possible for an individual to have his own personal solutions. But the important attitude was one of tolerance toward all Catholic viewpoints that were right. There was no question of establishing an infallible central bureau; our job would be one of collaboration, of studying the opinions of a variety of people, and learning to work together. He advised Jesuits to learn to work co-operatively, to form their own viewpoints, but not to become discouraged if other people failed to agree with them.

He strongly urged that the Father Provincial and the superiors of the province be invited and urged to attend these meetings, as their presence there would be very helpful and important.

Father Philip A. Carey, at the request of the Fathers, then took over and discussed the developments of the labor schools in New York.

He began by saying that Xavier Labor school was young, yet he felt it was very badly needed. In New York the very size of the city and the demands on people's time and attention also made it difficult for anyone to capture the interest and the quick response of New Yorkers.

There was a problem arising out of the fact that the world in general and the labor world in particular did not regard the Catholic church as entirely sympathetic. *Collier's* magazine had been interested in an article on the Catholic labor schools. The first reaction of the editor seemed to be one of complete surprise, for they thought that the Catholic church was anti-labor.

Father Carey reported that on the brighter side of the picture, a representative of the French Catholic unions recently visiting this country made the statement that probably America was the most Christian country in the world today. Only here would a Bishop, as in the case of Bishop Shiel, be called on to address a national convention of labor union delegates. Only in the United States was it possible to open a labor union meeting with prayer. This would not be possible in France or even in Belgium.

In spite of this attitude it was enormously important to carry on the job of making Catholic men in the union think, of teaching them how to work together, and how to lead inside their own unions.

Xavier Labor school had a student body which ran from 250 to 300 men. This reached its height on Wednesday evenings; on Friday evenings it dropped to about thirty when there was specialized work on a grievance clinic for management and labor unions.

Father Matthew J. Fitzsimons, following this discussion of labor schools, pointed out that in the New York Province there were 11,000 students on the college and university level and 5,000 on the high school level. This he regarded as a wonderful field for a social apostolate. He further stated that educational groups would gladly welcome service from the ISO.

Father Murphy called attention to the need for explicit and accurate information in every social field. If Jesuits were to speak with authority in their classrooms, in their sermons, and in their writing, they must have accurate information. Hence the importance of ISO study, discussions, and the actual digging down into the subjects which were pressing today, to provide the Jesuit world with the information it needed for an effective social apostolate.

A resolution that monthly meetings of the New York ISO similar to the meeting in session would take place after the first of the year was adopted. It was decided to appoint a steering committee which would arrange a program under competent leadership for these meetings.

Subjects suggested for discussion were:

What are the limits for private property?

What is meant nowadays by a "*dominium absolutum*"? Who really owns the mines? The land? The water power?

What is the obligation to vote?

What are the basic principles of organization, and how does one organize effectively? This was of particular importance to the parishes.

It was then asked that we consider the possibility of accepting in each of our colleges a student from France. The French students would be coming to this country, but unless we made the offer of our schools, many of them would go to non-Catholic universities.

Father William J. Gibbons made a strong appeal for precise and accurate social research. He felt there was need for a more fully developed research department in the ISO. At present this department consists of Father

Robert A. Graham, working for the ISO at America. Father Gibbons suggested that this department be so developed that from it would flow constantly social facts and information which all Jesuits could use.

Father Edward J. Hogan pointed out that the ISO had developed along two lines thus far, content and channeling. The content must be constantly developed by the specialists in their particular fields. The channeling, however, was essentially important since these were the Jesuit agencies through which social thought and influence must be spread through the country.

Father Anthony N. Glaser pointed out that in the field of penology there had been vast developments in recent years. There was now an American Prison chaplains association which affiliated individual chaplains who drew strength from this parent group. He expressed the sincere hope that all the social groups within the Society would turn toward the ISO as a parent organization, thus giving individual Jesuits and their associations the opportunity to grow strong through membership in one strong parent organization. He offered to carry on this association in the field of penology.

Father LaFarge introduced Father Roberto Saboia who was present on a flying visit from Brazil to the United States. Father Saboia called for a close relationship between the Jesuits of the United States and the Jesuits of Latin America. Communism had become for them a much more vital problem than it was in the United States. Only through close association of Jesuits throughout the hemisphere would it be possible to exercise necessary influence in this most pressing matter.

Father Alfred Barrett suggested the possibility of inviting to the ISO meetings in New York such non-Jesuits as Philip Murray, Mike Quill, or experts in social fields who could lead important discussions at the meetings.

Father Rudtke insisted on the importance of the practical aspects of the social field. It was necessary, he said, to go out and meet the people and not expect them all to come to us. He also pointed out the importance of the New York ISO keeping in close contact with the Central Office in St. Louis, which was growing in personnel and in influence and was able to present the pooled experience of Jesuits throughout the Assistancy.

Father Rudtke felt it was extremely important for us to work with diocesan priests, the men who should be going from house to house and reaching the people and helping them with their problems.

He felt that we had done much good research, but that there was need for more practical social practice.

Father Richard M. McKeon in calling attention to the importance of social studies in our schools, remarked how strange it seems that Father John P. Delaney's extremely effective book had been so widely adopted in non-Jesuit high schools and so rarely adopted in our own schools.

The Central Office in St. Louis was to be a service station, Father Lord explained. It was to give all possible help to Jesuits and to facilitate their work in their own vicinity. But it was in no sense the controlling agency, nor was it to be regarded as a master organization dominating the rest.

The social apostolate, if it was to succeed, was to be done by the Jesuits in their own localities, through their own provinces, and through the use of existing Jesuit agencies.

The meeting adjourned after a very fine talk by acting Father Provincial, who congratulated the members on their meeting, hoped that the work would continue, and expressed his conviction of the great importance of the social apostolate and its effective future in the New York Province.

# SOCIAL APOSTLE

## Flame from the Mulry Torch

By ALBERT F. GRAU, S.J.

Woodstock College

FATHER Joseph Aloysius Mulry, S.J., went to the Philippines as a young priest in 1924. He was assigned to teach Philosophy and English at the Ateneo de Manila. With a nose sensitized by his freshly finished Theology and Philosophy, he smelled something rotten in parts of the Islands. In central Luzon there was land trouble, and the grumbling of the 'taos,' Filipino peasants, reverberated in the heart of Joseph Mulry. During vacations and holidays he travelled to the trouble-spots, and talked with parish priests, mayors, land-owners and peasants. When he returned to Manila, he had a plan.

American Jesuits had inherited the Ateneo from the Spanish Jesuits. It was in Manila, and Manila was where you sent your children to school if you were in the upper financial or social brackets. The Spanish Jesuits had built up, by sacrifice and hard work, a well-deserved prestige, and on the Ateneo registers were listed the sons of statesmen, wealthy business men and 'hacenderos,' Filipino land-owners.

### Quietly Bristling

Under Fr. Mulry's tutelage were sons of the very hacenderos whose estates had long been marked in red as among the trouble-spots. When Fr. Mulry began the new semester, he was quietly bristling. His Ethics classes began to re-echo large portions of the "Rerum Novarum" and other Papal documents, sometimes verbatim, more often simplified and annotated in the eloquent Mulrian style. Ingeniously, he made it clear to his pupils that Pope Leo XIII had written a letter to them. The boys caught the flame from the Mulry torch; within a few weeks their essays, their rhetoric speeches, even their between-classes conversation (!) featured the land problem. The next step in Fr. Mulry's program was a natural; he formed the Bellarmine Guild, directed to training young men who could think and speak clearly on social principles. The members of the Guild wrote speeches localizing the application of Papal social principles; they met regularly, and boy heckled boy and tore apart weak syllogisms and scanty argumentation. A second breeding place of ideas, larger in its membership, was organized in the form of a Round Table, whose object was further study and discussion of Catholic social principles, and the equitable and practical settlement of Filipino land problems. In both these organizations, the boys did the discussing. Fr. Mulry directed, stimulated, upholstered and refereed.

### Tour of the Trouble Areas

When the school year was ended, Fr. Mulry was ready to launch his crusade into actual battle. Parish priests had been contacted, a schedule had been drawn up, and Fr. Mulry and his 'Bellarminos' went on tour into the trouble-areas; and often a speaker was his own publicity agent since he would be scheduled to speak in his home town. Their meeting hall was usually a boxing platform in the town plaza. The audiences were comprised of townspeople, peasants from nearby farms, and often the fathers and relatives of the speakers themselves. Their program was simple: Catholic social principles were outlined, applications were made to the local situation, and questions were invited and answered by the boys.

At first timidly, then confidently, the Bellarminos expounded the Catholic program of Social Justice. They were sometimes received hostilely, always heckled and challenged. Now and then they floundered, but they al-

ways recovered, and seldom did Fr. Mulry have to step into the breach. On one such occasion when he did, the Ateneo speaker had been pushed into a dialectic corner by a man about whom Fr. Mulry had been forewarned; he was a first-class heckler and a leader of the malcontents of that neighborhood. Fr. Mulry, with the help of an interpreter, took over. In his deferential eloquent way, he boomeranged each successive challenge, and twenty minutes later, the heckler gave up: "If that is the Church's doctrine, we want the Catholic social program!"

### "Jesus Did Not Smoke"

That his job of training competent, fast-thinking lay apostles was well done was brought home to "Padre Pitong," as he was affectionately called by the boys, at a critical time. He and the Bellarminos had spent a long four hours on the platform. Near midnight, as the Atenean was summing up the social principles outlined by Our Lord in the Gospels, Fr. Mulry decided to sneak in his first smoke of the evening. As he was quietly puffing away on the rear of the platform, one particularly rabid gentleman shouted out in his dialect: "Jesus Christ did not smoke, but look at that fat priest there!" Fr. Mulry did not know what the man said, but he knew it was not complimentary; before he could even find out, the boy who had the platform retorted: "Go down by the docks and the seashores, and watch our fishermen bringing in their day's catch—each one with his pipe or cigarette. Our Lord chose fishermen for His Apostles, and was raised in a carpenter's house. If the Apostles of St. Joseph, or perhaps even our Lord, had lived in the Philippines, do you say that they would never have taken a smoke at the end of their day's work?" The satisfaction of the crowd was scored in the laughter and applause that followed.

