

FIRST SOCIAL ORDER INSTITUTE

The OSA Goes to the People of Covington

by JOSEPH F. CANTILLON, S.J.

THE first Social Order institute ever sponsored by our Central Office was such an incomparable success that I may easily be accused of exaggeration in this account. To avoid such a charge I am quoting, at the end of this article, people better qualified to judge of our success or failure.

Before the Institute

Deep pessimism was the general note of our office when we started to plan the Covington institute. "What can we give those people on social or economic topics?" "These problems are too complicated to be handled in six days." "Adults, and especially men, won't come out for evening discussions." "This is the unanswerable argument—if we offer simple, clear social solutions, we deceive by over simplification—if we remain content with generalizations from the encyclicals and suggest no practical measures, the ordinary Catholic will go away unsatisfied."

A completely different attitude prevailed at Covington itself. His Excellency, The Most Reverend William T. Mulloy, was enthusiasm personified. To his committee of priests he communicated his own reaction. The growing Sodality union, consisting of forty practical young business women, was infected with the same contagious spirit.

The Diocesan Journal and the three newspapers were deluged with publicity. Twenty-five thousand handbills were distributed at the doors of all the parishes. Covington Latin school and the Cathedral Lyceum across the street were assigned for all classes. The Priests' Committee decided that no fees would be charged, but that all would be asked for a free-will offering. Friday morning, the seventh of February, dawned. Fifteen from St. Louis (ten from the OSA and five from the Sodality office) tumbled out of Pullmans in Cincinnati.

Pontifical Inauguration of Institute

While sessions actually started that Friday morning, the formal opening took place at high noon on Sunday, with a solemn Pontifical High Mass. The fourth Degree Knights of Columbus, the Knights of St. John, the procession of acolytes and clergy, against the background of Barnhorn's sculpted images and Duverneck's murals in one of the loveliest of America's cathedrals, then the unearthly sound of the trumpets from the gallery—we

shall not readily forget the grandeur of that Mass. The keynote sermon was delivered by Father Lord.

He followed closely his text, which was that of Bishop Mulloy's coat of arms: "Docete filios vestros" (stressing the "Teach your own children"): He called upon the parents present to imitate Our Lord, as the Divine Teacher of meekness and humility of heart. Very effectively and very dramatically, he referred to a St. Louis incident that all had read in their Sunday papers that very morning—a delinquency and murder case involving two teenagers. Parents must cooperate, he said, with the bishops, the priests and the religious if a well-balanced teaching program is to have any meaning.

The Institute Itself

Our four part audience suggests a division for what happened between February 7th and February 12th.

A. The Priests

Covington is a small diocese barely numbering one hundred active priests. It is a far-flung diocese with the priests in the eastern mountains 300 miles away from the episcopal see. Chicago, as they explained to us, is easier to reach by railroad than many regions in the mining and mountainous areas. So we had real reason to congratulate ourselves when nearly fifty priests appeared for a special clergy session—and that on First Friday evening.

During the next days these interested leaders (truly apostolic and edifying men) dogged our footsteps to learn more of what they could do for their people. Ten rural pastors devoted a morning to cooperative and credit union discussion with Miss Dooling and Father Adams. At the afternoon sessions, at seven out of ten evening groups, priests would be sitting there on the hard school benches alongside their flock—listening, learning, asking questions.

They were fascinated by everything we had to offer along social and economic lines, for example, rural electrification, family recreation, credit unions and budgeting, family allowances, discussion groups within the home, visiting labor halls, et cetera. It was no false modesty that made some of us blush when a veteran like Father Henry Hanses, with nineteen years of pioneering in bloody Harlan county, would ask a question about social techniques. The priests came—and stayed—and learned!

B. The Nuns

Saturday, the eighth, was devoted completely to the religious. A few more than 500 registered. I wish our



Fr. Lord has just received the stole from His Excellency before mounting the pulpit.



Covington Institute Staff.

readers could have heard their comments as we said "Good-bye" at 4:00 in the afternoon. The Mother Superior of one of the largest groups, including novices and postulants, said that they would remember the day for many years to come.

In this session, at the direct briefing of the Bishop, we stressed to the religious the necessity both of knowledge and cooperation with parents. We lashed out strongly against the attitude of any nun who thought that her day's work for the Lord was done when she dismissed her class at 3:00 o'clock. They seemed to enjoy the hard-hitting and the concrete detail.

C. High School Seniors

Two general topics were given to the 450 high school seniors from the Catholic schools. The first topic was "Preparation for Marriage" and the second "Knowledge and Responsibility in your Social and Economic Life." Each boy and girl was provided with a copy of Father Lord's exceedingly practical booklet, "Questions I'm Asked About Marriage."

For the second hour-period most of us used a nine-page outline prepared here at the OSA. This outline aims to awaken social consciousness by asking such questions as "How much money does your father make?", "Where would you go for a loan if your family needed such a loan?" One boy reported that after reading his marriage booklet he sold it to a Protestant minister; another girl commended it to her older sister's fiance.

How the students devoured those talks on marriage and social issues, and how the questions flowed from them, some written, some oral! When 3:00 o'clock came you would see large knots of youngsters in the corridors gathered around one of our staff in order to carry on the discussion as long as his time schedule would permit.

D. "Minnie and Jake"

This is terminology around our office for the ordinary Catholic adult. When we went to Covington the priests there told us we might optimistically expect four hundred adults for our evening sessions. 2,097 adults registered. In two classrooms on the top floor of the Latin school Fathers Hatrel and Bowdern had nearly six hundred between them for the topic of "Courtship and Marriage." Father Zimmerman, lecturing to GI's, had representatives

from thirty-one parishes (and there are only ten parishes in Covington proper).

In the minds of all of us these evening lectures to fathers and mothers were the real highlight of the entire six days. The people came and listened and asked questions and demanded that we stay another month. Never in the experience of our Summer Schools of Catholic Action did the men find such splendid adult reactions.

At these sessions there was no need to be guarded in phrase or to indulge in polite generalizations. We talked of your parish, your marriage, your home.

After the Institute

We arrived back in St. Louis on the morning of the thirteenth of February. What will follow in Covington? One thing is certain. There will be many practical concrete schemes to carry on the work so enthusiastically started. The Sodality union has set up a functioning pamphlet center, something which not even Cincinnati possesses. Our office here will supply a special page once a month to the local diocesan paper. The 3,000 involved in the Institute will get this page by direct mail. An American Catholic Veteran's Association, a credit union, several study clubs have moved from the realm of the possible to the realm of tomorrow's events.

In summary we might borrow and adapt a line from Milton's *Lycidas*:

"The hungry sheep look up and are fed."

Comments on the Institute

Father Lyons: "What most impressed me was the fact that we stressed to four different groups—priests, nuns, parents and students—the same thoughts on Christian home and Christian family. This hitting of a topic from four different angles to all four interested parties never happened at any of our summer schools."

Father Bowdern: "The splendid apostolic work of the priests of the diocese was what impressed me more than anything else. In second place I would mention the goodwill of the ordinary people."

Father Zimmerman: "The many GI's that I met seemed to have a spirit far superior even to what I met among the best of the men in the Army. One of them said in meeting, 'Just let someone try to bring an indecent movie to Covington'."

SOME STATISTICS

Length of Institute.....	6 days
Priests involved.....	11
Lay discussion leaders.....	4
Nuns present.....	506
Priests attending.....	47
High-school seniors.....	448
Adults	2,097
Literature distributed:	
Free handbills, catalogs, etc.....	29,155
Pamphlets, booklets sold.....	2,215
Extra lectures by staff members.....	12
Recreation demonstrations in all sections of Northern Kentucky.....	13

Father Sullivan: "When we met those three thousand people, all of whom were concerned with the improvement of the Christian home and the Christian family, I realized that one of the old bugaboos of our ISO had been solved. Channeling and content had met."

Father Dowling: "The success of the Social Order Institute was a long-range dividend from our ancient S.S.C.A. association with Bishop Mulloy, then Father Mulloy. Also, we had a nice example of the integration of the channeling Sodality and the specialized content of ISO."

A Word of Thanks

Nothing would have been possible without the overall enthusiasm and direction of His Excellency, Bishop Mulloy. He cancelled an engagement to attend the installation of the Bishop of Little Rock in order to remain for the six days of the Institute. He attended almost all the classes, spoke personally to nuns, priests and high school seniors, and publicly commended the work at the Solemn Pontifical Mass in his lovely cathedral. He briefed us before the Institute and joined us in a word of blessing and thanksgiving as we got on the train back to St. Louis.

The Priests' Committee worked like beavers. While it is invidious to single out names, we cannot pass over Father Paul Ryan, the chairman, and Father Anthony Deye, our pleasant, indefatigable host at St. Ann's Convent.

The Sodality Union, headed by Miss Catherine Straub, did yeoman work in registering three thousand people, in selling every bit of literature we brought there and in ushering the people to and from their classes, etc. Apostolic Catholic Action was exemplified in their work during these six days.

The Sisters of St. Ann's Convent, the many other local pastors and Sisters, etc.—time nor space could not count the people who, placing their shoulders to the wheel, pushed this pioneer attempt at popular social action over the rim of success.

Pictures: (top to bottom) 1. Fr. Zimmerman and his veterans. 2. 500 religious at Saturday morning general session. 3. Fr. Bowdern's immense class on courtship. 4. Fr. Dowling's class on marriage (adults). 5. 450 high school seniors, Bishop Malloy, Institute staff.



NEW ORLEANS PROVINCE ISO

Reported by ALBERT S. FOLEY, S.J.

**Gets a Jet
Propelled Start**

MEETING to organize the New Orleans province Institute of Social Order was held at Spring Hill college, Mobile, Alabama, December 26, 27, 28, 1946. Present at the meeting were Very Reverend Father Provincial H. L. Crane, Fathers F. D. Sullivan, Achee, Ather-ton, Benanti, Bogue, Buckley, Butt, Chapman, Crandell, Cronin, Donnelly, Druhan, Foley, Goetz, Lemieux, Levett, McCarthy, McHardy, Mulry, O'Neill, O'Leary, T. Shields, Smith, Tiblier, Twomey, J. Walsh.

The meeting was opened with a prayer by Reverend Father Provincial, who then outlined the purpose of the meeting—to form a Province division of the ISO along the lines suggested by the Constitution of the national ISO and for the purposes outlined there. Father Donnelly welcomed the delegates to Spring Hill. Father Florence Sullivan of the OSA in St. Louis and Province Director of ISO activities in the New Orleans province, was chairman of the meeting. He stated the need of the Province committees to parallel the national committees and proposed a discussion of each of the active national committees to determine whether they should be formed in the South.

The main work of the meeting was accomplished at the second and third sessions held in the morning and afternoon of December 27. Each delegate was called upon to express his opinion concerning the most pressing social problems confronting the South. It was unanimously agreed that these were labor-management problems and interracial problems. It was also agreed that as educators and pastors the main work of Jesuits would be to awaken in their students and the Southern Catholic people an awareness of their social obligations.

It was decided to establish and localize the following four committees:

1. A Province Industrial Relations committee at Loyola university;
2. An Interracial committee at Spring Hill college;
3. A Spiritual Ministries committee at the Jesuit church on Baronne street, New Orleans;
4. A Rural Life committee at Grand Coteau, Louisiana.

In order to keep the whole Province interested in the work of the Province ISO, a definite man was nominated and elected to become, with the Provincial's approval, a local organizer, secretary and contact man in each locality. Reverend Father Provincial made it clear, however, that all members of the Province should take an active part in the work of the Province ISO.

To emphasize this fact and to encourage the cooperation of all, minutes of the organization meeting were mimeographed, and a copy was sent to each priest in the Province and made available to all the members of the Province.

We here print excerpts from the minutes of these meetings. Significant passages in the statements of the various Fathers present concerning the topics which came up for discussion are selected. These would seem to be of national interest to Jesuits of all American provinces. They certainly indicate an awareness on the part of Southern Jesuits concerning social problems in their midst, together with the willingness and determination to do something about them.

Various of the Fathers present had different ideas as to what constitutes the South's most pressing social problem. In general it was conceded that industrial relations, interracial prejudice, which were mentioned above, as well as rural life constitute three problem areas on which attention should be concentrated for the present.

Interracial Attitudes

Father Foley emphasized the fact that the interracial problem was one of concern to all Southern Jesuits, not just to the ones engaged in pastoral work among the Negroes, because the problem crossed into all other social problems: industrial relations, education, spiritual ministries, economics and so on. He mentioned his own experience with the national committee of the ISO and voiced his agreement with the main lines of Father LaFarge's program.

He spoke briefly about both phases of the Negro problem, the missionary phase and the race prejudice phase, indicating what had been done at Spring Hill and in Mobile on both, namely, the Confraternity of Christian Doctrine work by the College boys, and the breaking down of race prejudice by the College course in Race Relations. He mentioned also the survey on interracial attitudes made recently (ISO BULLETIN, January 1947, p. 3), and stressed the need for similar surveys whenever any systematic attack on the problem was to be planned.

Father Achee developed the theme that the race problem is the most urgent. His remarks: "Although the field of industrial relations is certainly deserving of our attention, I believe that it is race relations that constitute our biggest and most pressing problem in the South today:

1. Because many of our Catholics not only do not feel with the Church in this matter, but are even doctrinally wrong, in that they see nothing contrary to conscience in subjecting the Negro to injustice merely because he is a Negro. This is a sad reflection on those who are supposed to protect orthodox faith and morals and to keep the people conscious of their duties. It is a direct challenge to the members of a Society founded for the 'defense and spread of the faith.'

2. Because the problem is present everywhere in the South.

3. Because no other problem is so full of explosive possibilities. Race riots will always have to be feared until our white people are educated to proper attitudes, and the political, economic and social wrongs which our race has inflicted on the Negro are righted.

4. Because if we want to convert the Negro, we cannot afford to let the non-Catholic white agencies in the field lead the way for us and thus gain the gratitude which the Negro race will certainly give to those who fight to ease the burdens which they are forced to bear."

Father Smith thought that the number one problem of a social nature in the South is one of social justice for the Negroes. "Until this is solved there can be no industrial peace, because the Negroes as a cheap labor market will keep down all wages below a subsistence level, even if they do not provide for the communist agitators the fuel they seek for a revolution. The most enlightened Southerners realize this and have uneasy consciences on the subject of race relations.

"Work done for the Negroes as a class apart is but a poor palliative, and not a remedy for the imbalance which exists in supposedly democratic states where half the population is practically disfranchised and economically submerged. The time for attempted solution is in our generation, not some hundred years from now. The lines of the solution will depend on our varying spheres of influence, parochial or educational. The Catholics must take the lead in right thinking, not wait to be forced to act by the communist agitators."

Industrial Relations

Father John Cronin named industrial relations as the crucial problem and instanced how much Jesuits had done and could still do in Mobile alone to help compose such differences. He recommended chiefly the continuance of Jesuit schools of Industrial Relations and informal appearance by Jesuits at labor union meetings. Father McHardy insisted that on all such cases Jesuits should show themselves as priests and spiritual men.

Father Joseph Walsh sought a solution for labor problems through legal channels. He felt that collective bargaining and compromise settling of strikes had run its course in our economy and that laws were needed to solve the problem hereafter.

Solution Through Education

Father Bogue declared that the best Jesuit work on the social problem could be accomplished through educational work by changing the thought of our students, and training lay leaders to go out and do the work. Concentrated attention on this will pay in the long run, he stated.

Father Lemieux agreed with Father Bogue, noting that in the Southern province we have 77 priests in teaching work, 75 in parish work, and that by far the majority of the teachers were the younger men. He emphasized that our formation of our students (approximately 3,000) was our biggest chance of affecting the social problem, and that our religion teaching, especially of other phases of social ethics besides marriage morality, was in great need of expansion.