In 1939, when radios were common, the Bellarmine Guild was reorganized into the Chesterton Evidence Guild which took to the air under the capable supervision of Fr. Russel Sullivan, S.J., of the New England province. A number of the original Bellarminos were still energetic Catholic Actionists, and turned their talents to the radio project. Throughout several years, until the war broke out, the Guild presented radio plays each Sunday night in English and in the Filipino dialect. Historical problems, communism, divorce, Catholic education, labor—all provided material for one of the most interesting air hours of the week. That divorce has never been legalized in the Philippines is largely due to the effect of the CEG's lively Sunday programs.

### Barbed-wire Fences

And continually from the prolific Mulry pen there flowed a steady stream of writing—articles, conferences, sermons, plans—all directed towards creating a current of vigorous Catholic social thinking and action. In his personal contacts among ex-students and teachers, business men and farmers, priests and scholastics, Fr. Mulry was a powerhouse of stimulation in his own inimitably eloquent and humorous way. Even during the War Years in the P. I., when calories and Camels were exiled through the success of the Japanese "Co-Prosperity Sphere," the Mulry genius still produced. Ever the optimistic realist, he looked ahead to the post-war period, then indefinitely distant, and wrote "The Filipino Village," a masterpiece of English and vision on social reconstruction. His first and constant love had been English literature, and one cannot read his "Cyclorama of Letters" without dusting off his Shakespeare for re-reading. Even in the internment camp that lover of humanity and humanities was, by popular request, to go on producing. He gave a series of lectures to the priests, Religious and lay-folk on English literature; and men and women forgot, for a time, the barbed-wire fences, the Japanese, and even the hunger.

His writings, his formal and informal talks, even his enthusiasm for 'les belles lettres' were instruments, well used, of a zealous social apostle. It is hoped that soon a proper appreciation of Fr. Joseph Mulry and his social influence in the Philippines will be published. We look to his proteges and former close associates for such a worthy work.

Fr. Mulry died in the Los Baños Internment Camp on January 15, 1945, about six weeks before the rescue that he had so constantly and staunchly predicted. He had had an internal attack of abdominal pain and a hemorrhage. Late at night they laid him on the operating table, and with swift, deft strokes the American doctor incised, gasped at what he saw, and went feverishly to work. After a few minutes he paused; the great Mulry heart had stopped. Desperately, the doctor tried to manipulate the heart into action, but it was no use. Fr. Joseph Mulry had slipped peacefully away—probably impatient for that long-deferred smoke with his patron Saint.

## WHAT YOUTH NEEDS

### National Conference Seeks the Answers

By THOMAS F. FAY, S.J.

**A**NNOUNCED last March by Attorney General Tom Clark, the National Conference for Prevention and Control of Juvenile Delinquency opened on November 19 after a month's delay caused by the Washington hotel strike. Attendance was originally limited to 500, but demands were so great that many more had to be accepted.

Father Ralph L. Gallagher, S. J., regent of the Loyola university School of Social Work, was a delegate, and through his good offices Father Thomas F. Fay, S. J., who is in charge of Youth work in the ISO Central Office, received an invitation to attend. Delegates came from all parts of the United States to analyze the problems and to suggest definite practical solutions to remedy the growing rise of juvenile delinquency.

With them they brought copies of the voluminous notes prepared by the Attorney General's office for each of the 16 panels as well as their own amendments and additions to these notes. The sixteen panels considered the following topics: Church Responsibility, Home Responsibility, Citizen Participation, Community Coordination, Schools as Preventive Agencies, Youth Participation, Group Work Services, Institutional Treatment of Delinquents, Detention Facilities, Housing and Delinquency, Juvenile Courts, Laws, Role of Police, Rural Aspects, Recreation and Child Guidance Clinics.

After the usual invocation and statement of the purpose of the Conference and before the various sixteen panels dealing with different aspects of the problem, a most interesting symposium was held by a small group of teen-agers with a broadcast over a national hook-up. It was most interesting on later reflection to contrast the clarity and directiveness of these clear-minded youngsters with the verbose reports of the various panels. Clearly these youngsters maintained that juveniles were not bad essentially but were either influenced by their environment and especially by their home conditions. Stressed more than any other single contributing factor was the broken home situation where wholesome home life was missing due to selfishness or divorce.

After this preliminary meeting of all the delegates,

the sixteen panels met in various departmental buildings of the Government throughout Washington. Your correspondent attended the recreational panel where a discussion was held on the feasibility of having the National Government through the Children's Bureau or some similar organization take over and direct the entire work of the country. This did not meet the wholehearted approval of most of the delegates. The main weakness of these panels was that there was no coordination between the various panels and as a result some panels overstressed their part in the entire picture.

### Bright Lights

In the final deliberations before the entire assembly some things stood out in bright lights. These were:

1. The lack of adequately trained Catholic youth workers. This is primarily due to the discontinuance at the University of Notre Dame of the Boys' Guidance courses due to some misunderstanding. For nearly ten years now we have not had in any of our colleges a definite course to train men in this field.

2. The acknowledged leaders in each panel seem to be men trained under Catholic auspices who deeply regretted that now they are called upon to supply trained youth leaders and must avail themselves of YMCA trained men.

3. The panel on "the Church" was the most masterfully written document and clearly stated that the Church together with the home and school were fundamental. Monsignor O'Grady of the NCWC was very active on this panel.

4. The panel on "the Family" was woefully lacking in perspective. While such a grandiose term as "wholesome home life" was mentioned the crux of the problem, i.e. the importance of good parents, capable of properly bringing up the family under religious plans and ideals, was not mentioned or was given a very secondary place. The fact that divorce proceedings are increasing in number throughout the country was practically ignored.

5. The importance of such a conference is that one has the opportunity to meet the Catholic leaders who are interested in the problem and can exchange ideas and can broaden the Catholic approach to a positive program to meet these problems.

Conclusion: From this Conference it cannot be expected that much practical work will result unless Catholic social workers actually strive to work on recreation measures to better the sad conditions. There is much to be done in local juvenile courts and institutions dealing with delinquent children of whom there are many baptized Catholics.

## NOTICE

A request has been sent to all Jesuit houses asking that the ISO Central Office be given the names of all Jesuits who wish to continue to receive the ISO BULLETIN in 1947.

Please make sure that your name is among them—either by signing the mimeographed list already sent or (if you have not done this) by writing directly to:

Managing Editor, ISO Bulletin  
3115 South Grand Blvd.  
St. Louis 18, Missouri

# UN AND THE SOVIET DILEMMA

## Eppstein Offers Workable Solution

*This is a precis, prepared by Peter L. Danner, S. J., of a lecture delivered, under ISO sponsorship, by the noted English political scientist and convert, John Childs Eppstein, before the International Relations Club of St. Louis University, November 17.*

**T**O most people who have followed the proceedings of the UN conferences it seems that the world is caught on the horns of a Soviet dilemma. To attempt to obtain Russia's agreement to proposals made by the Western Powers would be to involve the conferences in constant stalemate, resulting in the flare-up of bad tempers and eventually war. On the other hand, to form a bloc of nations against Russia would just as certainly result in war. In either case an atomic war seems inevitable. However, there is a way out of the dilemma. But it is a way which demands that the nations of the West completely change their policy of appeasement toward Russia, and stand firm and united on the principles of our Christian traditions.

The weakness of our policy toward Russia has been caused to no small extent by the UN Charter. For it has given to the five permanent members of the Security Council the veto power, and of these only Russia is capable of and inclined toward waging an aggressive world war. To make matters worse, the Council cannot remove the veto unless all the members agree. So it seems that the UN is caught, and it is all the result of the false assumption that the unity of purpose against a common enemy would last into times of peace. Ultimately this fallacy is due to the inability of the protestant mentality to understand the notion of dogma, and in particular the dogmatism of Russia. Roosevelt, Churchill, Eden, Smuts all thought they could project into the Russian mind their own spirit of buddies-working-together, and it did not take hold.

### The Russian Mind

For Russia does not think as a Western nation does. We of the Western world, despite our wandering from true Christianity, still unconsciously have the habit of Christian thought. The very fundamental metaphor of the international body politic—that the world is an articulated whole of which the individual nations are members—is a purely Christian idea, originating from St. Paul's teachings on the Mystical Body. And after each world-wide calamity of the past two centuries the nations of Western thought have returned with a homesick tendency to this idea of the unity of Christendom. The Congress of Vienna after the Napoleonic Wars is a ready example of this natural tendency.

But this conception is not present to the Russian mind. And it is here precisely that we have made our biggest mistake: we have not studied the character and psychology of the Russian mind. For behind the "iron curtain" (which was first drawn by Catholic Sweden and Poland) Russia's physical climate and its religious and political history has formed a habit of mind entirely different from that of the Western world. The Russian mind is messianic. Its dream is the conquest of the world, of which Moscow, as the rival of Rome, is to be the heart, not just another member. This messianic dream was incorporated into the new religion of Marxist materialism, which replaced the autocracy of the Czars with that of the Communist Party. The flywheel of these doctrines is the inert mass of the Russian people whose momentum can render almost irresistible power to whatever ideas set it in motion. The

Security Council then, faced with such a mentality, cannot spend its energy in just maneuvering for temporary advantages, but it must attempt the heroic task of bringing these two diverse habits of thought, Russian and Western, into some working union.

Ultimately, the basic point of difference between Russia and ourselves is the promotion of human rights. We recognize that the important task of any nation is to promote the real good of its people, that is, to aid them in attaining their spiritual end. Pope Pius XII too, just as in previous centuries the Church stressed the various problems of just and unjust wars, rights of conquests, non-resistance and so forth, so today in every talk he gives stresses the promotion of the dignity of the human personality and the safeguarding of his rights. The first purpose then of the UN must be to resist regimentation and to foster the rights of the individual; to maintain peace, to maintain the family; to guarantee to everyone the right of a home.

### UN a Sounding Board

The work of the UN will be largely a matter of talk, and this should not be despised. For there is no reason why it should not be the sounding board for our ideas and ideals as well as for those of Russia. The General Assembly, despite its impotency against the Russian veto, should face the Russian people with resolutions which embody our ideas on the value of Labor, which embody those articles of old treaties which protect the rights of conquered peoples. Honesty in expressing our unanimous conviction to adhere to principles is really the best policy to halt Russian aggression.

In summation, there are but two ways to prevent war today. To appeal to common principles, superior to both disputants, and then to settle the dispute by arbitration is impossible with Russia, for between her and us there are no common principles. Hence, we must fall back on the second way: to present such a solidarity amongst the nations outside the Russian fold that Russia dare not take the risk of aggression. For Russia will continue to be aggressive as long as the Western countries show her nothing but disunion and lack of cohesion, until she will make that last fatal step which will snap our patience and bring on total war. This we must prevent by our united and firm stand on our principles now.

## ISO FORUM for February, 1947, on THE ROLE OF GOVERNMENT

### The Question:

"Must the dangers inherent in the paternalistic activities of the American government be considered a legitimate risk, because there is no other adequate control of our complex American economy?"

Statements will appear from:

Dean Harry Carman  
Reverend Edward Duff, S. J.  
Professor Jerome G. Kerwin

Erik von Kuehnelt-Leddihn  
Reverend R. A. McGowan  
Reverend Wilfrid Parsons, S. J.  
and others

# A CATHOLIC PAC?

## Drive Against Ignorance and Apathy

By JOSEPH C. McKENNA, S.J.

Woodstock College

A RECENT article by Jerome G. Kerwin, in *America*, and the correspondence which it provoked, have raised a question which has long faced the Church in America—the question of morality among Catholic politicians. The present article is intended as an approach to the solution of the problem thus raised.

Catholics insist that religion is not merely a compartment of life just for Sunday mornings. It must suffuse every aspect of human activity: business, recreation, social life, economics, politics. Moral principles must govern all these various spheres. For this reason Catholics rejoice to see promising young Catholic men entering into a political career.

But as American political life exists, is it possible for them to bring their principles with them? How can he aspire to office and influence without at the very least condoning graft, patronage and bribery? It would seem that he must either scrap his principles or jeopardize his career.

Of course there is a huge portion of the community that is honest and maintains high ideals of what public service implies, but it suffers from two extremely debilitating diseases: ignorance and apathy.

The practical problem of how to bring the full weight of Catholic principles to bear on American political life by making it possible for Catholic politicians to live these principles—to be both good and elected—is the problem of overcoming the political ignorance and apathy of the moral minded (for present purposes, the Catholics) members of the community.

### Form Non-Partisan Group

The method proposed is to take one leaf from the book of political parties themselves, and another from that of the more effective non-partisan civic groups. These non-partisan groups provide the general model of the machinery. The work of the Citizens' PAC, the CIO-PAC, and the League of Women Voters suggests the formation of a similar organization among Catholics, a Catholic Political Action Committee which may, of course, assume a less specifically Catholic name.

Upon the technique of the non-partisan groups, the Catholic committee would pattern its drive against ignorance and apathy. Sheer propaganda must bring home the importance of primaries and of nominal party membership. Ignorance of election-laws and of candidates' records is more deep-seated; it might be regarded as morally impossible for the ordinary citizen, working on his own, to become conversant with them. Where would he even obtain a convenient and intelligible account of the election laws? As to candidates' records, the difficulty is even greater. To acquire the necessary data on candidates and to evaluate them in the light of their records are tasks best done by non-partisan committees; and the effectiveness of the evaluation system has been shown by the work of the League of Women Voters.

### To Conquer Apathy

Upon the (morally neutral) methods of the political parties, the Catholic committee would pattern its drive against apathy. Such methods would include a house-to-house canvass of reliable Catholic citizens to insure registration and to bring to them the information sketched above. They would include more pushing of doorbells on primary and election day itself to get out the vote, exhorting the healthy and transporting the infirm to the polls.

They would also embrace an intense localization of activity; the party can carry any election if it carries every precinct by however small a margin.

In the concrete then, this plan for a Catholic PAC envisions the creation of non-partisan committees of honest, intelligent, and energetic Catholic laymen, organized on very local lines. These committees would obtain, simplify, and publicize—especially among Catholics—information pertinent to elections and to the candidates who participate in them; they would endeavor on election days to get thoughtful voters to the polls; and to add one function not hitherto touched upon—they would strive to initiate needed legislative reforms. As illustrative of this last point, one might suggest that in New York State, a law forbidding any candidate to run on two party slates would put an end to the ALP's strategy of riding in on Democratic coat-tails.

### Objections Offered

Certain objections may be raised to the scheme as a whole, and naturally its implementation will involve many questions of detail. But the objections do not seem unanswerable nor do the questions of detail present insoluble difficulties. In the first place one might ask "why a specifically Catholic committee?" Would it not be better for Catholics to participate in the work of already existing groups "leavening the whole"?

While this second alternative is attractive, it must be remembered that the primary object of the plan is to "get out the Catholic vote," and the bulk of the Catholic vote will ever remain inaccessible to existing citizens' committees. Secondly, the plan does not preclude either cooperation between Catholic committees and their secular counterparts, or the participation of individual Catholics in the work of other groups also. Finally, occasions are not infrequent when Catholics cannot support the candidates or measures approved by existing citizens' committees.

Again, does not the whole concept militate against the sound, and time-honored American Catholic policy of keeping the Church out of politics? Prescinding from Pope Pius XII's recent insistence on the need for Catholic participation in European politics, it may be pointed out that there is a clear-cut and valid distinction between "Church in politics" and "Catholics in politics." The active cooperation of the clergy even in the work of the committees is not expected.

### Parish-Committee Relations

This, in fact, suggests the more delicate problem of the precise relationship which would exist between parish or pastor and the local committee. It would seem that the committee should be officially divorced from the parish, and that the local clergy should have no official connection with the group; there is real danger of domination by clerics who are lacking in political judgment. It was with this in mind that the use of a neutral name was suggested above.

Nevertheless friendly relations between the church and the committee would be essential, and the parish rosters might serve as the first avenue of approach to the Catholic citizenry. It would certainly be advisable to obtain episcopal and pastoral approval before launching the organization and its work.

At first blush, the very idea of non-partisanship in matters political might seem somewhat farfetched. But it would not be so if the movement were properly organized and inspired. In its publicized report on candidates, the committee need not "recommend" candidates; it need only "approve" them. This makes it possible for the committee to pass worthy candidates of both parties, and the supposition on which the plan is based is that the members are sufficiently above party spirit to indicate their disapproval

# NO CATHOLIC PAC!

## The Other Side

By JOSEPH F. CANTILLON, S.J.

AM I being over-optimistic in attributing the inspiration of Mr. McKenna's article to the impact of the ISO on Our men still in the scholasticates? Whatever be the inspiration it is very, very heartening to see such splendid and original thought coming from a scholastic and to reflect that we have an organ where such thought can be discussed freely and frankly.

Again, Mr. McKenna is to be congratulated on his thorough and realistic knowledge of how successful political action is carried on in the United States. He understands the precinct, the ward, the "get out the vote" method. Any group that wants to achieve concrete success in matters political must have these principles and methods at their fingertips.

When I come to the over-all consideration of Mr. McKenna's plan a major doubt suggests itself. This doubt

of fellow party members who are undeserving of support. The various bar associations have shown the feasibility of non-partisan examination of at least judicial candidates.

What of financing, and what of personnel? Could the committees compete against the campaign funds at the disposal of the parties; could they expect to recruit men as energetic as the aspiring young precinct-captain?

As to the sources of finance, the methods employed by other non-partisan committees are at least suggestive of the methods which the Catholic groups might employ.

There is no need to compete with the parties; the objective of Catholic political action is not so much to elect specific men as to indicate to the public worthy men and to guarantee public participation in every election. As for personnel, there is a large number of Catholic young men and women whose political ambitions have remained dormant only because they fear the dishonesty so frequently associated with politics.

### Localization Emphasized

A final question which suggests itself is this: whence will come the initiative for the establishment of Catholic committees? As has been pointed out, localization must be emphasized. Hence the movement must not be imposed from above, or introduced on a national or diocesan scale; it begins with a single ward or assembly district, hence with one or two parishes; if successful on a small scale, it will spread. The initial impulse might come from one or two parish priests, but in view of the danger indicated above they would have to be models of self-effacement, leaving the work entirely under lay control.

Into this scheme for a Catholic PAC the ISO can fit in several ways. If the sketch here presented seems fundamentally good, the ISO's research staff might attempt to draw up detailed plans for the organization of the group. Again, a major need of all the committees will be information: sources in which they may find local election-laws and data on candidates, techniques for placing this material before the public, methods of delivering the vote.

To gather this information and to make it readily available to the committees is another task within the sphere of the Department of Research. Finally, although here great caution is necessary, the Office of Social Activities might assist in the actual creation of local committees, perhaps sending a field representative as an adviser to those interested in forming such a group. Well-organized Catholic political action can do much to bring Christian principles into American public life; and ISO assistance might thus prove an important contribution to effecting the social reign of Christ.

questions the expediency of identifying young Catholics as Catholics with any particular scheme of political arrangements.

### Concrete Cases

Coming down to very concrete cases, let us take a state which Mr. McKenna and I both know. Let us suppose, for the sake of argument, that Mr. Thomas Dewey and Mr. Herbert Lehman were running for Congress from the same congressional district on opposing tickets. What would the proposed organization do? Would it endorse both of them? Would it endorse neither of them but simply give a biographical sketch of each to the voters, or would it make a choice and prefer one over against the other? If it followed either of the first two courses of action, I see no reason for such a group's existence, as present organizations supply whatever data we need. To be really effective shouldn't our Catholic PAC come down to earth and tell the voters either that Mr. D. is better than Mr. L. or vice versa?

Neither of these gentlemen is a Catholic and neither, presumably, is the ideal candidate. Let us further suppose that Mr. McKenna and I, as two of the prominent Catholic laymen in our local parish and local congressional district, do happen to agree on the following summary of their merits and demerits. Mr. Dewey, shall we say, has the weaker, because less progressive, philosophy of government, while, on the other hand, he is the better administrator; Mr. Lehman (again as an example) has a philosophy of governmental reform far more in harmony with papal thought but is a far less able administrator.

There, to my mind, is the practical crux confronting the entire Catholic PAC. Whom should we endorse? The better administrator with the weaker philosophy, or the inferior in administration but with a better philosophy. Even if Mr. McKenna and I, as mythical laymen, could agree on a practical compromise could we honestly advise and expect the Catholics of our precinct to follow our compromise?

In other words, Catholicism has so many facets to it, and who shall be so bold as to say which is the most important facet? I like administrative ability; John Doe prefers the long-range thinker. Jane and Mary prefer proven honesty, Sophonisba emphasizes competence and political "know-how."

This practical difficulty does not confront pressure groups with simpler norms to apply to any given list of candidates. A Negro or interracial group can easily determine whether Congressman B. has worked for, introduced and voted for progressive pro-Negro legislation. In a similar fashion a Labor man has very concrete ideas of which proposed bills in the Senate are pro-Labor and which are contra-Labor. Then with great ease he picks up his *New Republic* or *Nation* and peruses the voting record of the candidate in question on the Senate bills in question. His task is done and his mind is made up.