His remarks: "The great work of the Southern province is in the educational field. Apart from Superiors and administrators, the greatest number of our priests are engaged in teaching. There is no group which we influence so consistently as the students in our schools, college and university. Moreover, the greatest social problem is a lack of social consciousness in our Catholics. Hence, in my opinion, our most important contribution to a solution of our social problems might be an orientation of our teaching along social lines, especially in our teaching of religion and in our religious program outside of formal classroom work. I think we need a clearer formulation of the ideals, principles and methods in our teaching of religion."

Trained Leaders

Father Druhan referred to Cardinal Stritch's challenge at the Chicago ISO, "Give us trained lay leaders." He pleaded for a training of our students for the vocation of labor leader. He also suggested that parish priests preach on the ISO social program, especially the two main topics: industrial relations and interracial relations. He urged Loyola and Spring Hill to assume leadership in these two fields.

His remarks: "The urgency of the whole social question points up the necessity imposed upon the Society to show leadership among its members in every field of social endeavor and to train our students for leadership in the same fields. Our pulpits should never cease to echo

the social mission of the Society and the Church. I am convinced that the interracial question is of supreme importance in the South and that the problem of industrial relations is of equal importance because of the incursions made in the labor field by the two great federations, the CIO and the AFofL."

Emphasis was placed on the need for proper education along the social lines for Jesuits themselves. Father Butt urged scholastics be given courses in economics and sociology. Father Sullivan urged the reading of Vallere Fallon's book on economics and the Church to supply the needed economics for those who haven't had courses in the Society so far.

Character and Conscience

Father Tiblier insisted that our work was mainly to form character and conscience of the individual by making our ethical and religious principles the dynamic guiding forces in men's lives, not just notional ideas. He stressed the need of respecting the freedom of the individual to make his own judgments in the light of these principles and follow them through the details of the problems of life. Otherwise, he feared, the Church's program might look like the dictated ideology of the Communists, imposed from above with a big stick.

Awaking Social Consciousness

Father McCarthy added to labor and race relations the need for convert work among non-Catholics as an important social work, through radio talks, lectures, missions, chapel cars. He cited the lack of social consciousness on the part of Southern whites in general, especially Catholics, as the major obstacle to our work.

His remarks: "I agree with the preceding speakers and so designate as problem number one, labor relations; number two, Negro-white relations; number three, Rural Life, by which I mean a determined effort to reach the non-Catholics in the hinterland by free missions by the Mission Band, by radio contact, by press service, by chapel cars.

"One pervading difficulty is the lack of social consciousness among white Catholics, so many of whom rise, eat, and sleep, drink and make merry, suffer, have their being, and die within their own little orbit, and never stir out of it. One solution to this is propaganda, to build up Catholics to accept a step in social justice; then more propaganda, and then a further step. This is how Bishop Toolen acts."

Immediate Objective

Father Chapman made the distinction between our long-term objectives and our more immediate objective. He agreed with Father Bogue that education produced the long-term results, especially in regard to the Negro question. But he maintained that our immediate objective must be to do something now about the labor problem which can be solved within the next decade. He cited the work of the Industrial Relations committee formed by the Archbishop of New Orleans, and pointed to its work as an example, and to Father Vincent O'Connell as a model for intelligent action on the labor problem.

He warned the delegates to be prepared for much opposition by vested interests, even among Catholics, and pointed to the public attack on Father O'Connell by 47 Catholic laymen in New Orleans papers, who only later found out that the Archbishop himself had been with Father O'Connell in his original work and backed him up completely. He admitted that the primary problem might be different elsewhere in the Province, but that we

should make action on industrial relations our immediate objective, after the manner of a particular examen now.

Father Mulry, national chairman of the Spiritual Ministries committee of the ISO, stressed confessional work as a channelling medium for social thought and action. He also stated the aim of the national committee was to make every parish a social center.

Not "Labor Schools"

Father Twomey congratulated the delegates on their fine contributions to the discussion, and made these few observations: 1. Avoid the term "Labor Schools," and insist on the title "School or Institute of Industrial Relations," lest we be labeled pro-labor or pro-capital, and forget as union men and industrialists are both prone to do, the "essential togetherness of the partners in the economic life of the nation." 2. Remember that Pius XI calls for a reorganization of society. We condemn capitalism, and we condemn communism, but what do we have to offer. We must know the positive contribution of *Quadragesimo Anno* to the rebuilding of social order and have

that positive program, lest we be accused of being merely negative.

Rural Living

Father Levet agreed that the South's social problems cannot be narrowed down to one or two. He further remarked: "I think an important one has been omitted, namely, the rural life problem. The farm is the life blood of the population. A Catholic rural philosophy is needed in the South especially."

Another problem is reaching the working man. We influence future lawyers, doctors and professional men, but we do not reach the laboring men directly. All of the problems mentioned concern themselves with changing or christianizing the attitudes of people, influencing people to live the truths of the Gospel, seeing the relationship of religion to life, realizing that their sanctification lies in their work. And in order to influence the attitudes of the mass of the people we need lay leaders that have developed a Christ-like social consciousness and are capable of influencing others to live their lives according to the fundamental principles of the social encyclicals."

PROVINCIAL LETTER ON THE ISO

After the Province meeting recounted in the above report Very Reverend H. L. Crane, S.J., sent the following letter to the members of his province. We think it will be of interest to all Bulletin readers. Father Crane has consented to have it appear in these pages. Ed.

Reverend Fathers and dear Brothers in Christ:
P.C.

THE keynote of the great zeal of the Apostle of the Gentiles was that he "made himself all things to all men that he might gain all to Christ." Our Holy Father St. Ignatius modeled his own zealous versatility on that of St. Paul, and he wanted the members of his Society to be ready for any call on their zeal. The sons of St. Ignatius have found the Constitutions of the Society marvelously flexible as the Jesuit organization has maneuvered to meet outstanding problems of the changing centuries.

At the General Congregation held in 1938 the social problems of the world were recognized as an outstanding challenge to the ability and the zeal of the Society of Jesus. Accordingly, the Fathers of the Congregation formulated Decree 29 whereby the Society was urged to devote itself to the Social Apostolate. I quote from the Decree: "Apostolic works of a social character in accord with the Encyclical Letters of Leo XIII and Pius XI were undertaken long ago by Ours and with much fruit. Since such labors are altogether proper to the Society, they are much recommended to all, should be earnestly promoted everywhere, and are to be regarded as belonging to those activities that are decidedly urgent at the present time."

"Hence our men, taking into account the different conditions of different countries, should devote themselves untiringly to promoting the religious and moral and likewise the temporal welfare of workingmen. In seeking to accomplish this, let them endeavor especially:

a) To give spiritual aid to workingmen and their leaders, chiefly by means of the Spiritual Exercises and religious associations.

b) To explain the social teaching of the Church in all sincerity, charity and prudence to all, employees as well as employers, and to refute erroneous opinions, both theoretical and practical.

c) To promote unions and social institutes.

"The principles of charity and social justice should be zealously inculcated on students in our schools of higher education as well as in those of secondary grade."

Suggesting practical means the Decree continues: "In order that this apostolic work may be carried on in a more orderly and fruitful way, there is need of promoting the establishment of centers of social action and secretariates of Catholic defense and Catholic propaganda. Men of one and the same province, of the same country, in fine, of the entire Society ought to assist one another by mutual communication and cooperation..."

In answer to this directive of the General Congregation the American Provincials at their meeting held in New Orleans in 1939 proceeded to the formation of an INSTITUTE OF SOCIAL ORDER (ISO) which should serve as a center for the social apostolate of the American Provinces. Headquarters, first established in New York, were soon set up at St. Louis.

In St. Louis we have the central headquarters of the Institute of Social Order with representatives of all Provinces under the direction of Father Daniel Lord, S.J., Executive Director. There is also an institute of Social Studies (ISS) which has as its purpose to train specialists in the fields of social studies. Another agency is the Office of Social Activities (OSA) whose purpose is to formulate principles and to direct our social efforts along practical lines.

The Decrees of the Twenty-Ninth General Congregation, not yet published, will include a mandate to the Provinces to make the work of the ISO and similar agencies practical along Province lines in such a way as to reach the individual houses of the Provinces.

To establish a Province ISO organization a meeting of a group of members of the Province was held at Spring Hill during the recent Christmas holidays. Minutes of the proceedings of that meeting, which was considered highly satisfactory by all in attendance, are being sent to all the priests of the Province and are being made available to the scholastics also.

The primary purpose of the Spring Hill meeting was to establish a Province organization along the lines of the ISO which would work in cooperation with the national group and would work to meet the social problems of our own Province area. At a very fruitful session on the morning of December 27 all of the delegates took part in a general discussion on the main social problems of the South. It was agreed that the two main problems which challenged our attention and our efforts at the present time are Industrial Relations—the relations between Management and Labor—and Interracial Relations. To meet these problems three main committees have been formed: The Industrial Relations Committee under the chairmanship of Father Louis Twomey (Father Chapman, chairman pro tempore) with its center located at Loyola University; The Interracial Committee under the chairmanship of Father Foley with its center located at Spring Hill College; and the Spiritual Ministries Committee under the chairmanship of Father Mulry, with headquarters in New Orleans. It was brought out in the meeting that these centers were chosen because helpful facilities are available and a beginning has already been made there along lines desired. All of those who are interested in the work of these committees, and particularly those who are engaged in the active ministry, are invited and urged to cooperate with the central committees. Suggestions will be welcomed by the chairmen and ways of helping will be indicated upon request.

Every house of the Province should be conscious of its social obligations and its social opportunities. We can find every type of modern social problem within the territory of the Province. The larger houses particularly should try to organize the social efforts of the community. Working in cooperation with the Province centers they will be able to contribute to and receive help. Parish priests are perhaps in a better position to exercise a social apostolate in a practical way, but school men, while formulating social theories can teach these principles to those who need them, and they can find other opportunities to make practical social contributions.

There is no need to stress the importance and the urgency of better Industrial Relations. The problem may

reach a crisis under the new Congress. We know too that a determined effort is now being made to organize all labor in the South. Management and Labor will be our friends if we show ourselves impartially helpful in insisting on principles of Christian social justice.

The Interracial problem while not exclusively a problem of the South is a particular problem for us. In the Southwest and Southeast we have the question of Spanish-American relations, and throughout the Province we have the colored question. The fundamental principles are there for us to teach to all. We know, however, that there are some Catholics who find it hard to accept Christian principles in this matter, and even more who cannot bring themselves to reduce these principles to practice. While recognizing the delicacy of the problem and the need of tact and prudence, we can do much by trying to bring others to a sympathetic and enlightened outlook on the matter.

Discussions at the Spring Hill meeting emphasized that much social activity is already being successfully carried on in the Province and in the individual houses of the Province. Among other projects which are definitely planned for the near future are a School of Social Work and an Institute of Industrial Relations. The newly formed committees will keep the Province informed of other actual and possible developments. Each member of the Province can help by first stimulating his own social consciousness and then by trying to awaken a social consciousness in those with whom his assignment associates him. Some will be in a position to initiate or to continue special social projects. Interest and enthusiasm, with the motive of zeal, will open the way to opportunities.

Following the recommendations of the delegates in attendance at the Spring Hill meeting I am appointing the following as official representatives of the ISO in their respective houses. (A list of the appointees follows.)

Commending the social work of the Province and the Assistancy to the prayers of all, I am,

Sincerely in Christ,
H. L. Crane, S.J.
Provincial

PRACTICAL SUGGESTIONS

Reported by LOUIS J. TWOMEY, S.J.
ISS

Note: The following is a digest of the more important suggestions made at the informal discussion on industrial relations held at Spring Hill College, Mobile, Alabama, Dec. 28, 1946.

1. Offer services to unions as chaplain, to give invocations, attend meetings, even address them on religious and moral aspects of labor problems. Priests should be equipped with some knowledge of labor problems and social ethics before trying to influence unions.
2. Keep out of labor politics.
3. Get a working knowledge of moral basis of labor problems, e.g., living wage, just strike, union membership, closed shop, industry-wide bargaining, etc.
4. Keep in mind all three purposes of the labor unions:
 - 1) Economic: wages, hours, working conditions, job security, insurance, unemployment compensation, disability;
 - 2) Psychological: feeling of unity and fellowship with other members;
 - 3) Social uplift through equalization of power with management.

For Jesuit Action in Industrial Relations

5. Urge foundation of an informal Institute of Industrial Relations. No Ph.D. needed. Fr. Bill Smith of Brooklyn, Fr. Shortel, Fr. Hogan, Fr. Friedl,—all started them, none had degrees.
6. Get Papal idea of organized cooperation over to both labor (who come out and respond readily) and to management, for our greatest difficulty is Catholic industrialists who won't cooperate.
7. Interest the Bishop. Get him to appoint diocesan director of Industrial Relations. Follow pattern of Diocese of Hartford, Conn., or Belleville, Ill. Communist control over unions in Connecticut broken in five years by the diocese-wide coordination of Institutes of Industrial Relations.
8. Direct and personal work of priests must be with men in private or small caucus. Get Catholics and key neutral men. Point up zeal of communists, follow with Kingdom idea.

9. Don't expose yourselves to the charge of proselytizing. Justice for justice's sake can be our primary goal.
10. Don't make snap judgments about labor leaders. Don't red-bait or smear, e.g., Walter Reuther labeled as communist by capitalist press; actually Communism's enemy no. 1 in union field.
11. Contact the Educational Division of the Union. Get pamphlets on labor into their hands, e.g., NCWC publications. Offer services in discussion groups, lectures.
12. Work toward democracy in unions, observance of constitutions, actual majority rule, respect rights of minority. Train Catholic men in parliamentary forms and procedures.
13. Be a peace-maker, an intermediary. Not pro-labor, right or wrong; or pro-capital, right or wrong. Keep in the middle to conciliate, prevent strikes, get united cooperation.
14. Convince management that it pays to have good labor relations, to get labor peace through papal principles of cooperation, mutual understanding.
15. Pound fundamental principles into people in preaching, teaching, retreats, missions. Our work is essentially educational.
16. Study and use Fr. Wirtenberger's Industrial Moral Code, and Fr. Twomey's Code for Industrial Peace. Distribute them. Discuss them.
17. Get a solid grasp of labor legislation, especially the Wagner Act. Know its main provisions legalizing and defending the right of collective bargaining and unionization, and its official branding as unfair labor practices these five:
 - 1) interference on part of employer in organization of union.
 - 2) formation of company-dominated unions.
 - 3) forcing a worker to sign a 'yellow dog' contract (not to join union).
 - 4) firing a man for filing charges with the NLRB under the Act.
 - 5) refusing to bargain collectively with union designated by NLRB election.
18. Keep up with current developments in Labor Legislation, especially the coming debate on the amendment of the Wagner Act, and the curbing of the power of labor unions, the equalization of the positions of labor and management under the Wagner Act, the responsibility of unions for the actions of their heads, the Ferguson-Fulbright Labor Court plan to judge violations of contracts, and the outlawing of strikes in industries vital to the common good and public welfare.
19. Subscribe to a labor paper, e.g. the best Catholic one, **THE WAGE EARNER**, 58 West Adams St., Detroit.
20. Build up a pamphlet and book library on labor problems.

THE LILIENTHAL FIGHT

Looking Behind the Scenes

THE EXTRAORDINARY vigor with which members of the Senate rose in sudden opposition to Mr. David Lilienthal's appointment as chairman of the Atomic Energy commission has caused widespread speculation as to the motives which underlie their attacks. No one can know with certainty all the factors involved in the attack, but some of the motives are slowly coming to the surface.

The reasons for Senator McKellar's opposition were clear from the beginning. There has been a long smoldering feud between these two men almost since the establishment of TVA. Senator McKellar was unable to secure positions with TVA for his political friends because of the Authority's private civil service system. He has long been a known enemy of both TVA and its chairman.