But the Catholic? Who shall say? Some Catholics would vote against a Congressman because the Congressman didn't like Generalissimo Franco. I don't happen to like Franco and I see no difficulty in a man being an excellent Congressman while being opposed to Franco. And so the list runs as we go on trying to determine which of the thousands of notes in the Ninth Symphony of Beethoven is the most necessary note. The Faith is concerned with the eternal, whereas a political program presented for the solution of this world's ills may be only one of a dozen good programs. It is temporal, it is subsidiary to the general task of Catholicism and could not well be founded on the common possession of the Faith.

Let me conclude by again congratulating Mr. McKenna on his splendid contribution. Possibly other readers would care to take up either his challenge or mine.

# Presenting!

# CHALLENGE

KNOW... DISCUSS... PLAN... ACT

Number 1

One Cent

Every day in every city men and women are doing little things which help or damage good living in the United States. CHALLENGE brings you together of the things they do and say. CHALLENGE is a challenge to you to work with them who improve and equalize those who harm our United States. Each week for one cent it brings you news, quotes, comment and a CHALLENGE to act for the common good.

## SUPPLY

The closet of America is filled with ugly skeletons that look out and down upon the American people and grin at them. These skeletons are our social problems—too many and too big for comfort. Divorce, the race question, juvenile crime, euthanasia, countless strikes plague the nation. No American can afford to sit on his haunches and do nothing. Social problems are in too full supply.



AMERICA'S SKELETONS

## COMMUNIST DIET

Social problems are the bread, butter and milk, meat, potatoes and pie that fatten up the Communists. If the Reds are strong and wily enough to be getting a strangle-hold on Europe today, social problems ARE the reason. If they do the same with America tomorrow, social problems WILL BE the reason.

## MYOPIA

CITY OF THE NEAR-SIGHTED

## CCM

All citizens of Myopia belong to a CCM (Carpenter's Club of Myopia), in which they spend their time, criticizing the politicians, capitalists and union leaders. There are thousands of these clubs in Myopia. 'Nuf said.

## LOOK at the RECORD

## TRUST ME

From 1875 to 1900 big trust companies arose in America. The sugar and oil trusts were giants. Their bigness was terrifying. Their shady practices were hated. Their control over politics was stronger than ever before. Controllers of trusts seemed to be in love only with their pocket-books. They forgot their personal duty to John Q. Public. Result: In 1890 Congress passed the Sherman Act to control and regulate them. Moral: Out the window goes a duty and in the door walks the State.

If you have a plan for action, be sure to get the advice of one of your parish priests before you act.

## DEMAND

There is a crying need for men and women, boys and girls, rich and poor to tackle social problems and solve them. Each must grit his teeth, set his lips, harden his jaw and answer the CHALLENGE if America is to live to tell the tale. Each man and woman, boy and girl must do his part, no matter how small or great it may be. The demand is terrific.

## GIVE AND TAKE

Give a Communist an inch and he'll take the ruler right out of your hands. If you have any doubts, ask Jim Click of St. Louis who recently made a brave attempt to drive them out of District 8 of the Electrical Workers' Union. Communists still have the ruler in the union.

## UTOPIA

CITY OF THE FAR-SIGHTED

## CCU

All the citizens of Utopia, young and old, belong to a CCU (CHALLENGERS' CLUB of Utopia), in which they study and discuss local social problems, plan and act to solve them, each in his own way. There are thousands of CHALLENGERS' CLUBS in Utopia.

## What OTHERS Are Doing

Whereas...

...Be It Resolved

Young Jack Kennedy was a PT-boat skipper in the Solomons. While there he made a promise. Back in the country he said: "When ships were sinking and young Americans were dying... I firmly resolved to serve my country in peace as honestly as I tried to serve it in war." He kept his promise by trying for Congress as a Democrat from Massachusetts. He was one of the few Democrats elected last November.

## Wet Paint

The walls in the factory lavatory were filled with enough crude and filthy drawings and remarks to make the Augean stables look like the inside of a diligent housewife's kitchen. Three Catholics working in the factory took the matter in hand and with their own money bought paint and on their own time applied it. Morale of the place soared to a new all-time high.

## Spearhead

Richard Reid is editor of *The Catholic News*. As editor and speaker at events sponsored by the Catholic Interracial council he has played a leading role in Catholic work for the Negro. Recently he was awarded a medal for his pioneering.

## WHO'S WHO

The struggle between labor and management is not a struggle between rich and poor. There are wealthy men on the side of labor. There are laboring men who use poor union members as a stepping stone to wealth and power.

## MONSTER

1945 produced 31 divorces for every 100 marriages. There were 25% more broken homes in 1945 than in 1944. The divorce rate for 1945 was highest in American history. 1945 gave birth to a monster.

CHALLENGE



## THUGS, JUGS THE GOOD OLD DAYS

Commenting on a bitter ten-month strike of more than 4,000 cotton textile workers against six mills in South Carolina, Georgia and Tennessee the *American Wool and Cotton Reporter* observes: "Why can't the textile manufacturers fight it out and hire thugs themselves and out-picket the pickets? That's the way it used to be in the good old days and in the old days this was a pretty good country... Let the textile employees get together and set the wages and the loads and the production demanded and then if there is any trouble let every employer go on strike."

## THESE MEN OUGHT TO KNOW

## Pat on the Back

Plus XII says: "The American people have a genius for splendid and unselfish action and into the hands of the American people God has placed the destinies of afflicted humanity."

## Grass Roots

Says Mr. Hoover, Director, FBI: "The lawlessness of young boys and girls has its roots in every instance in broken homes, in homes where mothers and fathers because of their neglect, misunderstanding or irresponsibility have failed in their first obligation."

## STORY of the WEEK

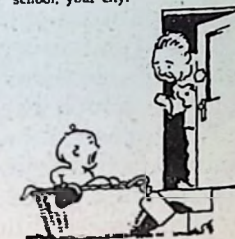
## America is Proud

Here's a one-act play we like. Scene I—Street in German city. Sergeant Patrick J. Moriarty, native of a small town in Minnesota, watches kids picking up cigarette butts and begging. They look hungry, shy, frightened. Scene II—US Army barracks. Moriarty and nine other G.I.s write an ad for the local newspaper. They come up with the following: "Ten American soldiers are willing to spend free time organizing club for German boys ages 10 to 17. No politics allowed." Scene III—Youngsters crawling through windows, pushing their way through the door, bursting the telephone at the meeting hall. Scene IV—G.I.s teaching the boys how to run their own club. Scene V—Boys with their heads together planning jobs, clothing, housing, recreation.

## WHAT YOU CAN DO?

## It's YOUR Baby

YOU are too big to be spoon-fed. YOU figure out what YOU can do to solve social problems in your home, your neighborhood, your parish, your office, your factory, your school, your city.



DEDICATED TO INSPIRE AMERICANS TO WORK AND SACRIFICE FOR THE COMMON GOOD

Sample copy of Challenge—front and back. Full size is 8 1/2 x 11.

CHALLENGE is a proposed weekly paper dealing with social problems. It will be published by the Jesuit Institute of Social Order. Its purpose is to convince Americans that they must do their share to solve social problems or they and their children will suffer. It aims to administer a shot of inspiration in the social arm of Americans, to make them social-minded.

To accomplish this purpose CHALLENGE will present:

**MISCELLANEOUS ARTICLES:** The content of these will be an observation on any current topic which will prove to the reader that all is not well with the world, and that interest and work are needed.

**FEATURES:** These are: **STORY OF THE WEEK** and **WHAT OTHERS ARE DOING.** The purpose of these is to hold up as ideals and heroes those who are doing any praiseworthy kind of social work. CHALLENGE works in the principle that example is the most powerful influence and inspiration.

**LOOK AT THE RECORD.** This will give the readers of CHALLENGE an understanding of the present by looking at it through the eyes of the past.

**UTOPIA and MYOPIA:** These two features will contain suggestions for action.

**THESE MEN OUGHT TO KNOW:** This will offer the opinion of both Catholics and non-Catholics on the present world social crisis.

**CATHOLICS' VIEWS OF THE NEWS:** This will contain material from **AMERICA, THOUGHT**, etc., which deals with current social problems. We intend to

impress the reader by letting him know that he is getting the view of a "big shot."

**DID YOU KNOW?** This item will offer some "inside" information on some social problem.

**STATISTICS:** This item will be another attempt to convince Americans of the great need for action.

Not all of these features will appear in every issue. However, three of them will never be omitted. They are: **WHAT OTHERS ARE DOING, STORY OF THE WEEK and CATHOLICS' VIEWS OF THE NEWS.**

**HIGH-SCHOOL TEACHERS:**

You can use CHALLENGE in the classroom. Every student should get a copy and, as one of his first bits of social action, should bring his copy home and place it where the rest of the family can read it. **EVEN IF** the student would do nothing but read **STORY OF THE WEEK** and **WHAT OTHERS ARE DOING, CHALLENGE** will do a valuable piece of work. **WHY?** Example is the strongest influence. Yes, they see priests and nuns doing social work but, in the mind of the students, that's their job. In the absence of lay people doing social work of one kind or another **ON THE SPOT** the next best thing is to expose the students to their example by placing them on a pedestal **IN PRINT.** If examples of lay people doing social work are held up before the students week after week for four years, these same examples will offer competition to the Hollywood set, the great athletes and wealthy business men, all of whom have great security in the juvenile gallery of heroes.

## MODERATORS OF COLLEGE AND PARISH ORGANIZATIONS:

EVERYTHING in CHALLENGE will have an appeal to the members of your organizations. CHALLENGE can help to spark your greetings. As one priest in Chicago, moderator of a young people's club, exclaimed, "This is just what I need!" CHALLENGE will supply your need, too.

We hope to be able to sell CHALLENGE at one cent a copy in bulk packages of 50 or more. With printing costs rising, this will be possible only if we can have a total run of 25,000 copies.

To go ahead with plans for CHALLENGE we need a good estimate of the number of assured subscriptions we can count on. Will you let us know how many copies you want for your school or parish? We suggest that

you offer CHALLENGE to all your students and that if you are in a parish you begin with a package of 100.

If there is a sufficient number of orders we shall begin publishing CHALLENGE in the third week of February. There will be 17 issues during the remainder of the school year.