Undoubtedly, too, political dislike of the last outstanding New Dealer has inspired some of the Republican attacks. Senator Kem (R., Mo.) based his opposition originally upon the fact that "there has been too much discussion about his Communist affiliations." Apparently some of Mr. Kem's political friends got to him quickly and pointed out the shortsightedness of such a motive in the face of Lilienthal's clean record and his superb manifesto before the Senate Atomic Energy committee. Two days later a second statement appeared in which he based his opposition upon the fact that Mr. Lilienthal "is an outstanding exponent of government ownership" and his belief that "this great new force should be entrusted to staunch supporters of our characteristic American system of private initiative and free enterprise." This has been a recurring theme in statements by several of the opposing senators.

Cause of Attacks

In a recent article on the Lilienthal case, Cabell Phillips suggests other motives that have inspired the attack. Mr. Phillips suggests four motives "actually at work behind the facade of the Communist charge."

He indicates as motives the widespread fear among public utility and oil interests that the former chairman of the government-owned TVA may encourage public ownership even of non-dangerous phases of atomic energy as a source of power in competition with private companies.

Confirmation of this motive was given before the Senate Atomic Energy committee by Senator Scott Lucas (D., Illinois), who stated in his testimony that Eastern power interests were responsible for the bitter fight against Lilienthal because of his advocacy of public power ownership. Similarly testimony was given by Senators O'Mahoney (D., Wyoming), and Magnuson (D., Washington).

Isolationist leaders are disturbed lest Mr. Lilienthal, by advocacy of the Baruch proposal, introduce a "subtle device for giving the secret of the atom bomb to the Russians." Such isolationist senators might better spend their time investigating the leaks within the Senate itself and discover who is responsible for releasing Mr. Baruch's secret report on Soviet espionage to the public press.

Certainly there is also some element of political maneuvering involved in the opposition on the part of Republicans who use Senator McKellar's attacks against one of President Truman's most important appointments.

Doctor Robert R. Wilson, chairman of the atomic committee of the Federation of American Scientists, sug-

(Turn to page 27)

ISO FORUM

JUVENILE DELINQUENCY

Causes and Remedies

INTRODUCTION

In a letter to Attorney General Tom C. Clark on the occasion of the recent National Conference on Prevention and Control of Juvenile Delinquency, President Truman said:

The Federal Government has important responsibilities in this field. However, there is no disagreement whatsoever that the roots of the problem lie in the homes, the schools and the churches of our nation. If results are to be achieved, it must be through the citizen and his community, with State and local officials also having a vital stake in the operation.

Investigation of the causes of juvenile delinquency is only a preliminary step in the process of eliminating it from our communities. The causes have been investigated before, more thoroughly than our distinguished collaborators have been able to investigate them in the brief scope of this FORUM.

But we have asked these outstanding authorities to present their views on the three chief causes of juvenile delinquency so that we might be able to gather them into one brief survey.

REV. CHARLES E. BERMINGHAM

His splendid record as youth director in the diocese of Brooklyn won for the Reverend Charles E. Bermingham his present position as director of the Youth department of the National Catholic Welfare conference.

The three principal causes of juvenile delinquency in the order named are: defects in moral training, bad environment, and emotional and physical deficiencies.

As Catholics, we believe that the faculty called the will can determine an individual's conduct. We hold that the will can be trained and character formed. We accept the fact that the most potent force in moral training is religion.

Two impressions are created in one who has contacted numbers of delinquents in courts or other circumstances. First, a large percentage have never been exposed to fundamental processes of character training, religious or otherwise. Secondly, in those who have had moral and religious training, the process was either superficial and inadequate or was not geared to the individual receiving it.

The conception that religious classes, reception of the sacraments, and religious surroundings are an *ex opere operato* means to an end of strong moral character is too widely accepted. It explains the actions of the altar boy who steals immediately after receiving Holy Communion, or the moral breakdown of one who has recently been

exposed to 16 years of Catholic education. It remains that processes of training may have failed, or individual treatment for the individual character was submerged in a mass program.

The second principal cause of delinquency is the presence or absence of persons, places or things which condition an individual's conduct. Ultimately, environment becomes an occasion of sin or an occasion of efficacious grace. "There, but for the grace of God, go I." The average boy or girl is pretty much a product of environment. The average youth has only average moral stamina. We can expect no miracles of grace in the vast majority of human beings.

In the order of importance, the environmental factors are the good home, Christian education, the decent neighborhood, good companions, opportunities for proper recreation, and a minimum of economic security. These are the things which are truly blessings. The total or partial absence of one or more of these factors creates a milieu in which delinquency more easily occurs.

The third principal cause of delinquency is found in the individual's emotional and physical make-up. In a certain percentage of cases reviewed by any juvenile court will be found those which are traceable to psychological or physical deficiencies. A sound mind in a sound body is not a blessed abstraction. These blessings add up, all other things being equal, to good conduct and normal reactions. The psychopathic personality and certain physical deficiencies definitely tend to the opposite direction.

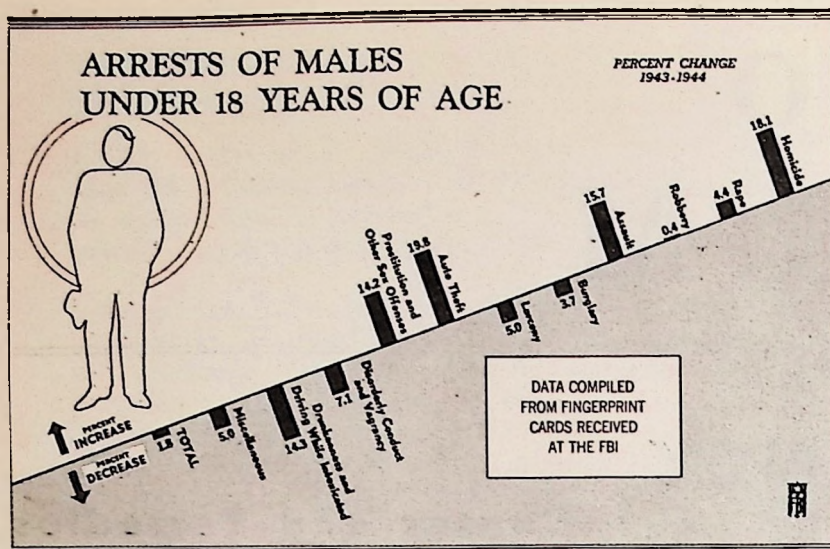
Perhaps modern penology and social work have laid too much stress on the emotional and physical factors. Nevertheless, any discerning moralist will recognize in this category of person the evident fact that there are degrees of weakness in human nature. To repeat the well worn phrase, some youths are born with two strikes against them. Only the grace of God, a well disposed environment and possible psychiatric or physical treatment can make up for such tendencies and unduly proportioned weaknesses of the natural man.

HONORABLE TOM C. CLARK

Attorney General of the United States

Although his name has long been connected with the Department of Justice, Attorney General Clark won the special gratitude of youth leaders by sponsoring the Conference mentioned in the introduction.

In November 1946 the National Conference on Prevention and Control of Juvenile Delinquency, held in Washington, D. C., brought together over 800 persons representative of Federal agencies, State and local governments, and private welfare groups. Assigned to 16



panels, which met simultaneously, they discussed the causes of juvenile delinquency and the steps to be taken if we are to prevent and control this social problem which gives concern to every community in America.

The deliberation of the panels and their reports to the plenary session of the Conference emphasized repeatedly that the causes of delinquency are many and so interwoven with other social problems which affect the life of the individual, family and community that they cannot be dealt with entirely apart from them. Whatever deprives the child of security and love—especially the security of his own home and the love of his parents, whatever denies to him the opportunity for normal growth and development—spiritually, emotionally, mentally and physically—is a potential cause of delinquent behavior.

The Conference, therefore, stressed the importance of the personal adjustments and positive attitudes that make the "good" home in which ethical values are learned and patterns of conduct are formed. It suggested ways of strengthening the home through programs of parent education, and provision for individual and group counselling.

The importance of religion in the prevention and control of juvenile delinquency was emphasized "not as an adjunct or ally, but as fundamental to the building of good society, which is the common goal of all thinking social leaders." Recommendations were made as to how the church, in addition to its leadership and service to its followers, can cooperate with social agencies and institutions in the social treatment of individuals, families, and groups, and participate with other forces in the community to eliminate or control conditions and influences that contribute to family breakdown and juvenile delinquency.

The school was recognized as occupying a strategic position in the prevention of juvenile delinquency. While it should give major attention to developing the type of educational program which of itself makes the development of undesirable patterns of behavior less likely, the Conference saw the school as having responsibility for dealing with unacceptable behavior as it occurs. To discharge its responsibilities the school must have teachers qualified, and adequately paid, and supplied with the tools and facilities that they need for effective work.

The Conference recognized that the home, church, and school—serving all children must be reinforced and supported through community services, including recreation and adequate housing, for the well-being of all children; and through specialized services and agencies—such as case work and group work services, child guidance

clinics, juvenile courts, institutions for delinquent juveniles, detention facilities, and special units in police departments—for children already delinquent or in danger of becoming so.

Throughout the conference the necessity for cooperation among agencies and groups, and for community coordination was an ever recurring theme—a recognition of the multiple causes of delinquency and the corresponding variety of resources needed to deal with it.

CHARLES L. CHUTE

His long experience in child labor and child welfare work, his position as secretary of the New York State Probation commission, and above all his 25 years distinguished service as executive director of the National Probation association make Mr. Charles Lionel Chute an outstanding authority on the question of juvenile delinquency.

The causes of juvenile delinquency are multiple. Many recurrent factors may be listed but it is almost impossible to say that one group of causes is more important than another. The complex of causes differs with each individual. No two children are alike in their native characteristics or in their reactions to adverse conditions in their environment. Only by an individual study of the child—his personality, development, family and total environment—are we able to arrive at an understanding of his behavior, upon which helpful diagnosis and treatment can be predicated.

Perhaps, however, it may be of assistance to classify the principal conditioning factors commonly found in the study of delinquent careers under the following three main groupings:

1. *Individual*—These will comprise all of the subtle hereditary factors which pre-dispose the child to abnormal behavior; the physical defects and tendencies which contribute to illness or maladjustment; mental defects and inadequacies; above all disorders of the central nervous system which may be caused by injuries before, during, or after birth. Also the defects and disabilities which develop in the individual in childhood and puberty, as reactions to unsuitable training and environment.

It may well be said that many of these defects and disabilities beset us all, but while we are all delinquent at times, very few of us become juvenile delinquents or problem children in the sense in which we use those terms. While there are exceptional cases where some of the individual factors enumerated above seem to be the predominating causes of the delinquent behavior, by far the most usual case is where there is, combined with the individual cause, some of the environmental causes which follow:

2. *Environmental*—Under this heading come the family defects and shortcomings. Homes broken or inadequate through poverty, accident and sickness, and even more important, through ignorance and lack of training on the part of the parents so that they cannot do their all-important job of guiding and educating the child. No child, however well equipped individually, can develop right thinking and, even more important in determining character, right feeling without good early training and example. When the home fails, as often it must, the community must bring substitute care and guidance, and so we come to the closely related third category of factors.

3. *Social*—Community failures and defects are a great cause of delinquency. Children grow up in slums, with

bad associates. Education is not yet available to all children, and with some it is not of the right kind. Recreation, helpful personal contacts are often lacking. This is so, not alone in the city but in the country.

From the point of view of social action these social causes are by far the more important. We are responsible for them and can do something about them. One of the greatest causes of continuing delinquency and crime is our failure to provide understanding treatment of delinquents when they first come to public attention, through the schools, the police or the juvenile courts. If every community, every county, could provide a well equipped juvenile court to deal promptly and thoroughly with every child known to be delinquent, through enough trained social workers, doctors and psychiatrists; if such children as need it could be detained and studied in homes, not in jails or institutions little better than jails; if all the agencies in every community could be coordinated to help the delinquents, we would reach delinquency at its source, begin to understand its causes, and prevent its recurrence.

MSGR. EDWARD J. FLANAGAN

The work done by the Rt. Rev. Msgr. Edward J. Flanagan for boys by his writings and lecturing, as well as by the popular motion pictures about Boys' Town, have been outstanding contributions to boy welfare. The achievement of Boys' Town itself is superlatively unique.

Three principal causes of juvenile crime are parental neglect, broken homes and community indifference. The teen-ager himself is a victim of conditions over which he has little or no control.

Unlike the adult, the child has not attained the emancipation of maturity; it must depend upon others, particularly upon its parents, for the training and example which shape it for life. The child suffers when parents fail to do their job.

Almost without exception the juvenile offender is a youth who has had no religious training. Ignorant of moral precepts and unaccustomed to religious example, he has been ill-prepared to meet temptations and evil influences outside the home.

The juvenile offender has been handicapped further by mental and emotional frustrations which have distorted his social outlook. If parents are domineering or neglectful, if the child is unwanted and unloved, it tends to withdraw into itself, or, going to the other extreme, to assume an attitude of compensating belligerence.

Neglect can never produce a socialized individual. Love and understanding are necessary to accomplish this, by appealing to the boy's sense of fairplay, by cooperating with the boy, and by inviting his reciprocal cooperation and respect.

Another factor which contributes to juvenile crime is the broken home. An all-time record of divorces was reported for 1945 representing a 25.5 percent rise over the previous divorce year, 1944. The figures for 1946 are not in, but they are expected to set a new high. Except for the depression years, the divorce curve has gone up virtually without interruption since the first estimate in 1906.

It is no mere coincidence that this trend has been followed by a corresponding upward trend in juvenile crime. The home exists for the child, not the child for the home,

and when the home is broken the child's chance for normal social growth is hindered by abnormal conditions.

The security and stability of the home are a "must" for wholesome personality development. Many a homeless, neglected boy gets into trouble for no more reason than that he has never had a chance to find himself. He has been pushed around until his whole being has cried out in rebellion against conditions that have robbed him of any feeling of security.

Closely related to parental neglect and broken homes as causes of juvenile crime is an appalling community indifference toward the welfare of our boys and girls. This indifference is reflected in laws and customs which sanction a materialistic philosophy that undermines religious faith and practice.

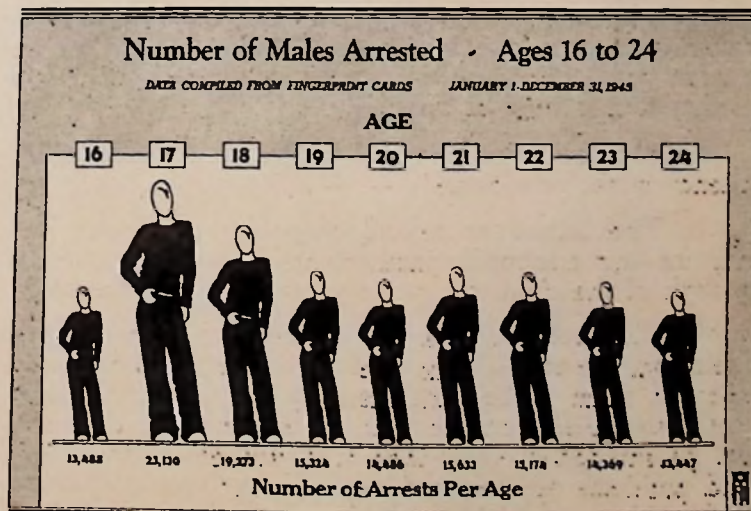
What chance has the neglected youth in such an environment? Boys and girls are natural hero-worshippers and imitators. They are highly suggestible. Salacious movies, radio dramatizations of crime, newspaper stories of divorce and the exploitation of sex by cheap magazines day after day and week after week take their toll.

The juvenile offender is mentally and spiritually sick. He needs to be understood and helped, not condemned and punished. Show him you are on his side and give him the help and encouragement he should have and he will not let you down.

REV. RALPH A. GALLAGHER, S.J.

Father Gallagher is chairman of the department of sociology, regent of the School of Social Work, and director of the Institute of Social Administration at Loyola university, Chicago. He is also executive secretary of the American Catholic Sociological society. Much of his social research has been in the field of delinquency.

Let us not be too technical or even scholastic about this whole thing, but there is only one formal and primal cause of delinquent conduct and that is the delinquent. All the other so-called causes are but factors, circumstances or if you will secondary causes. It is good to keep this in mind. Much time and research have been expended and even wasted on the external and objective factors of crime and delinquency. The result of much of this study is a repetition of the platitudes about delinquency areas and broken home and bad movies.



Let us confine ourselves here to the consideration of the overt act of a normal boy or girl that is the expression of some quirk of personality. For delinquency might well be defined as the negative aggressive and anti-social act of a boy or girl. It is the product of rejection or frustration or some feigned or real emotional or moral hurt or lack. It generally takes the form of compensation but can be the expression of vindictiveness, revenge or even rebellion.

Let us then look for the hurt or quirk in the personality make-up of the child. How and by whom has this child been rejected or set aside or made to feel that it did not belong or could not compete? In what area of his normal activities do we find him handcuffed and handicapped and striving against odds to belong or to attain but always falling back into the sticky mire of frustration? In what ways do the institutions of society, that is the home, the church, the state, the school, the shop, the play-ground, conspire against this boy or girl? Why must they follow the beaten paths of group endeavor?

Yes, there has been too much broad and platitudinous patter about the delinquent and delinquency. The delinquent act is a personal act. The overt act of any human being is hard to understand. The problem boy or girl in most instances is more of a problem to themselves than they are to society.

Let us then dig into the personality traits of our children. Let us expose the raw areas of rejection, frustration, and emotional hurt. Let us with the technique of a sympathetic understanding penetrate into the inner recesses of the personality of the delinquent. The helpless, hopeless, and hapless children of the world seek understanding and direction. We have heard from the physician; we have listened to the sociologist and the social worker. We have given attentive ear to the psychologist. We have tried to understand the psychiatrist. Let us listen to the child.

It is good to remember then that the formal cause of the delinquent act is the delinquent. The boy or girl stands there before us and asks what do you know about me?

REV. ROBERT E. GALLAGHER

His contacts with both parents and children in his official capacity as assistant executive director of the Youth Counseling service of the archdiocese of New York are the background from which Father Gallagher speaks.

The form of human behavior which has been labeled juvenile delinquency is multiple in its causations, and because it involves the intricacies of basic factors in the human personality no clear-cut or simple rule of thumb explanation is valid or possible.

Among the three principal causes of juvenile delinquency might be included:

1. The failure or refusal of parents to foster and nurture the emotional, intellectual, moral and spiritual growth of the child is a primary cause of delinquency.

The failure on the part of parents may develop from their own previous life experiences which has poorly conditioned them to be satisfactory parents. Their failure might also arise from their lack of training in preparation for parenthood or their lack of awareness of the needs and problems of their children. The refusal of parents to meet the needs of their children basically stems from a

spirit of selfishness and their unwillingness to accept fully the important role of parenthood.

Parents stunt the emotional growth of their child because of a failure or unwillingness to provide the child with the emotional needs of affection, security and recognition which only parents can supply. Parents sometimes fail to encourage the intellectual development of their child because of their lack of appreciation of its importance or an outright refusal to provide the child with educational opportunity. The child's moral growth and development is definitely hampered in a home with low moral standards. One can hardly expect any child to develop high moral standards and a sensitive conscience if he is reared by parents who themselves lie, cheat and steal, because it is quite natural for children to accept and imitate their parents' behavior.

Such children are bound to be confused about concepts of right and wrong. One of the most outstanding flaws in the family which harbors the delinquent is the utter lack of religion and standards of conduct conducive to good behavior. The religious training begins in the home and is effective in proportion to the extent that religion is understood and accepted and lived in the home. Delinquent children often come from homes where religion means nothing and are thus deprived of a knowledge of religious truths, of a conviction of their importance and of the sacramental sources of divine grace.

2. Unhappy parent-child relationships lead to emotional disturbances which are expressed in delinquent behavior. A child who in his relationships with his parents does not find love and security and acceptance continues to seek satisfaction. If these needs cannot be met in the natural environment of the home the child will seek them outside the home. In the street and in the alleys the child often will find the acceptance and security and even affection which he does not receive at home. The gang and its delinquent activities meet the unmet needs of the child, and delinquent activities follow, particularly when the moral and religious formation of the child has been neglected.

3. Low community standards affect the least child in the community particularly children whose moral training has been neglected and whose emotional needs are unmet. Every citizen in a community sets the moral tone by which children live. A community with low moral standards fosters and encourages delinquent activities on the part of children. A confused child cannot see the logic of following standards of behavior which adults preach but do not practice.

In addition the community which condones the many contributory causes of delinquency such as poor housing, inadequate schools, undesirable places of recreation and incompetent police protection is indirectly responsible for delinquency among youth.

DR. WILLIAM HEALY

William Healy, M. D., is a pioneer in youth clinical activities whose writings, notably New Light on Delinquency and its Treatment, lectures, his leadership as director of the Judge Baker foundation (Dr. Healy is now director emeritus of the Judge Baker Guidance center, its successor), and his educational work at the Yale Institute of Human Relations have done much to foster youth work in the United States.

Bound by imposed limitations of space, I offer in discussion of the "three principal causes of delinquency," a very brief digest of what I and my colleagues have learned through comprehensive clinical studies of thou-

sands of delinquents and their families during some thirty-seven years. Consideration of only "principal causes" necessitates that the complexities and interweavings of causative factors, even in single cases, can only be implied. Then, I must omit discussion of that most difficult proportion of delinquents, those who present definitive mental, personality, or impulse abnormalities.

1. In the main the immediate precipitation cause of delinquent behavior is the feeling life of the delinquent—his feelings about himself, his conditions and circumstances. Most frequently unable to phrase it, he nevertheless is an unsatisfied individual. The satisfied youngster is not delinquent. Delinquency is the uninhibited expression of quite natural urges for satisfactions. Study the delinquent carefully, his mental and emotional life and his experiences, and you will find him in some or many particulars to be deprived or frustrated. His thwartings are of the natural human desires for ego-satisfactions and affectional relationships.

Delinquency is a reactive impulsive endeavor to find direct or indirect substitutive satisfactions. This seeking for satisfactions ranges widely; for immediate compensating gratifications, for possessions such as others have; it may take the form of truant and runaway relief from unhappy situations or even of revenge for lack of love or unfair treatment—sometimes blind revenge that, unexpressed as such, finds outlets in reckless anti-social behavior. But whence arise these dissatisfied feelings, this weakness of inhibition of impulses, this lack of restraining conscience to block temptations?

2. Most influential as the background whence spring the feelings, attitudes and behavior of the child and adolescent is the life of the family, its interrelationships and ideals. Obvious are gross conditions that form impediments to a child's sound moral development—alcoholism, etc., the counter-accusations that precede parental separations and divorces, crowded living space that renders good home recreations and companionships impossible. But there is much else that is often deeper in import, as witnessed to by our comparative studies of why one child, even one of twins, is delinquent and another is not, although living in the same family circle. Very often indeed the delinquent is the child who feels unwanted, unloved, perhaps hated by a parent, discriminated against, unjustly condemned and punished, unrecognized as an individual having rights and needs. Feelings of this sort frequently are hidden but cut deep and reactively evoke misconduct. Hundreds of illustrations of this could be given.

Such patternings of dynamic intrafamilial relationships are usually established in early years, before the child comes in contact with the church or school. Only a psychiatric type of study unveils the whole picture. No wonder a pastor or a teacher does not perceive the scars or open wounds and is bewildered about what to advise or do.

Then there is the direct or subtle effect of observations made or remarks heard that tend, especially in early adolescence, to make the young person skeptical about the honesty and morality of the world, even of his own parents. If he is loyal to them, and the delinquent often is, naturally he wavers in his acceptance of ethical teachings. This leads to the problem of the delinquent's weak conscience, his unexercised inhibitions. He knows what is right, but the feeling tone about right conduct derives most powerfully from the emotional aspects of human relationships. If a parent or a parent surrogate, especially a loved one, presents no good ego-ideal the child is adrift.

Ethical concepts that have no personification have little force in the lives of young people.

3. Ideas about delinquency as possibly offering satisfactions are always fore-runners of delinquent acts. The unsatisfied young person readily seizes on such ideas. Since with us there is such an excess of delinquency and probably no greater proportion of unsatisfied youngsters than in other countries, it must be that in our national atmosphere ideas of satisfactions to be had through delinquency are disproportionately prevalent. And it certainly is a fact, long true, that our young people are extraordinarily beset with pernicious ideas derived from many sources—some movies, periodicals and radio programs, newspaper items showing gains through crimes, duplicities and graft, and frequently the communications of bad companions. Concerning crime news, it has been well said that, "A people is profoundly influenced by what is persistently brought to its attention." Among teen-age serious offenders one finds cynicism about wealth, power, prestige being achieved through dishonesty.

On the other hand, lacking in our society is the positive force of a widely-shared, well-defined, challenging, high ideal of behavior. There is almost no public admiration expressed for the upright man, the God-fearing man.

Thus we see that the principal causes of delinquency are certain destructive influences and the lack of widespread constructive ideals, both of which unfortunately characterize our American life.

DIRECTOR J. EDGAR HOOVER

Hon. J. Edgar Hoover's quick rise in the Department of Justice was climaxed by his appointment in 1924 as director of the Federal Bureau of Investigation. In addition to organizing the FBI and pioneering in police training, Mr. Hoover has always been interested in the welfare of young people and in the prevention of delinquency.

There is no one cause of juvenile delinquency. The stresses and strains which play upon a child during the period of his growth are important contemplations which must be analyzed in the light of each individual case. Those of us who have the opportunity of studying cases of youthful misconduct are forced to the conclusion, in a great many instances, that the home and the parents within it are important factors in this consideration.

Children develop a sense of right or wrong—they are not born with it. The home, therefore, must serve as the first classroom—the parents as the first teachers for the inspirational education of youth. Self-reliant, self-disciplined youngsters must be taught to subordinate their personal desires to the interests of the community. They must learn to not only manage their own affairs but also to share in the responsibility for the affairs of the community. A youngster must come to know that society is governed by rules which are based upon the laws of God and man, and his behavior must be guided by these laws.

Unguided and unsupervised children who need but seldom receive attention, care, love and interest may soon begin to show a disregard for law and order. Eager to imitate the activities of adults, a child will soon pattern himself after his parents. Adult and parental action must, therefore, be void of any evil if the healthy spiritual and physical development of the child is to be assured. The responsibility to direct a child along the road to decent behavior rests squarely upon the shoulders of parents. This responsibility cannot be delegated.

Focal points of criminal infection which are allowed to exist in a community are sources of evil to our youth. Disreputable dance halls, gambling and vice dens, and other intolerable conditions must be eradicated along with the peddler of lewd and obscene literature if we are to protect the well-being of our children. Too often these centers of criminal virus serve as arenas of illicit exploitation of youth by adults who are not concerned about breaking the law.

Another important causative factor in juvenile delinquency is community indifference which fails to provide properly for the social, ethical and moral guidance of youngsters. It is certainly cheaper in the long run for the community to spend money to help prevent crime than it will be later to pay for apprehending a criminal.

In plotting the control of youthful crime, action on the part of the community is essential. The lack of community programs, lack of competent teaching personnel in the schools, inability of the church to reach out to the family, public failure to understand the problem of law enforcement, understaffed juvenile agencies, need for child welfare services, and lack of adequate health programs are some factors behind youthful misbehavior which can be charged to community apathy. Juvenile delinquency can be met only through the united effort of the entire community.

HAROLD W. HOPKIRK

Although Mr. Howard W. Hopkirk's major interest lies in the field of child welfare, as executive director of the Child Welfare League of America, he speaks with authority on the question of delinquency's causes.

Juvenile delinquency reflects the inadequacies of the community, the home and the child. It seems obvious that delinquency can be reduced only as we develop adequate communities, homes and individuals. Negative efforts to prevent delinquency or its recurrence, such as the punishment of parents, usually are superficial and may be classed as treatment of symptoms rather than causes. There are no short cuts in the building of character.

The community leans heavily on the church and the school and in them and the home appear our greatest hopes. Wherever the church or the school is missing or weak, the community is seriously exposed to the forces which deteriorate.

There are a score of other factors for which the community also carries complete or partial responsibility, including a decent minimum wage, social security, suitable housing, facilities for health, recreation and adult education, including the press, radio and movies. Failure of a community to face these responsibilities will mean perennial crops of juvenile delinquents. If certain facilities fall under weak or perverted leadership, they may destroy character rather than build it.

The family usually leans on the church and on many other community forces from which it derives strength. Whether it leans on them or tries to stand alone, the home, the life which parents live together, and the way they live with their children, can overshadow all other influences in the lives of our youth.

It is essential to his happiness and almost essential to his development of character for a child to find love in his home. Much of the delinquency of youth is due to the failure of one or both parents to supply that love. To be rejected and despised by those who should accept him is

almost sure to cripple the spirit of any child. The emotionally crippled are apt to damage themselves and others. Many a prostitute would be virtuous if her parents had not denied her their affection. The gangster often is seeking approval he never enjoyed at home.

In the home the child should learn what is right and wrong with reference to property, sex, and many human relations. The home's pattern is his and it is only the rugged and inspired soul who journeys through life on a plane higher than that on which his parents live.

Nature requires the child to seek for himself. Therefore if he is to live for others as well as himself he must learn to do so. Unless he learns to carry his share, he becomes spoiled, and delinquency becomes an easy escape. He craves associates and needs approval. He needs to believe in himself. There is nothing like the faith of others to sustain a child and to generate in him a faith in himself. He is fortunate if he has that faith in God which sustains him in times of great need and shows him how to help others and thus grow to the fullest maturity. His own personality and power should be recognized and never discounted by parent, pastor, teacher, or any of the many others in the community who have a chance to influence him.

JUDGE J. S. HURD

The Honorable Joy Seth Hurd presides in the court of appeals, eighth appellate district, Cleveland, Ohio, and is president of the Cleveland Children's bureau. For his outstanding achievement in social and religious leadership he has been honored as a Knight Commander of the Order of Saint Gregory.

The principal causes of juvenile delinquency may be generally subdivided into primary and secondary causes as follows:

First Principal Cause: The failure of parents properly to discharge their duties as parents. This might generally be described as "Home Laxity" in the failure of parents to give moral and religious training in the home.

Second Principal Cause: Broken homes. Statistics show that fully 50 percent of juvenile delinquents come from homes which have been broken by divorces, particularly in those cases where the parents remarry. The great break-down of family life in this country due to the tolerant attitude developed toward divorce and remarriage are great contributing factors to the break-up of the home, the neglect of children and the consequent result in juvenile delinquency.

Third Principal Cause: Social and economic conditions. It is a fact that criminal tendencies develop through a misuse of leisure time. In this connection, there should be developed positive programs designed to assist those particularly in the low-income brackets in providing proper environment in which leisure time of juveniles may be employed under conditions beneficial to their development and growth into good citizens.

With respect to the first two causes above stated, it should be said that there is nothing finer in the lives of children than to have a happy, normal, peaceful home life where father and mother are justly honored by the children and where parents cooperate with each other in making a happy home and inculcate in their children a knowledge and love of the great moral, religious, and patriotic principles which have meant so much in the up-building of this country.