Write today to the Rev. Thomas F. Connery, S.J., c/o ISO Central Office, 3115 South Grand Boulevard, St. Louis 18, Missouri. Tell him you are interested in seeing CHALLENGE become a reality, give him a tentative order. He will provide you with ideas for a good sales talk and will keep you informed of CHALLENGE developments. Remember, unless we have *actual* orders for 25,000 copies of CHALLENGE by February 1 we cannot make a successful financial venture of this project. Orders for that number can only be obtained if all Jesuits who can use CHALLENGE cooperate. Here is your chance to do something to help improve American living. Don't turn it down.

## Traffic Tower

### Australia Leads

Australia is still in the van of social progress. Labor unions there have been more vigilant than our groups to guard against Communist aggression and to eliminate it when some CP progress has been made. For some years the large General Section of the Clerks' Union had been controlled by Communists. In 1945 the group succeeded in electing E. W. Peters, president, and under his leadership has been slowly eliminating partyliners from official positions.

Both the New South Wales and the Victoria sections of the Boot Trade Employers' union overwhelmingly rejected Communist candidates for high offices. The Victoria branch had never been seriously threatened, but the New South Wales section only succeeded in shaking off Communist control in this election.

In another type of activity also, Australia is setting the example. Dissatisfied with the type of entertainment being offered on Australian radio stations, the aroused members of Australian Parents' associations will demand establishment of a code of conduct by which future programs will be controlled. There is a code already in existence, but the Postmaster-General, to whom control of radio licences is entrusted, has been able to secure enforcement. It is hoped that a voluntary code, after the example of the Hayes' office movie code, will do the job.

### Democracy Marches Farther On

In mid-November students gathered at the University of Vienna to elect officers for their governing body, the Austrian Student confederation. After results of the election showed that non-leftists had won all important positions several thousand leftists besieged the University. Twenty students were injured in the rioting. Several days later communist spokesmen demanded a new election, alleging that the elections showed the start of a "reactionary offensive." At the last report Soviet authorities of the Vienna command had intervened to ask that the university be closed for one month for denazification of the student body!

### Locking the Stable...

National indignation at the large number of fellow-travellers who hold responsible key positions in the State department and other government agencies has brought results of a sort. A careful investigation of all depart-

## Socio-Economic Trends Noted and Evaluated

ments and agencies is under way; the President announced recently that an inter-departmental committee had been set up under Assistant Attorney General Devitt Vanech to devise rules for keeping subversive or disloyal employees out of federal service.

Care in hiring new employees and a watchful eye on old ones can do much to eliminate such anomalies as the situation in Germany reported by Major Henry Rutz (BULLETIN, December, 1946, p. 19) who found that the greatest pressure to make German labor unions communist came from members of the American occupation forces.

If the United States dollar was valued at one hundred cents in 1939 its value in 1942 had shrunk to \$.85, in 1944 to \$.79 and its present estimated value is around \$.65. A dollar is worth hardly half of what it was seven years ago.

### Russia in Poland

Poland continues to be the most vigorous and outspoken opponent of Russian domination in the occupied countries. "World Dispatch" presents, in its December 10 issue, a survey of conditions in Poland and asserts that "underground activities against Russian sympathizers appear to be increasing." Resentment of the fierce political and economical domination which Russia has imposed upon Poland is growing everywhere. The extremely slow return to normal living, delayed by Russian seizures and inefficiency, are fostering discontent.

Despite the serious reprisals against the Polish Peasant party, it continues to be active. Its power, however, has been weakened by the arrest and deportation of its most vocal and active party leaders. In the present cabinet only the Minister of Agriculture, Stanislaw Mikolajczyk, head of the Peasant party, is free of political ties with the Soviet Union.

On October 20, reports C.I.P., a letter of Cardinal Hlond concerning the Polish elections was read in all Catholic churches. The Cardinal pointed out the sharp difference between those who "seek to build the life of the country on solid Christian foundations" and those who "seek deliverance for the world in the omnipotence of a Godless and materialistic State." There could be no misunderstanding his absolute prohibition of membership in parties or voting for candidates "whose programs or governing methods are repugnant to the wellbeing of the nation and the state, to Christian morality and the

Catholic outlook."

To conciliate the Polish people most Russian troops have been removed from the country, reclamation has been entrusted almost entirely to Polish authorities, and political and economic freedom are increasing. The January elections will do much to determine whether this policy of increased freedom is to continue or be curbed.

### **Help for the Needy**

In most of our large cities the Good Will Industries have set up offices and shops in which the handicapped and the needy can find work. In St. Louis, for instance, there is a central office and three branches.

Several civic groups and business men and women lend their support to this undertaking, which maintains several thousand workers in reasonably satisfactory conditions.

The office in Seattle, Washington, has just completed a new building equipped with modern machinery, a splendid cafeteria and dining room and a beautiful chapel.

Into this large factory come each day 25 to 30 tons of discarded materials from homes and manufacturing plants. Anything which can be salvaged is rebuilt and sold at very moderate prices. Waste material is divided and baled for sale as scrap.

Through these Good Will Industries help is being given to a large and neglected segment of the American population which would otherwise be aided by private charity or public assistance. It is obvious how much finer is a system which enables these people to help themselves than any arrangement which makes them totally dependent upon others for means of assistance. Cooperation with the Good Will Industries will help this organization to improve the social conditions of many more thousands.

### **Pre-fab Houses in Europe**

The tremendous problems raised by housing shortages in war-devastated countries of Europe has given great impetus to the prefabricated housing industry. In France, Great Britain, Belgium, Holland, and Czechoslovakia excellent homes are being built at surprisingly low prices, despite inflation in most of these countries. The most expensive of these is a Swedish prefabricated home with a cellar and heating facilities which sells for \$5,000. Other prices range from this to a low of \$1,000. Great ingenuity has been shown in developing new materials and new processes of manufacturing.

Prefabrication in the United States has been delayed by opposition from members of the conventional home building industry. Yet American prefabricators plan construction of some 600,000 homes during 1947. If the industry can reach a mass production level, present high costs can be appreciably reduced so that these houses, at present expensive and not too substantial, can be made another wise investment for the prospective home buyer.

Prefabricated homes will never quite be a complete solution to our huge problem, but if they are integrated with a program of multiple family constructions, especially of rental units, a great deal will have been done to provide our lower middle class residents with homes they need.

### **British Family Security**

Although they use different language than the Papal "Family Living Wage," British social thinkers, notably Sir William Beveridge, have the same goal in view. They speak of a "national minimum standard of life," by which they mean a "basic income below which, in spite of sickness, unemployment or other vicissitudes, no citizen of Great Britain should be allowed to fall, and one which

should be his by right of contract." The Social Security planning at the present time in Britain aims at achieving this minimum for all.

Recognizing that most of the poverty results from loss of earning power (through unemployment, sickness, disability and old age) and that the remainder stems from failure to relate income during earning to the size of the family, two great programs have been introduced. One is a complete system of insurances, paid for by employer, employee and the State. The other is the Family Allowances law.

### **Government and Human Liberties**

Cardinal Griffin of Westminster shares the apprehension of some others who are contributing statements to next month's ISO Forum, which will consider the vexing question of government's increasing encroachment upon the lives of private citizens. He is quoted in the December issue of the *Social Justice Review*:

"One of the greatest problems I have been trying to solve is how far we can sacrifice human liberties for the sake of (economic) security. What are the essential human liberties we cannot renounce at any price? One of our guiding principles must be how far proposed legislation is in accordance with nature or in opposition to it."

### **Dividends for Byrnes**

It's really too early for any definite formation of judgment, but we can hopefully conjecture that Secretary Byrnes' firm stand with Russia, which has been of about three month's duration is beginning to bring some results. The apparently cooperative attitude of Mr. Molotov, his concessions on the Italian treaty (greater strength to the government of Trieste, agreement that nations refusing to sign the treaty could get no benefits under the terms of the treaty, and other minor adjustments), the opening of the Danube to free navigation, agreement with the huge question of international control, inspection, and enforcement of armament reduction all appear to be steps in the right direction. Of course there have been hopeful indications of cooperation before. But we can hope, can't we?

### **Bravo, E. B. W.**

"Talk of the town" in the *New Yorker Magazine* has always been filled with some of the finest prose in contemporary journalism. In the last three years, the paragraphs on world government by Elwyn Brooks White (E.B.W.) have contained a solid substratum of social order thinking. One paragraph in the November sixteenth issue might have been written by a good distributist. We quote:

"A free press is in a healthy condition when there are plenty of owners . . . In England, where the ownership of the press is now under investigation, the question is not whether there are "lords of the press," the question is whether there are enough of them. A writer in the *New York Times* made light of the inquiry, pointing out that the people, both in England and in America, don't always vote the way the press tells them to, and therefore it doesn't make any difference about combines and mergers. This misses the point, it seems to us. The majority of the voters may not always go along with the majority press opinion, but if there are enough owners of enough papers, the people at least have access to the whole range of fact and opinion, not just to part of it. Then what they decide to do is based on information, not on mysticism."

## Family Allowances

Family Allowances are becoming something of a political football in Australia. In a pre-election statement, obviously intended to win popular support for its candidates, the Liberal party issued a demand that the government extend the benefits of allowances to the first child. According to the Australian law first-born children had been excluded from these benefits because the basic wage is set at a level to support three persons.

The plan proposed by the government (the Labor party) aims rather at increasing the allowances paid for succeeding children, which have not been increased despite the sharp rise in Australian living costs.

A resolution urging measures to assure the material well-being of children and young persons by "relieving the financial pressure on the family by such measures as subsidized housing suitable for family life, supplementary feeding for children, and other social services, family allowances, and tax concessions, thereby redistributing the cost of maintenance of children" was passed by the International Labor Organization's Conference, held in Paris October 15 to November 5, 1945.

Belgium has considerably increased the amounts paid to families as Family Allowances since the conclusion of the war. Present monthly rates are: 140 francs for the first child, 140 francs for the second, 195 francs for the third, 250 francs for the fourth, 360 francs for the fifth and each succeeding child. These rates are doubled for fatherless orphans. There is also a special payment of 1,200 francs at the birth of a first child and of 600 francs at the birth of each subsequent child. Provision is still made in the law for increase or decrease of these rates in accordance with fluctuations in the wage rate.

More countries and more serious social leaders are recognizing that such provisions must become a part of the national economy if family life is to be preserved. The drive for a family living wage must be carried on, but we must recognize that even the most generous family living wage cannot give equitable benefits to workers who have such widely different responsibilities as, for instance, a man with no dependents, another with two children, and a third with six. There must be supplemental income in the form of family allowances to care for the needs of the additional children.