PAUL F. KOPROWSKI

At the present time Mr. Paul F. Koprowski teaches sociology at Saint Teresa's college and Saint Mary's college, both in Winona, Minnesota. A graduate of the Notre Dame University School of Boy Guidance, Mr. Koprowski has had wide experience in youth and probation work throughout the mid-West.

The causes of juvenile delinquency must be discovered in each individual case by an analysis of the offender mentally and physically in relation to his home, his school, his community and their effect upon him.

Responsible-minded people know that correct and effective parental example and teaching are the most successful methods of influencing and developing personality and character. Parents should be trained and equipped to understand the normal physical and mental growth and development of their offspring and to know the temptations that beset children so as to prepare them to meet and overcome all forms of evil.

Too seldom do we find these guiding influences in our homes today because the family has been caught up in the tide of godlessness, materialism and an utter lack of "the sense of sin" and divorce. Desertion and separation have taken their toll upon the child.

Many children living in their natural homes are deprived of their right to physical and spiritual security through prevalent social factors. Insufficient wages, inadequate housing, lack of harmony between parents, inconsistent discipline, desire for wealth, anti-social habits or attitudes, low moral standards and disrespect for authority influence children in their adjustments to present and future surroundings. Through lack of knowledge, shallow thinking or sheer selfishness the responsibility of training the whole child has often been shifted from the family to other agencies, particularly the school and the community.

Children are required to spend eight hours a day in schools where mental and physical training have made great strides but where religious teaching has been gradually eliminated. School programs, in order to serve the fundamental needs of all children, should stress not only physical and intellectual growth and development but also character formation and guidance which is necessary to direct intelligence. Emphasis is usually placed on content material without orientation and interpretation; vocational guidance is advocated as a means of earning a living rather than a correlated means of purposeful living.

Curricula should be flexible enough to meet individual interests and needs of problem or maladjusted children; teachers should interest themselves in the personalities and environments of their students in order to encourage achievement. Personality difficulties, emotional conflicts, specific misconduct and anti-social attitudes are all possible forerunners of delinquency and should be recognized and dealt with as they arise in school.

The same laxity and indifference of parents and educators in meeting the wants of youth are found in the community. Effective agencies which provide adequate leisure time facilities under intelligent supervision should be provided by every community large or small. There is, however, little public opinion today which sanctions the actions of youth and less formal supervision of commercial recreation of all kinds. Insufficient and poorly staffed recreational facilities, questionable dance halls, gambling de-

vices, obscene literature and the popular comic magazine not only foster juvenile delinquency but also encourage and glorify it.

Until parents are trained to understand their responsibilities and duties toward their children, until our educators recognize the need for moral as well as mental training, and until our communities are aroused to the need of all year, intelligent recreational programs delinquency will continue to flourish. Rehabilitation occurs in the home, the school, the church, the playground and the community at large and as long as unchristian norms are accepted as standards of conduct, children will go astray.

LOUIS KRAFT

Mr. Louis Kraft's most important position is that of executive director of the National Jewish Welfare board, but he holds administrative positions with many youth and welfare organizations in the United States.

Juvenile delinquency is an involved social phenomenon which is related to a multitude of complex societal forces which impinge upon the growth and development of the individual. Social maladjustment of this sort can seldom be traced to a single cause.

The overt manifestation of juvenile delinquency, popularly analyzed in the press and in the mind of the average man, reveals the familiar picture of the difficult boy or girl who is seen primarily as a person who has turned "bad." There is tendency to place the blame for this behavior upon the individual alone.

Behavior is purposive and is related to the individual, but it is also the result of developmental influences which have made their impact upon the personality of that individual.

What are the positive influences? A good home atmosphere, an integrated family and healthy personal relationships; happy educational experiences, sound ethical teachings, adequate play areas and neighborhood recreational atmosphere, good adult leadership working with an awareness of the individual needs and interests, satisfactory housing, presence of social stability, emotional security, and adequate cultural and social opportunities for growth. Within this pattern there tends to develop a good framework of "juvenile adequacy" which gives our modern young people a sense of satisfaction, success, acceptance, recognition, and love.

These positive factors can not be found to prosper where we find inter-group friction, inter-cultural conflict, inadequate housing and health protection, economic depression, social tension, and unstable homelife, inadequate schools, and broken-down social mores.

These will weaken those positive influences which would tend to make for sound growth and development within any given area. Thorough efforts to provide an effective program of social planning on the local, state, regional, and national levels are necessary today to help meet the multiple needs of youth, and to provide the kind of social background that will eliminate some of the negative factors that cause social breakdown and such concomitants as juvenile delinquency in its various manifestations.

During the war years an increasing proportion of delinquency was noted because war brought with it a "break-down" in those positive social factors. Broken homes, family migration, increased social and psychological tension, child neglect, economic instability, social insecurity—these were among the inevitable effects of war. Communities everywhere felt the social disorganization and deterioration which this brought. Where people rallied their forces to fight social breakdown, the inroads made by such social ills as juvenile delinquency were limited in their spread.

Community planning to prevent the cycles of juvenile delinquency that have become typical of our times must include a well organized program of social betterment along with a properly administered program of services that are designed to meet human needs.

CHARLES W. LEONARD

Mr. Charles W. Leonard is director of the Social Service department of Chicago's Catholic Youth organization of which the nationally known Catholic social leader, Most Rev. Bernard J. Sheil, is founder and director general.

The etiology of delinquent behavior is still not very well understood. There is, however, general agreement that no single cause for delinquent behavior exists; that delinquent behavior arises from complex interrelated causes of which the conduct is merely symptomatic.

Time and time again we hear that slums and slum conditions cause juvenile delinquency—that poverty or the lack of religious training are causes—that gangster movies or radio crime stories are causes—or the absence of recreation and youth centers are responsible factors. It is doubtful whether any of these factors or all of them put together can be considered direct or fundamental causes of delinquency or crime. We must realize, for instance, that millions of children never get religious training at home, church, or parochial school, but still become useful citizens. Millions of others listen to radio crimes or escape the slums by continually attending the movies and apparently these have not been harmful. All of which should cause us to wonder what the answer really is and turn our attention directly to the individual child because here is where we might find a clue to this puzzle.

Juvenile delinquency is a symptom, a symptom of spiritual, physical, psychological, or social maladjustment, in the child, in his environment or, most commonly in both. This paradoxical condition happens so often that we should be slow to point out any one cause and say that this was the reason for delinquency. Causes lie deeper and are more complex than that. Most of the factors that have been labeled causes could be more accurately considered as conditioning influences which act as a stimuli toward delinquency. Hence, there must be unhealthy factors within the delinquent child that causes him to respond with greater interest to the frustrating influences, challenges, and temptations of a delinquent pattern.

In conclusion, while it seems evident that certain undesirable personality traits are found with greater frequency among delinquent children than they are reported to exist among non-delinquent children, there is no one characteristic which is shared by all or even by a majority of delinquent children.

HARRY L. LURIE

Mr. Harry L. Lurie, who is executive director of the Council of Jewish Federations and Welfare Funds, has lectured extensively on social topics and has been on the faculties of the Universities of Michigan, Chicago, California, and the New York School of Social Work.

We shall make no progress with our social problems unless we see them as the natural products of our social organization. This means that we cannot overlook any of the important factors.

The principal causes of juvenile delinquency as of any other desirable or undesirable social phenomena are the nature of the individual, the nature of the society in which he lives and the interaction of the individual to that society. All of these three factors are plastic and subject to change and modification, but society and individual interaction are of the greatest importance in their effects on human nature.

Individuals are not born equipped to fit into any type of society especially those that insist on rigid or prescribed rules of conduct unsuitable to the nature of man. Education, growth and training help individuals to achieve a satisfactory adjustment to a healthy social order.

To reduce juvenile delinquency therefore we must examine our social order and determine what phases of organized society are helping to foster conduct which is not in accordance with the aims and rules which our society has set for itself. We must also constantly re-examine those aims and rules to determine whether they are just and equitable for all the members of that society.

Youth is the time for assertion of individuality and independence from the coercions imposed on childhood. It is as normal for youth to reject as to accept the restrictions which adults are seeking to impose on them. When some youths engage in activities which are undesirable or in conflict with prevailing mores, we must not fail to evaluate both the external restrictions and the internal pressures to which youth is subject. If young people fail to accept restrictions on normal growth and social adjustment imposed on them by poverty, poor housing, lack of opportunities, parental ignorance and domination, they may follow lines of conduct which are an exaggerated or distorted parallel of the conduct of some adults consciously or unconsciously approved by many.

We cannot blame youth, rather we should blame ourselves for those deficiencies in our social living which derive from the fact that rewards and prestige frequently accrue to some of the most aggressive and most anti-social elements in our population. Too many of the affairs of business and politics still are derived from extra legal aspects of individual aggression.

The development of a more just social order is essential for a greater spirit of cooperation among all elements of the population. So long as the term "it's a racket" can be applied to any sizable fraction of our accepted economic functions, the less stable and successful of our youth will be led into delinquency.

I would say therefore that the three principal factors contributing to juvenile delinquency are:

1. A callous disregard for the moral needs for self expression and inadequate opportunities for normal and leisure time productive activities for all youth.
2. Deficiencies in our culture which glamorize or reward aggressive and unsocial conduct on the part of those who operate successfully for the most part within the prescribed rules.

3. Unsolved social problems which operate inequitably upon specific sections of the population (such as Negroes) and reduce the influences which help to foster a cooperative spirit as a basis for social organization.

REV. RAYMOND W. SCHOUTEN, S.J.

Reverend Raymond W. Schouten is professor of ethics and regent of the School of Social Service at Fordham university. He is a member of the ISO Sociology committee.

A late set of statistics tells us that the incidence of murder for the last few months is up about 28 percent; robbery shows something like a 32 percent rise. The vicious kindred of these two have likewise been providing dismal statistics for busy statisticians. Meanwhile we have run meetings, held conferences, talked, traveled and discussed.

Youth has been given a large share of the blame. And the whole sorry mess has been glibly labeled "Juvenile Delinquency." At the moment we ponder it away as a post-war phenomenon. Not so long ago, it was a war phenomenon. Before that, one might justly suppose it was a pre-war phenomenon. Or, are our memories so short? Or, have we forgotten the crimes and reports and the warnings of responsible leaders in the nineteen-thirties? If we have, it might be one simple explanation of our present serious problem.

For it is serious—dangerously so. But the problem is not one of juvenile delinquency. And to furrow the brow on that handy title is good ostrich social welfare. It is an easy rationalization too, since we refuse to brave the fact that the real problem is one of community delinquency.

Our youthful delinquents are not mere products of a war or a post-war era. They are the progeny of a present delinquent era that goes back to a yesteryear. No one cause or trinity of causes suffices to label their disease. There is a ghastly conglomerate of concomitant circumstances, situations and occasions fostered by the community at large.

It is not difficult to assign a cause, or several if need be. But why not face the fact at once that an anti-social state of mind existent in the whole body politic has provided the milieu for our youth. In that milieu they are born, live, eat, and learn to yearn for thrills.

For it is a community delinquency and a delinquent state of mind that let a Hollywood set the mores of a nation. Three out of four marriages end in divorce in that community of sense craving. Yet we stand in line to cheer the synthetic heroics of insincere gesticulators. Why expect fineness from youth when he lives mid a community callousness to the antics of a Flynn, a Chaplin? Any decent psychologist knows of the fatal attraction of the lurid. Call it sin—and you call it correctly—but you are old-fashioned. But make it liberal, then it has the mantle of approval. Put a Durocher in a divorce court, let a professor make a cliché, and all is well.

It is a community delinquency that substitutes sense-satisfaction for morals, and calls it liberalism. Why treat youth for his delinquencies when he is taught to express himself with unrestraint, and sees his professional elders set the example? Why worry about lawlessness when elected leaders reason away the law? Youth is not stupid; he can draw conclusions and does so from the state of mind set before him.

Has youth a sense of respect? Political leaders have shown the practical value of the smear. A reverence for

country? Youth has been fed some delectable samples of sedition and treason right here at home in high places. Let's not say youth is gullible. Rather, let us know once and for all that there is popular appeal and approval in being liberal and different, even when it comes to selling a nation short.

Youth is impressionable. Let's face that fact on the basis of our own youthful experience. But let's not expect too much when his young, acquisitive mind is fed on political shenanigans. Nor is it quite fair to belittle youth with the term delinquency, when he views the devious meanderings of a Wallace, or the pamperings of an anti-American ideology.

Has youth a love of home? Yes, but let's pay a visit to any children's or family court and see what parents are providing. A respect for fellowman? The brutality of a Tito is democracy; Stalin's concentration camps are panaceas of popular government in this popular state of mind.

And so for all the gorgeous humbug that makes for a delinquent state of mind. Broken down and put in the abstract, that state of mind may be summarized in three sorry categories: (a) moral indifference; (b) intellectual skepticism; and (c) selfish emotionalism and passion. These can be met most effectively on three fronts: (a) in the field of education; (b) in the home; and (c) through the news and information and other cultural channels. Paradoxically enough, it is these three that have failed our youth. Worse, they have taught youth consciously and deliberately to be delinquent. They have fostered the state of mind. They are the state of mind—and the community at large is a part of the virus infection.

Let us stop talking of housing and slum clearance. For two decades we have allotted the most munificent outlay for new homes and apartments—and for delinquency, too. Let's stop talking of poverty—these are prosperous times. And let us leave off with the glories of education and other magic curatives. Delinquency has risen with the vast outlays of brick and chromium and the phalanxes of mortar boards. It is the hour for realizing that our educated culture has bred a noxious state of mind.

But we have held conferences and talked and shied off from the real virus. It is too close to each of us, too unpleasant, and not, my dear, truly liberal. And, it is so much easier and more popular to be a do-gooder and a breast beater. But it is the breast of youth that takes the beating.

And so with all the flippant rationalizing, the callous state of mind goes on, while moral indifference, intellectual skepticism and sense sensationalism are having their fun.

G. HOWLAND SHAW

His career as a foreign service officer and as assistant Secretary of State have made Mr. G. Howland Shaw a renowned authority on international relations, but he is equally informed in the field of human welfare. He is a distinguished past president of the National Conference of Catholic Charities and 1945 recipient of the Laetare medal.

Juvenile delinquency is a highly complex phenomenon which cannot be analysed in terms of any one factor or indeed of any group of factors. Anything which reduces the powers of resistance and adjustment of the individual boy or girl is a factor in juvenile delinquency and the same is true of anything which contributes to the deterioration of the community.

Certain factors, however, in some form or degree, recur frequently. The selfish parent is one of them. The selfishness may assume one of two forms. There may be too little affection for the child in which case we may in due course be confronted with a delinquent emotionally starved and seeking an outlet for bitterness and resentment in stealing or in some other form of anti-social behavior.

On the other hand, because of defective upbringing or marital maladjustment the parent may try to solve his or her emotional problems at the expense of the child and then the selfishness is likely to take the form of too much affection and too much care. In such cases the child may indulge in destructive efforts to achieve independence or may sink into a state of dependence incompatible with the growing up process.

Obviously, whatever we may say to the contrary, we live in a society in which religion does not permeate every day life. If the child is to be adequately prepared to practice and exemplify religious values as an adult in such a society, it will depend not so much upon precept or instruction as upon example and particularly upon the example of those nearest and dearest to him: his parents. If the parents are satisfied with going to Mass on Sunday and Holy Days of Obligation and indulging in a number of acts difficult if not impossible to reconcile with their religion during the rest of the time or if the picture of religion they give is essentially narrow and unduly stresses negative and protective factors, then the chances are that the child will not grow up to be a religious adult and may abandon his religion altogether.

If, on the contrary, the parents are persons in whose lives religion effectively and thoughtfully penetrates what they do, think and feel and if it is inevitable and natural for them to talk of religion in terms of its implications for economics, politics, race relations or for any other aspect of secular living then the chances are all in favor of religion becoming a vital factor in the child's life. Unfortunately, we have not prepared many adults to present any such picture of religion to their children or to anybody else and our failure in this respect is an important factor contributing to juvenile delinquency.

We have far too many people in this country—adults and children—who, with ample justification, feel that they do not count, that they can do little, if anything for themselves. They are therefore liable to resort to anti-social behavior as an expression of frustration and deep-seated resentment. Implicit in much of our thinking and talking concerning these people is an unavowed conviction that they really cannot think or act for themselves, that they should be encouraged to find satisfaction in the anonymity in which we are pleased to consider that God has placed them and that if their lot is to be improved it can only come from the wisdom and planning of those of us who are more fortunate.

We shall not make real headway in fighting juvenile delinquency until we rid ourselves of this un-Christian and undemocratic complacency and find ways and means to help the potential delinquent from our so-called underprivileged areas and his father and mother to help themselves.

ARTHUR M. WILLIAMS

Mr. Arthur M. Williams has been a member of the staff of the National Recreation association for more than 25 years. On leave from the Association he served for a time as executive assistant, National Youth administration and later as assistant to the director of the Division of Recreation, Federal Security agency. He was the first secretary of the National Education-Recreation council.

Are there three principal causes of juvenile delinquency? The recreation worker emphasizes the recreation factors in delinquency prevention; the housing worker, bad housing conditions; others, the home and family situation, the influence of the school, the church. Available evidence supports the position that all these, and others do enter the total picture.

For example, figures have been presented showing that the growth of delinquency follows the growth of national prosperity — that youth delinquency increases when youth have more spending money in their pockets. Many feel that the nation-wide publicity given to delinquency in the press, in the movies, and on the radio has in itself glamorized delinquency. How can one say which are the three most important of all the many factors present?

The family and the home are being blamed increasingly. The "delinquent parent" has replaced the "delinquent youth" in lay and professional pronouncements on delinquency. It is clear that the center of the life of the child is and must always be the home. Parents must meet adequately the child's need for security and affection which only they can provide. But are parents always to blame when this is not done? Can all parents do this when they and their children are housed in slum tenements, when they must live on substandard incomes, and bring up their children in neighborhoods and communities with poor schools and inadequate recreation opportunities? The school, the community, and the church must supplement the home and work with it, and the family must have an opportunity to maintain a decent standard of living.

The school and the community receive their share of the blame. It is obvious that the essentials of full living which the family cannot provide under modern home life limitations must be provided by the community. Good housing, education, and recreation are modern social necessities. Society can neglect them only at the greater expense of poor health, anti-social behavior and other costly outcomes.

The church is not without its responsibilities. A child or youth who not only attends church and religious education centers but who has a positive religious way of life, a dynamic spiritual guide, is not the potentially delinquent child or youth. But the church cannot successfully meet its responsibilities single handed. It cannot isolate itself from the influence of the home and community. Destructive community forces and the absence of a spiritual atmosphere in the home can well undo the best efforts of the church itself. It must support the community in its efforts to correct unwholesome environmental conditions. It must draw upon community resources to strengthen its own efforts.

Is not delinquency after all aggressive conduct on the part of youth against parents, community, church, and school because of the many ways all of us have failed them? The causes of delinquency are many. Are not all important?

WISE PLANNING

by FRANCIS J. CORLEY, S.J.

OSA

THERE is a great deal of talk these days about planning: city planning, regional planning, planned economy and so forth. Planning can be dangerous if it is carried out by starry-eyed liberals who are more interested in plans than in people. It can be not only dangerous, but devilish, if these planners ignore human rights and human dignity.

A recent issue of *The Weekly Review* speaks of "The Planning Octopus": "All activity (saving only obedient drudgery) must cease except on the part of Whitehall. Freedom to initiate, to take responsibility and to persevere in effort must be rooted out of the population. They must be dumb slaves doing only what they are told."

Planning of that sort would be despicable. But intelligent planning, which merely investigates and advises without compelling, is another matter. There is plenty of room in the United States for planners of that sort. In fact we need them desperately.

Intelligent planning, which is only advisory, is nothing more than prudent forethought and judgment in action. As an example of such good judgment we might recall that, when the war services were planning military hospitals to care for casualties during the recent war, the location of many of these hospitals was determined by the medical needs of neglected areas in the United States. There was splendid cooperation between the military services, the Federal Public Health services and State Departments of Health in this work.

Military hospitals were deliberately placed in neglected areas, so that after the conclusion of hostilities they might be turned over to the states for hospitalization of civilians in these areas.

Sometime ago I attended a hearing of the House Appropriations committee in the Missouri State Capitol at Jefferson City. A portion of the hearings concerned an appropriation for two moderate-sized hospitals, which had been built by the War Department in rural areas of Missouri which had no hospital facilities. At the time of the hearings they were to be turned over to the state for civilian use.

Departmental Investigation

An even more important example of intelligent planning comes to light in connection with a bill introduced in the seventy-ninth Congress by Senator Bailey and Representative Hays. The title of the bill (S. 1385) is "a bill to provide for aid in industrialization of underdeveloped areas." The purpose of the bill is to appropriate the sum of \$5 million, \$3 million for the Department of Commerce and \$1 million each for the Departments of Labor and Agriculture, for an investigation of neglected areas in the United States. The Departments are to discover what industries can be introduced most advantageously into various localities so as to utilize workers, who at the present time have neither sufficient work nor income for the support of their families.

Included in the hearings of the bill is a map of the United States which shows these underdeveloped areas. They range from the extreme northern tip of Maine to the southwestern extremity of Florida, and from a depressed area in New Jersey to a run-down county in California. The majority of these areas, however, are in the mid-

Federal Survey to Aid Industrialization of Undeveloped Areas

West, mid-South and Southwest, together with two large areas each in Wisconsin, Minnesota and Montana.

In all, some 25 areas are indicated as seriously depressed, and approximately 35 more, as having a surplus of unemployed workers. Three western states, New Mexico, Colorado, Utah, as well as Oklahoma, are the most seriously affected. Next in order would come Montana, Minnesota, and the Dakotas. There are concentrated areas in southeastern Missouri, southern Illinois, northwestern Kentucky, eastern Kentucky, southern Ohio, West Virginia, Pennsylvania, upper New York, northern Maine, southern Florida, and southeastern Arizona.

Blight, however, is extremely widespread. In fact the only states which are not pockmarked with depressed areas are the remaining five New England states, North and South Carolina, Maryland, Virginia and Nevada.

Five Types of Areas

In his comments on the bill at the senate hearings, former secretary of commerce, Wallace, indicated the five major types of areas which come within the definition of the Bailey-Hays Bill:

1. Those predominantly agricultural areas which need industrialization to raise income and living standards.
2. The "war baby" industrial communities.
3. The areas which have been depleted of their natural resources.
4. The areas which have been affected by technological obsolescence.
5. The industrially overspecialized areas.

A few examples of each will help to clarify the meaning of these types. The two best examples of agricultural areas which need industrialization are the South and the Great Plains. In fact the South is likely to become our most serious socio-economic problem.

Mechanization has been increasing in the production of cotton, which is still the major agricultural production of the South. Tractors are replacing horse drawn equipment on many farms. Since one man plowing cotton fields with a tractor can do the work of seven, and one power drawn cotton planter will replace fourteen farm hands, it can be seen that the labor market of cotton is being sharply reduced. The two-row mechanized chopper does the work of 12 men with hoes, and in a few minutes an airplane can spray, with boll-weevil-killing calcium arsenate, a field of cotton which would keep many men busy for several days.

The most revolutionary machine, however, is the newly developed Rust cotton picker. This mechanical monster, which is being introduced experimentally into some cotton fields at the present time, threatens to remove the livelihood of millions of Southern Negroes and white tenant farmers. Each mechanized picker can do the work of 60 to 65 field hands, and a conservative estimate states that within the next few years this machine will displace between 800 thousand and a million poor families!

Anyone who has seen the tragic results of protracted unemployment upon a poor family can begin to guess what serious tragedy threatens the South during the coming years. These people have been living on seriously sub-marginal incomes and have no resources either

of money, training or initiative to provide for themselves. The likelihood is that, if mechanization spreads throughout the South, millions of these poor families will be left to fend for themselves and either to rely upon public relief for assistance, or migrate to other areas where they will seriously unbalance the labor market.

The only alternative is a serious effort to develop new occupations for them within the South where they are now living. This is one of the things which the Bailey-Hays bill would undertake to do.

The situation is not so serious in the Great Plains area, but there are huge tracts of the Western plains which should be withdrawn from cultivation and returned to grazing. Again in these areas some occupation must be found for the people who will be released from agriculture.

There are other concentrated areas which stand in serious need of help. The beet fields of Colorado employ Mexican peons for a short time only, and seasonal industries placed in the area could greatly improve living conditions of these unfortunates. Similar conditions prevail in many highly seasonal, especially orchard, regions: the citrus areas of Florida, Texas and California, the cherry pickers of northern Wisconsin, and California; the pea pickers in Idaho, the highly industrialized cotton and melon fields of Arizona, the beet workers in most of the mountain states, and workers in the onion marshes of Ohio. Of course there are areas in almost all states where such conditions prevail, but major attention must be given to those in which large numbers of workers are involved.

War Industries

Mr. Wallace's second category has to do with the "war baby" industrial communities. In many parts of the United States, notably Kansas, Texas and California, airplane factories were developed to a size far beyond peacetime needs. Similarly two or three large steel mills were erected in western states, for instance at Provo, Utah, ship-building yards on all three coasts of the country and ordnance plants. At the present time there is serious need of industrial development to use up the labor force which has been concentrated in these areas.

Most notorious of the areas depleted of natural resources, is the seriously exhausted Oklahoma dust bowl which John Steinbeck made famous in his *Grapes of Wrath*. There are similar dust bowls in many areas of the Great Plains which must be employed for other purposes. Great stretches of timber-bearing land in northern Michigan, Wisconsin and Minnesota have been stripped by unwise lumbering, and no occupation has been supplied for people living in these areas.

Mining, too, has reduced resources in some areas, for instance the lead-zinc-tin region of Missouri, Kansas and Oklahoma, and the copper mining sections of Michigan. Other mining regions, such as some anthracite mines in the northeast portion of Pennsylvania and the bituminous mines of central Illinois and southeastern Kansas, are in the marginal class which can support employes only with difficulty. A typical example of what can be done in such areas by introducing agriculture rather than industries is the splendid development at Granger, Iowa, inaugurated by Monsignor Luigi Ligutti.

In many industries increased mechanization and other kinds of technological developments have reduced the number of employes required to produce. This is particularly true of steel mills, button and shoe manufacturing.

Areas which depend upon too specialized industries suffer severely from decline. This is obviously true of

any highly specialized industrial area, and wise planning should undertake to achieve industrial balance so that no community should depend entirely for its subsistence upon one industry. All of these problems fall within the compass of the Bailey-Hays bill, and it is the duty of the three departments already mentioned to make surveys and suggestions for remedying these situations.

Precautions

If planning of this sort is kept within the bounds intended by the lawmakers, it can do tremendous good in balancing our economy and raising the standard of living in depressed areas. A number of precautions, which are intended to curb the unwise enthusiasms of the bill's administrators have been inserted.

Thus, the last item in section 6 of the bill says, "None of the funds authorized under this act shall be used for the establishment of any publicly owned commercial enterprise."

Enthusiasm is also curbed by limiting appropriations to a maximum of \$5 million. Secretary Schwollenbach of the Department of Labor has made two other important recommendations. The first is that the money be used by the three departments and not be distributed among schools, local governments and private agencies for continuing research. He rightly remarks that if the departments begin distributing funds, there will be no end to the demands, and appropriations will have to be increased tremendously.

The bill still needs improvement to guard against injudicious industrial expansion. Senator Hart, of Connecticut, pointed out in questioning Mr. Wallace the danger of simply transferring industries from one area to another in order to exploit a cheaper labor market. Care would have to be taken to guard against abuses of this sort. Secretary Schwollenbach has recommended that some provision be written into the bill for securing standards of wages, hours and working conditions which prevail in other portions of the same industry.

The bill at the present time treads upon the toes of several other government administrators. It makes provision for investigating rates in transportation, utilities and communications, functions normally within the province of the Interstate Commerce commission, the Federal Power commission, and the Federal Communication commission, respectively. At another point it authorizes investigation of monopoly controls, normally a job for the Department of Justice.

Restrictions

There are several other passages which would be helped by careful restriction. At the present time the bill states as its policy to raise "production, employment, incomes and standards of living," without indicating whether this is to be done by subsidy or merely by advice and encouragement. In another place the Federal agencies are urged to encourage "the maximum expansion in private employment and private enterprise" without regard to the effect which *maximum* industrial expansion might have upon the area and the nation.

The first of the five types of areas which Secretary Wallace listed, "those predominantly agricultural areas which need industrialization to raise income and living standards," involves some dangers, inasmuch as injudicious promotion of new industries might accelerate the already serious withdrawal of workers from farms. Care should be taken that, as far as possible, industries which

start in agricultural areas should be seasonal occupations which will not interfere with farm activities.

Mr. Schwellenbach's warning that standards of wages and hours be maintained is extremely important, because the workers in these depressed areas would be rich material for economic exploitation if they were not adequately protected by union organization. At the present time the great majority of agricultural workers are unorganized, and there is relatively little organization even of industrial workers outside of the larger cities.

Care must be taken, too, that no industry becomes overexpanded in taking advantage of new industrial areas, nor should old areas be drained of industries which are necessary for their existence. Planning must provide, too, that some kind of balance be maintained in the development of new industrial areas, lest the obsolescence of a single industry cause within a few years' time more harm than good.

Benefits

Despite these dangers, which must be carefully guarded against, there are a number of benefits which can result from the study and planning which this bill provides. The income of marginal farm owners could in some cases be increased by part-time industrial occupation. For instance it might be possible to erect an automobile-parts factory which could manufacture in four or five months time the bulk of a year's supply of spark plugs. During the remainder of the year the farmers could be occupied on their farm, and the combined incomes from these two occupations would considerably raise their standard of living. Such enterprises are even more important for agricultural employees who, in many cases, spend a good portion of the year on the public relief rolls.

A more balanced economy would be advantageous to agricultural areas which are notoriously sensitive to changes in the national income.

More important still would be the advance which such measures would promote toward industrial decentralization. During the war many new areas were opened to industrial activity. If these areas could be kept up, and new smaller areas developed prudently and judiciously, the industrial future of the country would probably be brighter.

Comments of the three secretaries involved in the bill will be of interest. In support of the bill, Secretary Wallace said:

"When we talk about the economic state of the nation, we are usually thinking in terms of the rate of activity in the country as a whole, with little reference to the disparities that may exist as between various regions or localities. Today it is a commonplace statement that we are entering a tremendous boom; but few who make this statement consider that expansion is of necessity uneven, and that isolated spots and even sizable areas of depression and unemployment can accompany such a general upsurge of economic activity. It is to those areas, and to the specific problems which they face, that this bill directs our attention."

With a view to the welfare of labor, Secretary Schwellenbach indicated the way in which this bill could improve living conditions:

"In many regions a predominantly agricultural or mining economy fails to support the population in those regions at anything approaching an adequate level. The problems sought to be met by the proposed bill are not, however, confined to these special areas. Many sections of the country have not developed industries to take full advantage of available resources or markets. Under existing conditions, surplus manpower in these areas is forced to migrate or, if unwilling or unable to seek employment in large urban and industrialized areas, to attempt to eke out a meager living on a bare subsistence basis."