## Family Counselling

Delegates to a Pennsylvania Institute of Marriage and Home Adjustment were told that the people of the United States must be educated to the point of accepting family counselling as just as ordinary a step as the use of preventive medicine. The well-known Dr. Paul Popenoe of Los Angeles admitted that the quality of marriage counselling in the nation caused great dissatisfaction. Schools of education and psychology have the prime responsibility for training the thousands of such counsellors needed.

On October 21st, Mundelein College, in Chicago, conducted by the Sisters of Charity of the Blessed Virgin Mary, opened a five-day Institute to study the United Nations Charter. The Institute was free to the general public, and had for its general objective the inculcation of

the practical support that Catholic college women can give to the United Nations here and now. Any imitators among our own colleges?

Said Mr. Clement Attlee: "Russian newspapers give fantastic misrepresentations of the world outside Soviet Russia. A wall of ignorance and suspicion is built up between the nations. One would have the thought that the rulers of Russia, proud of their achievements in peace and war, believing that their system is the best for workers, would have welcomed every opportunity for closer intercourse . . . but the contrary course is followed."

175,000 employees of New York City and their families will be the recipients of the Health Insurance Plan fostered by former Mayor LaGuardia. Members must take out insurance ranging from \$38.64 for an individual to \$111 for a family; but only half is paid by the employee. For this they get unlimited medical treatment, including a yearly physical checkup and preventive medicine.

## Conscription Plans

Not even the American Legion is willing to support the War Department's latest conscription plan. Just before the Legion in San Francisco met during the week of September 29, Secretary of War Patterson announced the latest compulsory military training plan which, in brief outline, would make obligatory six months of military training under Army or Navy auspices and six months of service with either the Reserves or a National Guard Unit. Out of every 11 draftees the Army would receive 8 and the Navy, 3. Although the trainees would retain civilian status and would not be subject either to court martial or military law, the Legion believed that so lengthy a training period at the crucial ages of 18 to 21 was too long and intensive.

Their own vote gave approval to a four-month training period that would be fitted into school vacations. This training would, of course, be universal and obligatory, and in this respect differ from the completely voluntary C. M. T. C. which was in effect during the early 20's. It is obvious, however, that the Army intends to inaugurate an intensive campaign to win support for their full year training, and the campaign opposing universal conscription will have to continue just as vigorously as before.

Father Leopold Braun, American Catholic priest who spent thirteen years in Moscow, recently stated that the Russians are working their war plants three shifts a day "while Russian representatives to the UN conference shout for disarmament."

The National Child Labor Committee has started a drive with the double purpose of persuading workers between 14 and 17 years of age to return to school, and to improve the working conditions of those minors remaining at work. The U.S. Bureau of Census estimates that, in 1946, two and a half million between these ages are gainfully employed. The forty-hour week laws, unfortunately, apply only to adults—and thus, many youngsters are working 48 hours—and on a legal basis, too. The two booklets of the Committee "Margin for Living" and "Look Before You Leap" are well worth your attention. Write to the National Child Labor Committee, 419 Fourth Avenue, N. Y. for copies.

### CONCENTRATED ACTION

Father Joseph Becker suggests (ISO BULLETIN, September, 1946, p. 1 and October, 1946, p. 9) that we place a limited meaning on the word Social in the name, Institute of Social Order. This opinion could be and is supported by arguments based on principle. I further believe that practical considerations urge that the ISO emphasize those activities which are *more directly* connected with the social order as such.

The ISO needs a cogent body of thought as to how the social order should be reconstructed. It needs a set program of action which is concentrated, rather than diffuse. To gather ten or 20 men, have them exchange many ideas and go off in many directions would be less effective than to limit the activities of this group to five or six big fields. The fields might include team work between labor and management, between nations, between the members of each family.

Perhaps the director finds that he has one man in the office who has worked on race relations, another in libraries, another on propaganda, another on social research. The executive committee meets. The director proposes to the council such a plan as this: Let us put emphasis on labor-management problems for the next 52 weeks. I can assign congenial work to each of my men. My race relations man will work on the problem of conflict between races in unions, secondly, whether Negroes are employed as a means of keeping unions out of a plant, thirdly, whether black and white tenants in the south can be organized into a union; does the race problem make unionization impossible in the south? Are Negroes used by the communists to great advantage in the unions?

I have a propaganda man who will find it congenial work preparing and delivering to the public material based on the researches of the race relations man. The man interested in libraries will dig out material for another to shape up into pamphlets on labor problems.

We shall work out a plan for the 52 weeks, break up the labor problem into smaller units and then subdivide again. We will emphasize one question each month, the first month perhaps: "All firms employing more than 150 men should be unionized." For each of the four weeks in that first month we will prepare material: first week, will the consumer suffer, second, will the capitalist suffer, and so forth.

Since we can make very definite assignments, the men will find the work congenial, even though they may have been working on a slightly different phase of the social problem up to now.

Again, ISO can pick out some city—Saint Louis or Chicago—and experiment with proposals in actual practice. ISO men can keep in close contact with the Labor School there. They can watch in actual practice an attempt to train men who help keep racketeers and revolutionaries out of office. But perhaps this point of working with the actual project is not of immediate importance.

The important point is to develop a plan along a consecutive line of thought. Give the men involved a chance to sit down and think, a chance to think through a problem or two, a chance to think through a series of steps in the attack on these problems. If this is not done a man is liable to feel that the inside of his head is a mad house. He is liable to feel that he is going in a dozen different directions and frequently changing directions.

The ISO BULLETIN would not necessarily concentrate on a particular topic and subdivisions of that topic. The BULLETIN could stay as it is, an instrument to stimulate interest in many ideas, many of them only remotely connected with the social order as such. The BULLETIN could continue to act as a clearing house and traffic tower showing how this and that activity can be and should be related to social reconstruction.

It is here proposed that the top men in the ISO will have little or nothing to do with convert making, retreats, or other directly spiritual ministries. They will push a few important projects, such as plans for peace between nations, between races, between classes, between members of the family. One topic and its subdivisions will receive special attention during the year. This is the basic proposal.

A Teacher of Religion.

### GOING AHEAD

The editor has asked me to comment on the above letter, presumably because it uses previous articles of mine as a springboard. There are two comments I might make, both of a general nature, and neither attempting an evaluation of the letter's specific proposal.

1. The first comment relates to the difference in problem raised by the letter and by my articles respectively. The letter tackles a much more advanced problem. The decision it asks for overleaps by a good bit the kind of discussion initiated in my articles. Where it asks, in effect: "Shall we go by this road to New York?", I was merely posing the preliminary query: "Is it to New York that we are going, or to Nova Scotia? Or maybe to Nome...?" Where the letter works with a road map and is specific, the arti-

cles used a compass and were concerned with general directions. The letter looks for some fairly immediate answer with action; the articles envisioned a continuing and leisurely discussion that would supply an answer by gradual steps. (A discussion which is particularly useful, however, at the present time—more useful than it was earlier or may be later.)

2. The second comment relates to the dependence that exists between the two problems. The letter's proposal logically presupposes that some answer has been given to the question raised in the articles. Or, to state the dependence more carefully, a clearer answer to the problem of the articles while a) not necessary, is b) very useful for evaluating the proposal of the letter.

a) *Not Necessary*.—Comment on my articles has ranged from the assertion that the problem raised therein demanded immediate and fairly complete solution, to the charge that the problem was an imaginary one. The truth, I think, lies somewhere between.

In the first place, the problem of the articles is not one that desperately demands immediate and complete solution. It is not as though we could do nothing further until it is solved. I tried to make that clear in the articles themselves. Although we can use more light, we have enough to keep moving. The enumeration of ISO objectives (ISO Constitution, Art. II.2) is not complete, nor classified, nor arranged in any order of importance; but it is a specific, sizable, usable list. It is enough on which to go ahead.

b) *Useful*.—In the second place, the problem is not an imaginary one. It is real. There really are Jesuits who, like myself, feel the need to understand better than they do understand what it is the 28th General Congregation did to the modern Society when it shoved her helm hard over in the direction of something called "opera socialia."

It is not true that "everybody knows what 'social' means"—except in the same sense that everybody knows where "north" is. But if you are travelling towards Baltimore (nowhere near it yet) and then receive a directive to bear more to the north"—what is your new destination? Is it New York or Nova Scotia or Nome? Or, if it is all three, do you start for all three simultaneously, or one after the other? In turning more of our resources to *opera socialis*, to what do we turn them and in what order? The present problem of the N.C.W.C. is certainly a real problem, and it is precisely ours. [Editor's Note: Cf. BULLETIN, December, p. 24. The problem is whether to concentrate its "social syllabus" on the matters of the so-called social encyclicals, or

to include other matters.] Even a service organization must consider the question of what activities it is going to offer service to. That is especially important when the "service" extends to stimulating the birth of new activities.

And so—we can come to a decision on such a proposal as that in the letter without having a complete answer to the problem of the articles; but if we had such an answer we could make a better, and certainly easier, decision.

Joseph M. Becker, S.J.  
Georgetown University.

#### INTERRACIAL TIPS

Just in case any of Ours missed it, we wish to call attention to the latest issue of the Sodality Semester Outline (No. 31) which contains a three and a half page program for interracial justice, a play full of tips for action. As far as we know it is the first such detailed plan proposed by any Catholic group for Catholic students in high school and college. We are planning to adapt it for elementary schools in the near future.

By way of pardonable back slapping (self-administered) we might add that Fr. Martin Carrabine, S.J., Fr. J. Roger

Lyons, S.J., and others have praised this bit of work highly. Mr. Ed Marciniak, of Loyola and Chicago Universities, and *Work*, calls it the best thing he has seen.

Also calling attention to the reprint of article "What You can Do," from August 1943 issue of *Work*, containing a list of Christian, hence practical, suggestions to all in making effective the tolerance they profess.

Race Relations Conference of  
St. Mary's.

J. H. McCown, S.J.  
Publicity Committee.

## NOTES ON THE UMW TROUBLE

By MORTIMER H. GAVIN, S.J.

*Institute of Social Sciences*

This series of propositions is designed to stress a few of the angles in the Lewis-Krug controversy. But there are some preliminary points to be noted first.

1. It is difficult to find justification for the action of Lewis in sanctioning the recent strike. Given the upset condition of American industry and the crying need for continuing production, it is hard to justify his action when we consider even the admittedly proper claims of his miners against the greater need of the commonweal. Their hardships are not inconsiderable; yet against the critical state of the national economy, they are not intolerable.