Secretary Anderson pointed out that the bill is in accord with the recommendations of President Truman in his January 1946 State of the Nation message:

"The proposed legislation is completely in accord with the recommendation made to Congress by President Truman last January when he said: 'We must encourage the development of resources and enterprise in all parts of the country, particularly in underdeveloped areas. For example the establishment of new peacetime industries in the western states and in the South would, in my judgment, add to existing production and markets rather than merely bring about a shifting of production.' I regard that statement by the President as conservative. It is my belief that the least industrial states could increase their manufacturing a great deal without cutting the volume of goods they buy from other areas. Manufacturing, of course, is only one part of industry, so that total industry could be increased even more than is manufacturing without harming other industrial areas. And increases in industry in a community result in higher standards of living throughout that community."

In addition to these three government officials, representatives of farm agencies appeared before the Committee, speaking in favor of the bill. Local Chambers of Commerce in already industrialized areas are universally opposed to it. Unfortunately no representatives of labor appeared at the hearings.

The bill was not passed in the 79th Congress, and its sponsor in the Senate was the late Josiah W. Bailey. But Representative Brooks Hays, who introduced a similar bill in the House (HR 4068), has stated that the bill will again be submitted.

Private industry is often able to make its own investigations of potential industrial areas. But private industry is not primarily interested in the public welfare. It would be possible for industrial investigators to suppress information that would be of advantage to competitors or to exploit human and natural resources for their own benefit.

With such investigations entrusted to three Cabinet departments there is more likelihood that the men, women, and children for whose benefit the bill was written, will be the gainers.

ANNOUNCEMENT

Instead of featuring a Forum, the April ISO BULLETIN will contain a complete topical index to all materials which have appeared in the first four volumes. Father Cantillon of the OSA has directed the preparation of this index. It should prove of lasting value to all those interested in a ready reference to ISO materials published between 1943 and 1947.

Beginning with the May, 1947 number, the BULLETIN will appear with a change of format: smaller pages, more photographs, an increased use of charts and illustrations.

LETTER TO MR. F.X., S.J.

by ROBERT G. LISKA, S.J.
West Baden College

Social Values in a High School Sports Program

Dear Frank: P. C.

Four years ago I had the job you have. I am quite sure that you are reacting now the same way I did then to the I.S.O. and its relation to your job as third assistant athletic director, coach of freshman football, moderator of the Monogram club, and moderator of the boxing tournament.

I've got some suggestions for you, Frank, but I'd like to clear the deck first with a quotation from Very Rev. Fr. N. de Boyne's letter of July 15, 1946 to Fr. Daniel Lord (ISO BULLETIN, November, 1946, p. 1). He says:

"The ISO does not aim to supplant anyone or to take over anything. It is essentially a service organization whose sole purpose is to assist those engaged in our various *ministeria* . . . If indeed the conduct of certain of our organizations has not been what it should have been . . . or if the worth and importance of the social apostolate has not been appreciated to the full, then indeed suggestions how to improve the situation are in order . . ."

I missed the boat four years ago. At the time I thought I was doing a great job. Right now I am convinced I could have done a great job, if . . .

Before I fill out the "if", let's you and I take a look at the social values that sports afford us as a medium for ISO work.

First, by social values I mean moral qualities that pertain to the relation between an individual and the group he works, lives, thinks, or plays with.

Briefly, some of the social values of sports are:

- (1) **leadership**, which is the relation between one influential individual and the group he belongs to.
- (2) **cooperation**, which is the relation between individuals working together and in a unit to attain a common end, i.e., to win the game, make a goal etc.
- (3) **team spirit**, (an intangible thing which is really the result of exceptional cooperation among the individuals for the success of the group) is the relation of feeling and animation that exists between the individuals of a group.
- (4) **fair play**, which is a relationship of justice and charity as practiced by an individual of this team towards the individuals of an opposing team.
- (5) **sociability**, which is the relation of individual to individual, not as team member but as a fellow companion, fellow student.
- (6) **tractability**, which affects the relation between a subordinate (player) to the superior (coach) of the group (team).
- (7) **emotional control**, which is the proper regulation of the individual's emotions and reactions to a situation as he plays in a group.
- (8) **reliability, democratic outlook**, and so forth, which are qualities that help the individual to become an effective member of his group.

The above are some of the qualities or values of sports. There are others. It will depend on the individual Jesuit whether he will capitalize on this or that value, depending on his own position, knowledge, and capabilities.

The point I want to emphasize is this: I think we Jesuit scholastics do not use the opportunity we have in our sport programs to impress upon the boys our Catholic ideals and our Catholic social ideas. We do not use sports as a means to develop the whole man. We develop a part—the physical part. We do not press, as it were, a carry-over from the field of sports to the field of life. A little check-up might reveal that we Jesuits do not add much more to a boy's training in athletics than a coach does in a public school.

I am against this way of thinking that we do a great deal for the boys just by working with them. I think the truth of the matter is that we do some good but not the greater good that St. Ignatius of Loyola would want us to do. We are too **passive** rather than **active** in using sports (or any other extra-curricular activity as far as that is concerned) as a means to fit into our present aims in social education. Sometimes I wonder whether our coaches don't expect us to be more directive in regard to individual team members rather than inquisitive about why we lost the last game.

What to do? I would like to see the athletic director call the coaching personnel together at the beginning of the school year and explain to them some of the points mentioned above. Insistence should be made that each man set a definite program for himself—it need not be too cumbersome—whereby he will stress in talks to the team and to individual players the effective application of these social values.

Just take one and perhaps the main social value of sports,—cooperation. I am sure that any coach, no matter how much he is hounded by faculty or alumni to produce a winning team, would not neglect any opportunity to get his boys to acquire the spirit of cooperation.

Many of our coaches have "star" difficulties. The "star-complex" usually breaks out in mid-season—when it is too late to talk sense to the boy. It only flatters his ego to have the coach and that understanding scholastic urge him to forget about himself and work with the team.

That same boy who has "star-dust" in his eyes may have gotten a good mark in his sociology examination at the quarter by giving correct answers like this one: "There is no place in American life for snobbery since the latter is based on the purely material evaluation of things." Or he may have written in an essay: "Charity unites spiritually all the members of the Mystical Body of Christ. It will serve to curb excessive nationalism, and lead the so-called 'have' nations to deal more considerately with their 'have not' neighbors, and so forth."

The boy is not worried about the carry-over from what he wrote in the morning's examination to his conduct on the field. But we should be. We should be very much concerned with this boy's attitude when his teacher that very morning told him that we Jesuits are here "to train our Catholic boys . . . to live in society . . . to give them a large, Catholic view of the world, make clear to them the Catholic principles on which all society is founded, help them understand the formation and workings of the different societies of which they will form a part."

Now I don't mean that the team is to stop practice to listen to Mr. Soandso, the sociology teacher. No, but I

do think that from the start of the season, right at the very first practice, the boys should be called for a "skull session" and given a talk (perhaps even by the Rector) in which they would be shown why and how football or basketball will help to develop themselves into better members of society.

As a follow-up, the athletic director might give short talks to the team assembled in the gym or the dressing room, once a week, or as often as he judges best—just short talks of five or ten minutes. He could take cooperation one time, fairplay another, but always pointing out the connection between their team play and Catholic social living.

There is still another follow-up on the social values which I am sure St. Ignatius of Loyola would heartily approve of as a great means of putting solid meat into our ISO work among high school boys. I refer to the particular **examen**. Fairplay might be a good subject for the boy who tends to play dirty, even with his own team mates. Jealousy, pride, envy, all of these would make practical examens.

There are all sorts of possibilities to this idea of taking an active role in the carry-over of social factors in sports:

linking the idea of a team with the Mystical Body doctrine; connecting social justice and charity with game rules; explaining mortification in relation to emotional control, and so on.

In regard to leadership I think we miss a golden opportunity to show boys that their popularity brings influence or power, and that with influence comes responsibility. Sounds idealistic. But I know of a *de facto* case where the older boys (most of them athletes) were called in and told they were to have full responsibility for the conduct of a football rally, bonfire, and torch parade. (A year before the same type of rally ended in a bedlam, people hurt, property damaged. The school got a black eye for it). The boys did their own prefecting. The rally and parade went off without mishap.

My point: that athletes can be made aware of their position of being responsible leaders if we Jesuits make them aware of their potentialities through counsel, direction, and by giving them something definite to do.

These are only suggestions. I am passing them on to you for trial and criticism. Former teachers here in theology think that they have possibilities. What do you think?

NO CATHOLIC PAC

by J. HAMILTON NEALE, S.J.

West Baden College

Why Not?

IT is always fun to try helping the other fellow. This time it is even more pleasant, because it seems to me that Father Cantillon has all too hurriedly condemned Mr. McKenna's suggestion ("A Catholic PAC? ISO BULLETIN, January 1947, pp. 22-23) to the ash heap. In a very adept manner he reduced this "splendid contribution" to an absurdity.

Perhaps this modest rescue squad, consisting of one scholastic, will do no good, but at least it will not be from want of good will or effort . . . so here goes!

One of the easiest things in the world is to talk, but to convert our words into stimulating, effective action is quite another thing. We talk a great deal about the disgraceful state of politics in many communities. We denounce the great lobbies and public servants who submit to their threats or courtesies. But we do nothing.

Mr. McKenna has clearly grasped the fact that it is high time that we do something about 'getting out the Catholic vote,' and his plan is most certainly a great step towards real action. He wants to do something about it!

Father Cantillon, however, opposes Mr. McKenna's suggestion. In his comments on "A Catholic PAC?" he seems to have tacked his own personal interpretation to the plan ("No Catholic PAC!" ISO BULLETIN, January 1947, p. 23). By presenting one hypothetical case in which such a PAC would not be effective he has succeeded in drawing a rather absurd and narrow conclusion.

He drew up an imaginary election in which Mr. Thomas Dewey opposes Mr. Herbert Lehman for a position in Congress. By showing that in such a case there would be no need for Mr. McKenna's PAC, since there would already be an abundance of data on both candidates and neither would merit exclusive approval of the Catholic PAC, he decided that the suggestion is of little value.

He then went on to show that in such an election the Catholic PAC would have no principles on which to formulate advice to Catholic voters concerning the relative merits of each man, since both of them have many fine qualities.

But Father, granting that in this case the PAC would be of little assistance, why throw out the entire plan because of this one hypothetical case? Mr. McKenna certainly had in mind the many elections in which comparative unknowns were seeking office. In such elections there is relatively little information available about candidates.

When the average Catholic goes to the polls, what does he know about Mr. X who is running for the office of sheriff or about Mr. Y, who is seeking the position of alderman or judge of the circuit court or justice of the peace? These are the elections for which we Catholics need honest, well-informed, non-partisan advice about the merits and the de-merits of various candidates, but these are just the times when it is not supplied. Certainly in presidential elections, gubernatorial elections, the average voter knows a good deal about the candidates, since their full histories are hung out on the political line for the whole world to look at. But what about these smaller offices, which, after all, do mean much in our American lives?

And as for those pressure groups which you mention . . . how is the average Catholic going to know which one to trust? You mention interracial groups giving data on various candidates, but on this one issue alone, there are almost as many opinions as there are men. Just ask a few of Ours for their opinion, and you will see what I mean. Take the word of some interracial group? First of all, get someone to give me data on this interracial group! And the same holds true of the many other groups offering political advice.

Without a doubt there will be cases on which Catholic opinion can be, and will be, justly divided, as in the

case of your personal dislike of Franco (whom I happen to like). But what about the many cases (and there are many!) where there is no room for such division? There are definitely occasions when the Catholic goes to the poll and votes for some absolute "rotter" simply because he happens to be of the same party as the voter, and occasions when an indifferent man is put in because of this same ignorance. These are the times when the Catholic voter should be informed of the merits of the candidates. This is just where Mr. McKenna's proposed organization could do an important job.

I make not the slightest claim to be an authority on the condition of the present-day political setup in America, but I do think that Mr. McKenna's plan, taking in its full scope, (which Father Cantillon does not do) has very definite possibilities. I believe, too, that with a little extra push it could be converted into an actuality. "The faith is concerned with the eternal," and for this very reason it should ever be on the alert to watch for one "of those dozen good programs" which Father Cantillon mentions, and then to advise our Catholic voters to give it a staunch backing. Can Mr. McKenna's PAC do this? It is certainly the best I have ever heard.

UNIVERSAL MILITARY TRAINING

Latest Developments

NO word concerning present conscription plans has as yet come from the nine-man Advisory commission named by President Truman on December 19, 1946, to work out a service plan for universal military training. Father Edmund A. Walsh, of Georgetown, is a member of the commission. At the first session of the Commission, held in the White House on December 20, President Truman recalled that nearly 30 per cent of youths called for military service during World War II were found either physically or mentally unfit for service. Dropping the word "military" from the commission's title, Truman observed that it "is a terrible reflection on a free country" to discover that so large a proportion of its youth is unfit. Alluding to the historical fact that "great republics of the past always passed out when their peoples became prosperous and fat and lazy and were not willing to assume their responsibilities," he recommended training under military auspices for all young men for a period some time between the ages of 17 and 20.

Perfectly aware that Mr. Truman's talk of physical unfitness is no reasonable argument for any kind of military training, government spokesmen, including Warren R. Austin, US representative on the Security council and the UN Atomic Energy commission, continue to emphasize security needs for conscription.

Declaring that conscription is the foundation "of the whole superstructure of peace," Mr. Austin added: "The world must have the knowledge that we have a trained body of men in the background." While it is not explicitly clear from Mr. Austin's statement whether he is alluding to an independent American army or to the UN police force, to which the military protection of peace is to be entrusted under the Charter, there can be little doubt that he had reference to youths trained for service in domestic military branches.

Secretary of War Patterson was even more explicit in a recent address to the Women's Patriotic Conference on National Defense when he told the Conference that universal military training "is a must."

"In the past there has been—or we have been able to take—time to train between the hour when the war cloud first looms on the horizon and the time when the storm hit us."

"In the future there will be no time lag during which we can prepare. Our first inkling of actual hostilities may be bombs and guided missiles crashing into our cities."

In addition to the demand for universal military training, Secretary Patterson asked for a standing army of 1,070,000 men in 1947 and a \$6.7 billion budget. Total estimated War and Navy department expenditures, exclusive of an additional \$10 million for conscription preparations, however, will come to \$17.6 billion.

The whole question of military training is tremendously involved. Yet there are obvious reasons, concerning the youths to be trained under military auspices as well as reasons which have to do with the whole future of our government and country, which make the prospect of universal military training extremely unpalatable.

Senator Johnson called the President's action a "proposal to delegate the spiritual and moral training of American youth to the 'brass hats'." A Tennessee newspaper, the *Knoxville Journal*, made a similar comment: "It is possible to make out a case for universal military training of a strictly military nature, but the great fear among thoughtful citizens is that of turning over the youth of the nation to any one set of instructors... for indoctrination in subjects that might conceivably run all the way from politics to religion."

Principal apprehension at the present time has to do less with the actual military training as with the broad scope of training outlined by the President in his statement to the Advisory commission. Even those who admit the genuine necessity of universal conscription—and there are plenty who do not—will want assurance that the program will be limited to professional military training.

The latest training program proposed by the War department calls for military processing of some 726,000 young men between the ages of 17 and 20 each year. All physically fit youths would be required to take the training. The first six months would be devoted to a basic training program to which all would be subjected.

During the second six-month period eight courses would be open to the trainee:

1. Enlistment in any of the regular services.
2. Enlistment in the National Guard.
3. Enlistment in the enlisted reserve corps.
4. Entrance into one of the service academies (West Point).
5. College work including ROTC training as member of reserve corps.
6. Government financed college work as a member of reserve corps, with agreement to serve for one year after completion of school work.
7. Advanced technical training as member of reserve corps.
8. Government financed technical training, with agreement to serve an unspecified term.

Apparently an alternative to all of these is six months service in one of the regular services.

A detailed outline of the present plan, "A Plan for Universal Military Training," can be secured *gratis* from the Public Relations division, War Department, Washington 25, D. C.