2. John Lewis, by his sanctioning of the coal strike at such a critical juncture, unfairly compromised the whole labor movement at a time when powerful enemies were only too glad to have occasion for pointing the finger of accusation.

3. Granted that John Lewis has not been without blame, there is the fact to be noted that long before his miners struck, there was an equally reprehensible strike on the part of the coal mine operators, perhaps more obstinate and recalcitrant than the attitude of their employees' chief. That operators' stubborn denial of fundamental right brought on the seizure of the mines last spring and set the stage for all that has followed. That intransigence of the operators, especially those of the Southern Wage conference, although perhaps more directly inimical to the common good, has escaped censure in the press which has repeatedly scored the activity of their employees.

4. In May of this year Secretary of the Interior Krug signed a contract with John L. Lewis. Krug was the official agent of the US Government; Lewis, of the Miners. That contract was one of employer-employee relationship, govern-

ing wages, hours, and conditions of employment.

5. It embodied the older (1945) contract between the mine operators and the employees, with minor changes; it did not specify abrogation of the former agreement allowing reopening of the contract for changes on ten days notice from either party. For the usual stipulation as to the life of the contract, usually given in calendar years or months in miner-operator contracts, the new clause was for the "duration of government possession" of the mines.

6. From this it seems that the miners had a right to reopen the contract, and the government had the obligation to hear and bargain on the points at issue.

7. It appears that Krug violated the contract by refusing to deal with the miners. His referral of the matter to private discussion with the operators looks arbitrary. The miners signed a contract with the government, not with the operators. The operators had no status under it.

8. As a responsible official, Krug appears seriously at fault in his delaying tactics. The miners presented, in informal conferences as early as Sept. 23, requests for adjustments of grievances on weights, vacations, and proposed shortening of hours. On October 21, they gave notice under the contract of reopening talks on November 1. It was not until November 14 that Krug made any counteroffer. October 21 to November 14 is 25 days.

9. The counteroffer, when it came, was a prescription: deal with the operators.

10. Even granting, without conceding, the legal right of Krug so to act, it seems a most unwise, impolitic, and reckless course. As a supposedly experienced and knowing official, he could

not be unaware of the traditions in the industry, the psychological and political implications, and the practically inevitable consequences of his intransigent stand.

11. If Lewis is to be censured for calling a work stoppage at so critical a time for our economy, Krug is at least equally blameworthy for placing Lewis in a situation which made any other action so difficult, especially since Krug has so much more direct a responsibility for the general welfare than has Lewis.

12. For his insistence on contractual rights, the leader of the miners was made the subject of the utmost of government pressure. Many measures adopted by government under claim of prudent provision for public safety might well be suspected by thinking men as propaganda measures aimed at rousing public animosity rather than as necessary precautions. Laymen cannot tell. Moreover, the public outcry, in many instances agitated and aggravated by unwarranted press headlines and slanted stories, has been against one man; the fact that he is spokesman for almost a half-million citizens, who in turn represent with their families about two million Americans, has been ignored.

13. Under present law, the restraint placed upon the miners is of dubious legality. The Norris-LaGuardia Act may apply and it may not. Considering the arbitrary elements in the government's handling of the matter, and the dubious grounds of the prosecution, together with the possibility of persecution under disguise of concern for the public welfare, it is well that the Supreme court has taken the case for adjudication. If there is arbitrary, dubiously legal repression, and it goes uncensured, even in the case of so unpopular a man as the leader of the miners, no individual or group is safe under our constitution.

## Youth Projects

Two members of ISO, **Father Thomas P. Fay, S.J.**, of the ISO Central Office, and **Father Ralph Gallagher, S.J.**, regent of the School of Social Work at Loyola university in Chicago, were prominent Jesuits at the National Conference on Juvenile Delinquency in Washington, November 21-23. Father Fay participated in the panels on Recreation, Group Participation and Family Participation. Father Gallagher was chairman of the panel on the Role of the Police, where he vigorously opposed the suggestion of entrusting the training of all police to the FBI. Father Fay's report of the Conference appears in this issue of the BULLETIN.

Before Christmas Father Fay visited the Brooklyn CYO organization to study what has been called by some the model diocesan CYO, to see how that agency combatted juvenile delinquency. This is the organization from which Father Charles Bermingham was called to set up the national Youth section of NCWC to service other diocesan youth organizations. For years Brooklyn has been studied, not only for its baseball prowess, but for its excellent youth work.

From Brooklyn Father Fay went on to Boston to study the newly-established Delinquency Prevention institute inaugurated in Boston by Archbishop Cushing under the archdiocesan CYO. In the next issue you will find his report on these two organizations.

The Saint Louis university School of Social Work and its director, **Father Aloysius H. Scheller, S.J.**, were co-sponsors with the Saint Louis Social Planning council of a Conference on Community Organization for Recreation November 21 and 22. Mr. Alfred H. Wyman, lecturer in Group Work at the University, was chairman of the conference.

Father Scheller contributed many wholesome ideas to a general panel on factors in Happy Family Life which was sponsored by the Social Planning council of Saint Louis on November 19.

## Service Letter

The first issue of the Service Letter of the ISO Political Science Committee appeared in November, 1946. Sent to members of this committee, it is intended to be a substitute for periodical meetings, which are impossible during the school year. The editors propose that the committee sponsor a mail symposium on some topic in political science. A survey of political science research in the United States, which is summarized in the Service Letter, shows that only 13 of 290 students doing doctoral research at the present time are working in Cath-

olic universities; none of these is in a Jesuit university.

## Honey Co-op

Under the inspiration of the Rural Life committee at Saint Mary's college, 24 students of Immaculate Conception High school in Saint Marys will start a honey co-op this spring. Preparations now include a study of co-op principles and operation. Classes, which meet each Thursday, include courses in co-ops, bookkeeping, parliamentary law. Messrs. **Hecker, Hiegel and May**, all of the Rural Life committee, have had experience with both bee-culture and the co-op movement.

This year's program for the Rural Life Committee at Saint Mary's calls for a study of the existing rural organizations in this country. The circumstances of origin, the purposes, membership, policies, influences of each organization will be outlined, and their programs will be compared with the policies approved by the NCRLC. Sixteen of the theologians have volunteered to give papers and are at work on their topics.

An excellent summary of the address which Mr. Paul Weber, Vice-President of the Michigan CIO Council, delivered at the ISO Convention in Chicago on September 4, has been printed in the September 6 issue of the *Wage Earner*.

Each year the Social Science Research council, a private agency supplying funds for research and field training in the various branches of the social sciences, offers pre-doctoral grants to outstanding students. During the year 1945-46 **Father Joseph M. Becker, S.J.**, who has completed his graduate studies in economics at Columbia University, received one of these SSCR grants. His fellowship enabled him to secure field training in social security through participation in the major activities provided by the Social Security act. During the year he visited social service officers throughout the United States, studying administrative processes in all of the various branches. At present he is at **Georgetown University** completing his doctoral research. Father Becker was one of the eight who received these field training grants. The other seven were in the fields of sociology, political sciences, history and economics.

The Catholic Action seminar at Saint Mary's college has as its general theme, "Catholic Action and the Reconstruction of the Social Order." Subjects include:

the social encyclicals, labor, the rural problem, family life, the interracial question. **Father Augustine Klaas** is moderator of the seminar.

## Jesuits and NCCJ

In all the eight Provinces, Ours continue to appear in cooperative speaking engagements with ministers and rabbis, under the auspices of the National Conference of Christians and Jews. Recently, Mr. Willard Johnson, Vice-President of the NCCJ, sent our central office a list of priests who have appeared in triologies. Fourteen of those named were Jesuits. In the past few months, **Father Michael Ahern** of Weston travelled to Oxford, England as the chief Catholic delegate from the U. S. to the First International Congress, NCCJ. **Father Bowdern**, of the OSA, completed a tour of the church colleges of Kansas in the first week of December. **Father Allan Farrell**, of America, is Catholic Chairman of their Education Committee. **Father William Ryan** of St. Louis U., shortly before his death, addressed a Community meeting, sponsored by a Presbyterian clergyman. **Father Corley** of the OSA, was the one Catholic present at a private reception tendered to Doctor Clinchy, the National President, in St. Louis. In October and November, **Father Cantillon**, also of the OSA, addressed the Kiwanis and the YMCA, under NCCJ auspices.

## Social Worship

A delegate sent from France to officially represent the French Liturgical Week took part in the seventh National Liturgical Week, held in Denver, October 14-18. **Father R. E. Rooney** of QW attended, as did **Father G. Ellard**, who read a paper on social sanctification.

A seminary section of the Liturgical Conference was set up during the Week and plans were made for integrating seminary teachers and students into the social worship apostolate.

The formation of an American Vernacular in the Liturgy Society, similar to the English Liturgy Society of England, was discussed.

**Father William J. Leonard**, of Boston College, gave one of the six addresses on social worship at the Confraternity of Christian Doctrine meet in Boston. He also addressed the Pennsylvania Catholic Educational Association on the theme, "The Returned, Chaplain Speaks His Mind on Social Worship." Father Leonard delivers a daily homily at the Newton College of the Sacred Heart.

# Publisher's Galley

**HOW TO HANDLE LABOR GRIEVANCES.**—By John A. Lapp, LL.D. National Foremen's Institute, Deep River, Connecticut, 1946, xiv-293 pp. \$4.00.

This is the first full length work devoted to the handling of grievances yet published within the knowledge of this reviewer. Much of what is here contained is not new; the virtue of the present work is that it brings between the covers of a single volume a wealth of material that up to now has been available only in the management and personnel journals in scattered articles and essays, or in summary sections of manuals on trade-union practice and policy or works on personnel administration.

In addition, the treatment has a special note of firsthand authority. John Lapp has been for several decades engaged in the field of labor arbitration; he has umpired disputes in the Carnegie-Illinois Steel company, the Columbia Broadcasting system; and more recently in the dispute between TWA and the air line pilots he was presidential factfinder.

This book is one of a trilogy he has recently published through the Foremen's Institute; the companion volumes are *Labor Arbitration: Principles and Procedures* and a more recent work titled *How to Handle Problems of Seniority*.

The book contains a short history of the development of grievance machinery, and a discussion of the various types of grievances. There is a fine section on the scope, organization and role of participants in grievance procedures, together with a treatment of follow-up arbitration and enforcement methods. Two industries where the grievance machinery shows peculiar development and degrees of maturity, that is, in railroads and public employment, come in for special analysis.

Part Five is an especially valuable treatment of problems of grievance procedures. The first section here treats of difficulties arising under the disputed Section 9a proviso of the Wagner Act on the right of individual presentation of grievances directly by employee to employer. The discussion here is authoritative and enlightening. In the second section of this fifth part there is a splendid analysis of the major faults militating against smooth and effective grievance procedures.

Sixty-five pages are devoted to an appendix containing various types of grievance provisions taken from contracts of almost as many industries, and there are sample forms of stipulations to arbitrate, form sheets for grievance applications, grievance committee meeting reports and minutes.

This book looks like the most thorough treatment to date. It will be especially valuable for teachers and directors in labor school work. Even for the layman among Ours who is curious about the inside workings of modern industrial relations in large scale industries, this would not be uninteresting or unprofitable.

Mortimer H. Gavin, S.J.

**ECONOMICS IN ONE LESSON.**—By Henry Hazlett. Harper and Brothers Publishers, N. Y., 1946. 222 pp. \$2.00.

The reviews of this book that have appeared in the journals and press have been very favorable. Even Father Smith in his Nov. 19 "COMMENT," while objecting to its lesson, acknowledges its brilliance. The brilliance has to be acknowledged, for the author has succeeded in producing a short, concise, interesting, and forceful study of economics.

The 'lesson,' however, is a different matter. Here there will be a wide divergence of opinion. Some will see in the book nothing more than a round condemnation of the New Deal policies; others will view it as a defense of laissez-faire; and still others see only what appears to be an attack on unionism. However, it would be a mistake to go no deeper into the book.

The author does not pretend to blueprint a social order; economics is his subject. His purpose is to show that the goal of economic science is to see the economic problem as a whole and not as isolated fragments; to insure the economic welfare of all groups and all classes, not just certain elements; and to evaluate not only the immediate effects of a given policy, but also the long-run consequences.

With this statement of the aim of the science no one will object; the objections will arise over his illustrations of what are actual instances of short-sighted economics and what are not; over his prescription of a 'let-nature-take-its-course' remedy for the economic ills of society; and over his cold way of showing that everybody cannot have everything.

Reduced to a minimum, the 'lesson' has three points: 1) Artificial stimulation of business is bad economy. Therefore, destruction of goods, government credit, tariffs, public works, price controls, minimum wage laws, and the like are bad economy. 2) Wealth through scarcity is bad economy. Wealth must come from production. Therefore, stunting production and shortening work days merely for the sake of creating demands is bad economy. 3) Production under a system of fixed prices, profits, and costs is impossible. Therefore, even wages as a

## Socio-Economic Books in Review

price must take their chances in a free market.

The book has its shortcomings, but its brevity and clarity recommend it for a few short hours of stimulating reading.

Paul A. Woelfl, S.J.

**THE FUTURE IN PERSPECTIVE.**—By Sigmund Neumann. G. P. Putnam's Sons. New York, 1946. X-406 pp. \$3.50.

Dr. Neumann's title is somewhat misleading, though defensibly so in the light of his explanation that "One guide, if not the most essential one, in plotting the future course is to gain a historical perspective." One-time professor of Modern History and Social Sciences in Leipzig and Berlin, and at present a Research Associate at Yale's Institute of International Studies, Dr. Neumann is not wanting in the professional background demanded by the ambitious task which he has set for himself.

"The Future in Perspective" is an attempt to read aright the meaning of the 1914-1945 epoch as an aid towards planning for the future. The era from Sarajevo to VJ Day he dubs "The Second Thirty Years' War" referring to the politico-religious struggle of the 17th century in which Richelieu made possible the survival of Lutheranism on the continent.

In the tradition of Belloc's "Wolsey," Dr. Neumann divides his analytic account into dramatic periods with the First World War as Prologue. The action has 5 acts more or less divided into 5-year periods beginning with Versailles. Interesting throughout, the highpoint is reached in the account of the collapse of Austria's Kredit Anstalt in May, 1931, and the consequent economic crisis which prostrated Germany and paved the way for National Socialism.

Unevenness marks the book as a whole. Hailed an optimist by his publishers, Dr. Neumann appears to be whistling in the dark. His approach to Russia is similar to that of our last full-time vice-president. Philosophically, he holds for the "real distinction" between Fascism and Communism, and, while he is scathing with Spain's "caudillo," he is sympathetically tolerant of Russia's Stalin. He abhors "the aftermath of the Civil War (Spain), its tremendous blood-letting with estimates as high as two million," while he has never a word to say of Stalin's butcheries which, to date, have exceeded Spain's total five or six times.

More artlessly "party-line" than any other paragraph in the book is his defense of the Nazi-Communist non-aggression pact of 1939 along with Russia's seizure of neighboring territory. "The

conquest of eastern Poland and the Baltic States," he writes, "was not so much a restoration of 'historic' frontiers as it was the creation of a buffer state. This two-hundred mile strip of no man's land prevented the Germans from entering Moscow; similarly the precipitated Russo-Finnish War and its frontier adjustments kept Leningrad in Soviet hands when the great fight came. Thus, the 'armistice' was used for good purpose to build fences around the Soviet fatherland."

A blander endorsement of barbarism is hard to conceive of. Harder still is it to conform this approval with his sensitivities on Spanish bloodletting. The great thing is that Leningrad and Moscow were spared. If this be reduced to a working principle Canada has reason to worry: the US might decide to protect Detroit by seizing Toronto. Hang Leningrad and Moscow and any other city or state that can only stand on the skull of its neighbor!

Patrick Donohoe, S.J.

**INTERNATIONAL INVESTMENT AND DOMESTIC WELFARE.**—Norman S. Buchanan. Henry Holt and Company, New York, 1946. 239 pp. \$3.75.

This volume is an excellent survey of the total problem that post-war lending and investing creates. Perhaps the best thing in the book is the analysis of the nature and extent of war-time capital destruction, depletion and dislocation. The shortage of capital, after a war, is a fact that no one would deny, but very few persons appreciate how devastating are the ravages of war even in industrial plants or agricultural areas that know of buzz bombs only through the newspapers.

From this profound and universal disequilibrium, the author proceeds to the effects of the American lending abroad. Particularly acute are questions arising from the circumstance that war-time developments in previously under-developed areas may now be able to compete successfully with formerly well established institutions. Who shall decide whether the new locations are to be favored and the old abandoned or whether the old are to be reconstructed? Because of the question of location involved, sociological problems in these matters are inevitably involved from the start.

Concerning America's position, the author emphasizes the fact that it is now commonly agreed that American tariffs must be reduced. He adds convincing reasons why the present time offers a particularly appropriate and effective

moment for setting to work on this indispensable objective.

The great value of the book, however, lies in the completeness with which the essential elements of the problem have been summarized in a manageable volume.

Bernard W. Dempsey, S.J.

**RECREATION AND THE TOTAL PERSONALITY.**—By S. R. Slavson. Association Press, New York, 1946, X-205 pp. \$3.00.

This book by a recognized authority in the field of Recreation is really a series of ten compressed essays on the place of recreation, in relation to the allied social fields, from individual psychology to group organization. It is not a book designed to meet the casual needs of the volunteer recreation worker, because it is distinctly graduate work and aimed for the professional social worker and one well-versed in the ideological language of that field. For that reason, it could not be urged for undergraduates of our ordinary schools or colleges.

Fundamentally this is not a book to be evaluated or digested in a single sitting; it is far too complex for that. It is decidedly erudite and thorough, but cannot be recommended as having much Christian philosophy as such. Unless a man were well-versed in the various social sciences, the book would seem heavy and cumbersome.

However, for one who is interested in seeing the part that Recreation might play in relation to other parts of the field of social sciences this book would be required reading.

Thomas F. Fay, S.J.

**LABOR LOOKS AT EDUCATION, The Inglis Lecture, 1946.**—By Mark Starr. Harvard University Press, Cambridge, 1946. 51 pp. \$1.00.

A self-educated teacher himself, who began as a British miner and a member of the Workers Education movement in British unionism, Mr. Starr is national educational director of the International Ladies' Garment Workers' union. He came to the United States as an exchange student to the Brookwood Labor College at Katonah, N. Y., where he later taught.

After an introductory passage in which he presents his unfavorable opinions of humane (and specifically Hutchinsian) education, Mr. Starr spends the remainder of the lecture presenting five recommendations: 1. a strong demand for federal aid to education, which he blames clerical forces for preventing; 2. better pay for teachers; 3. improved

workers' education, both technical job training and general education; 4. revision of the imbalance in education, which now emphasizes political and military aspects to the detriment of its social content; 5. eight specific recommendations concerning the content of general education.

Mr. Starr's indifference to religion, his support of federal aid to education, his complete repudiation of humane education and the emphasis he would place on labor in the school curriculum are unsatisfactory. But he does have good suggestions, especially about workers' education and the importance of social as opposed to political and military emphases in education. The material, however, can be found in JEQ and other already available sources.

Francis J. Corley, S.J.

**BLUEPRINT FOR WORLD CONQUEST.**—With an introduction by William Henry Chamberlin. Human Events, Inc., Chicago, 1946. 264 pp. \$3.50.

This is the *Mein Kampf* of Communism. It contains The Theses and Statutes, the Constitution and Rules and The Program of the Communist International. It is the clear and complete answer to everybody's question "What is Russia up to now?" For twelve years W. H. Chamberlin was the Moscow correspondent of The Christian Science Monitor. In his 27-page introduction and interpretation he urgently insists that this blueprint explains every ruthless thing Stalin has done up to now and every ruthless thing he intends to do tomorrow. It is the official communist plan. All Chamberlin fears is that we may try to laugh this off as once we laughed off Hitler and *Mein Kampf* to the world's sorrow.

**A CHRISTIAN IN REVOLT.**—By J. F. T. Prince. Douglas Organ, London, 1945. 79 pp. 6 shillings.

The specific antidote to the official communist plan in *Blueprint for World Conquest* is Father Prince's *A Christian in Revolt*, which is in effect "a new and enlarged edition" of his *Creative Revolution* published by the Bruce Publishing Company in 1938. The basis of both books is Pius XI's encyclical *Atheistic Communism*. And we might throw in *Quadragesimo Anno* for good measure. This fighting little book shows that not communism, not capitalism, not even "genteel Christianity" but only real, genuine, rugged Christianity is the only revolution that can save the world. All others because they go back to atheism, theoretic or practical, can only destroy.

Thomas S. Bowdern, S.J.

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