Traffic Tower

Socio-Economic Trends Noted and Evaluated

Nine Men and a Boy

Recall the case of Willie Francis, a poor Negro boy—and a convicted murderer. Through a defect in the electrocuting apparatus of the state of Louisiana, this seventeen year old boy survived the shock administered in the chair in September, 1945. Recently the U. S. Supreme Court decided that the Governor of the State was justified in subjecting him to execution.

The Court's decision was rendered with great care. The documents are moving and deeply human. No citizen, upon whom the Court has sat in judgment, received any greater consideration. The respect shown to a penniless member of a persecuted race, to his rights, and to his personal dignity as a child of God—these are most heartening symptoms in parlous times. The nine men in Washington, whether young or old, have not forgotten the source of a man's fundamental importance.

American Appraisal

America's recent lecturer and guest, Mr. John Eppstein, writes in the current *TABLET* of London his impressions of us. "There seem to be," he says, "innumerable Jesuits, some old and crusty with learning, some young and alert to every problem and movement of the day, directing the majority of these (men's universities and colleges)." Two sentences of his first article give all the priests of the country something to work for, and a reason to hope for success in our social apostolate. "During the last twenty years the (American) bishops have developed the custom of issuing long, carefully prepared joint statements through this agency on many matters of general concern, and notably upon the social problem and important issues in foreign policy; but the evidence of lay response to or support for these directives on the national scale has been unconvincing."

Further down: "It is Stalin who for the first time is uniting them in a powerful common political sentiment as Europeans, as Americans and as Catholics. It will take time for this process to become effective, just as it took time to unite the nations of Christendom against Islam; but one can see it happening before one's eyes."

Human Rights

Mrs. Eleanor Roosevelt received, on the first of February, a "Declaration of Human Rights" from the National Catholic Welfare Conference. This remarkable document must have been very heartening to her, in her commendable stand for the rights of refugees.

The document starts with a well-worded preamble, dealing with the sovereignty of God and with the unity of the human race. It then progresses in four parts: I, Rights of the Human person; II, Rights of the Family; III, Domestic Rights of States; and IV, Rights of States in the International Community. The fifty rights thus enunciated are not left in vague generalities, but come down to hard-bitten reality. Number 5, in Part IV, for instance, has a peculiar appropriateness for the Poles, after their recent "elections":

"Among these fundamental rights of every state are the right to the assistance of the international community in securing the fulfillment of the terms of a just treaty or agreement."

The entire Declaration might well be used as a manual for a study club about the UN.

Against Discrimination

SCAD, in New York State, is another alphabetical shortcut you might well memorize. It stands for State Commission against Discrimination. The five Commissioners have quasi-judicial powers in their investigations of all discrimination in employment against Negroes, Catholics, Jews, Poles, Italians, etc. Mr. Julian Reiss, Fordham graduate and member of the well-known International Tailoring family, accepted the position as the Catholic representative at the request of the Bishop of Ogdensburg. Recently the Commission held a meeting, attended by over 150 from various anti-discrimination bodies. Perhaps Julius Thomas, of the Urban League, summed up best of all the results of SCAD's 200 investigations, when he stated: "It is indeed gratifying that many industrial leaders here are discussing over their coffee cups ways to carry out the implications of the Ives-Quinn Act and make employment opportunities broad enough to include all."

Defense of Closed Shop

Some industries are recognizing the harm that would result from a law banning the closed shop. *The Wage Earner* (January 24) reports an article in the "Qualified Contractor" stating that a law banning the closed shop would mean chaos to the electrical contracting industry. Not only would union responsibility, the supply of competent workmen, adequately planned program of apprenticeship, suffer, but such a law would imperil the non-strike provision which has been in force in the industry for more than 25 years by agreement of the contractors and the International Brotherhood of Electrical Workers (AFL). The article makes no mention of the further fact that Senator Ball's proposed law, banning industry-wide agreements, would seriously cripple this group which, not only makes group contracts, but maintains a council of industrial relations to which disputes by either party can be appealed.

A similar statement was made recently by Victor S. Riesenfeld, chairman of the collective bargaining committee of the U.S. Clothing Manufacturers' association, in which he defended both the closed shop and industry-wide bargaining.

ILGW Infiltration

The Communist party is making a serious effort to force its way into leadership of the International Ladies Garment Workers union, which is to hold election of officers in the near future. Part of the campaign was a series of six articles carried in the *Daily Worker* from January 19 to January 24. These articles attack the top leadership in which there has been little change through the past twenty years. Not only David Dubinsky, president of the union, but most of his international officers, have come in for attack.

When the British Institute of Public Opinion asked Englishmen, "What do you think is the main reason why many people are not prepared to work harder than they are doing at the present time," a plurality listed as the chief reason the high level of taxations. Other elements mentioned were war weariness, insufficient food, low level of wages, laziness and selfishness of people, and the fact that there was nothing to buy when one had earned the money.

Collaboration with Communists

Three French leaders, Marc Scherer, the Abbe Ansel and Pere Fessard, S.J., have been in the vanguard of a French discussion, inspired by Pius XII and the late Cardinal Verdier, of the field of collaboration with communists open to sincere Catholics. Pere Fessard has worked with French Communists, knows them and their ideology thoroughly and in an earlier work, *Le Dialogue, Est-il-Possible?* he had urged a certain amount of political and social collaboration with the Communists in so far as they were men of good will. A review in the January 1947 *Review of Politics* reports that Pere Fessard has written another book on the subject called *France prends garde de perdre ta liberté*, in which he restricts very considerably the field of collaboration and warns against communistic methods of propaganda and deception. In his later work he would approve of cooperation "with communists for limited aims if the common good warrants it. This attitude does not, of course, involve any concessions to their principles or immoral methods."

Although there has been no change in Pere Fessard's basic attitude toward the entire question of collaboration, the experiences of the French underground and of France's postwar political turmoil have considerably affected the relative emphasis which he placed upon collaboration and caution.

Vengeance a Boomerang

Bishop Aloysius J. Muench, of Fargo, the present apostolic delegate to Germany, showed himself a courageous advocate of justice for the German people in a recent pastoral letter which received little notice in the American press.

After denouncing the horrors of war the Bishop continued with a condemnation of similar evils in time of peace. "The war was total, and total were its horrors, but behind a cloak of secrecy its cruelties are being continued. Thousands of women and children are still separated from each other; in mines and factories prisoners of war are forced to do slave labor which differs little from that enforced by the Romans on their captives."

He points to the sufferings involved in the mass deportation of 20 million Poles, Hungarians, Balts, and Germans from old Austria and Prussia and ends with a warning that injustice to the defeated nations will harm the conquerors. "Our country has no desire to smash or destroy the German people. Compassion is also self-discipline, because men of foresight realize that a policy of vengeance acts like a boomerang which in the last resort injures our own interests."

Economic Concentration

The *United States News*, an official journal of the United States Chamber of Commerce, made an extraordinary admission recently in commenting upon the President's economic report to Congress: "Accumulated savings are not regarded as a reliable market support because they are not in the hands of the mass of spenders in the nation." *United States News* had on several recent occasions commented upon the extraordinary amount of income amassed as savings in the course of the war. This is the first time, however, that they have given public acknowledgment to such figures as were stated in the report of the smaller War Plants corporation, Economic concentration and World War II (see ISO BULLETIN October 1946, pages 12 and 13). The President's report itself is even more explicit. It asserts that 24 percent of American families had no savings whatever in 1945, and

that another 29 percent had less than \$500 in savings. The likelihood is that the number of individuals with almost no reserves has been greatly increased during 1946. This is due not only to the reduction in purchasing value of income (the 1944 dollar is today worth only 83c) but to the fact that incomes of many wage earners have actually been reduced in total dollars paid.

Family-size Farm

The Economic Report of the President gave special mention to the problem of the family-sized farm and recommended that the agricultural policy of the government aim at preserving it. "The long-range agricultural policy of the Government should be aimed at preserving the family-sized farm and preventing another agricultural depression as we go through the readjustments following the Second World War. It should help to see that farmers' incomes do not fall below those earned by other comparable productive groups. This should involve the least possible interference in the management of actual farming operations. It should be accomplished without the use of subsidies so far as possible. It should be made possible for farmers to earn good incomes through their own efforts. In the practically useless report presented by the joint committee appointed to study the report Senator Taft singled out this recommendation for special praise.

Family Life

Problems of the family will receive considerable attention in the course of the next few months. The Family Life bureau, NCWC, will sponsor a conference at the Stevens hotel, Chicago, March 10-12. Emphasis in the conference will be on the Church as the support of the family. Consideration will be given to moral and economic security, the relationship of school and church, as well as to preparation for marriage. At the conference Family Catholic Action awards and medals from the shrine of Christian Motherhood will be presented.

The week of May 4-11 has been designated as National Family week, which is celebrated by religious groups of many faiths. Catholic celebration of the week consists largely in a popularization of the papers presented at the Catholic Family Life conference.

The Federal government, too, is planning a national conference on Family Life. The 100 national organizations have given their approval to the proposal. President Truman will be host to the conference which will hold its first session in the White House. But the government as such will play no role in the conference. No date has been set as yet for these sessions.

Unicameral Anniversary

Nebraska celebrated on January 4 the tenth anniversary of its one-house legislature which became a reality on January 4, 1936, as the realization of the late Senator George N. Norris' intensive two-year campaign for a unicameral legislature. The change in Nebraska reduced by 133 the number of legislators required and by 46 the number of committees in the single house. At the present time Nebraska has a non-political election of 43 members of its house of legislation every two years. Principal advantages of the system are that the machinery of legislation is simplified, the time required for hearings and passage is reduced, action of the legislature is more open and graft more difficult. Of special importance is the elimination of government committees by the two houses which were the scenes of constant chicanery.

LILIENTHAL FIGHT

(Concluded from page 8)

gested another motive when he indicated in a letter to Senator Bourke R. Hickenlopper, chairman of the Senate AE committee that the attack may be based upon opposition to the "established domestic policy on atomic energy."

"If Congress wishes to reconsider its decision for strong civilian control under presidential and congressional guidance, it should do so in full debate. To change the law by default in the confirmation of the new commission would be to surrender progress to confusion."

Outside of the Senate there has been an extraordinarily vigorous upsurge of Lilienthal supporters. A group of 17 religious and public spirited organizations, including the Federation of American Scientists, issued a joint statement denouncing the current activities of the joint congressional committee on atomic energy.

Individual scientists, including many of the outstanding men active in atomic energy development, have spoken in defense of Mr. Lilienthal and in protest against further delay in his appointment. Professor Harold C. Urey, prominent atomic scientist and Nobel prize winner, speaking for his colleagues said:

"Many of my colleagues are deeply disturbed over the possibility that the Senate may decline to confirm the chairmanship of the Atomic Energy commission. I share that concern. I believe that atomic energy work in the United States will be crippled for several years if the chairmanship of the Atomic Energy commission is changed at this time."

Public approval also is swinging strongly in favor of Lilienthal's confirmation. Senator Francis J. Myers (D., Pennsylvania) remarked that mail received from his constituents favors confirmation of Lilienthal 20 to one.

Under the provisions of the Atomic Energy Control bill, which was passed at the end of the 79th Congress,

all control of dangerous phases of atomic energy is to be under the supervision of the Atomic Energy Control commission. Non-dangerous phases, which includes all peacetime uses of uranium and plutonium, are to be in the hands of those to whom license is given.

The third point of the letter sent by President Truman to Senator McMahon in connection with this whole problem states:

"Consistent with these principles it is essential that devices utilizing atomic energy be made fully available for private development through compulsory, non-exclusive licensing of private patents, and regulation of royalty fees to ensure their reasonableness. These provisions will assure widespread distribution of the benefits of atomic energy while preserving the royalty incentive to maintain the interest of private enterprise."

It is the purpose of President Truman's recommendations and of the bill which was passed to protect private interests.

Senate Bill S. 1717 does not compel the Commission to release fissionable materials to private agencies, except for purposes of independent research and development activity. It is, however, authorized to distribute materials and patents under license to private agencies. Moreover the Commission is authorized to send either to government agencies or to public or private utilities, bi-product power with the permission for resale at reasonable prices. It is difficult to see how provisions of the bill could more adequately protect private interests in a matter so thorny with dangers as is the development of atomic energy.

The entire Lilienthal controversy seems to be a difference of viewpoint between those interested in the welfare of special groups on the one hand and those on the other who are genuinely devoted to the cause of peace and human welfare. Until a clearer and more defensible position is taken by senators opposing Mr. Lilienthal, this would seem to be a warranted conclusion.

CHALLENGE

Before we began to advertise CHALLENGE, the result of a survey led us to believe that there was no other magazine or paper in the field with that name. Unfortunately our survey was not complete. Another CHALLENGE turned up. We now consider it advisable to change the name of CHALLENGE to:

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In Defense of the Bald Heads

I read Father Markoe's article with interest, annoyance, and no little apprehension, and would like to raise my voice in defense of the bald headed gentlemen who won't rush in "where angels fear to tread."

The article was of interest, because the Negro question is one of paramount importance to us in the South, and its ultimate solution is something devoutly to be hoped for.

It was a bit disconcerting to have the good Father start out with the very reasonable and laudable plea that we all put aside our emotions and consider the question from a strictly theologically scientific point of view, and then to have him in his grand finale do a couple of lyrical leaps simply because he almost found a near relative with Negro blood in his veins.

I believe that I have been brought up without the so-called Southern prejudice against the Negro, having been born and educated in the much maligned Borough of Brooklyn, New York. Nor can I be charged with the typical northern apathy, for through my zeal has never set me Negro hunting in my family tree, yet I have taken every opportunity to teach the Negroes in Louisiana and Alabama about God and the things of God. For the past two and a half years I have been losing my few remaining hairs in a very discouraging attempt to teach the white boys entrusted to my care such fundamental notions of racial justice as, the fact that a Negro has a soul, that the Negro has human rights, that he must be given a fair wage, that he is not naturally dishonest. It is this latter work that makes me appreciate the wisdom of the "timorous individual" who had enough sense to realize that the Negro question is a thorny one, even among scientific theologians, and who had wisdom enough to advise that we move with circumspection.

We readily admit the scientific and theological fact that we are all brothers under the skin. We in the South, however, are painfully aware of the equally scientific fact that the mulatto must wear his skin. He must wear it in a society that has been educated to regard the mulatto as an illegitimate offspring of a socially inferior race.

Our pro-Negro zealots will, I am sure, lift their eyes to Heaven in holy horror at such emotional, irrational thinking; but until they begin to spend less time in defending impractical theories and more time in teaching fundamental truths to the whites it will be so. I realize that Father Markoe does not

encourage miscegenation, that he recognizes the social difficulties involved in intermarriage at the present time, but I believe that his article *indirectly* encourages miscegenation *now*. Until by a slow and painful process of education society is made to change its views, anyone who encourages miscegenation is dooming the progeny to a life of social ostracism, to an existence where his hopes will be frustrated by a society that refuses to accept him. This is why those who have had experience in the deep South frown on miscegenation, why they are apprehensive about intermarriage, and would discourage social intermingling.

I said at the outset that I regarded Father Markoe's article with no little apprehension. Indeed, the fear of the untold harm misdirected zeal can do to the Negro is the only force under Heaven that could bring me to write as I have. I have had this fear since this much-talked-about, too-little-thought-about problem of the Negro took the limelight. The physical violence against the Negro which broke out during the last war proved that this fear is not groundless.

Personally, I have never worried much about what kind of blood ran in my veins, as long as it kept me running. I am concerned, however, lest the impetuous zeal of misguided zealots cause Negro blood to run in the street of our cities.

Let us take our cue from Holy Mother the Church, who is old enough not to be impetuous about anything, wise enough to show indulgence toward the stupidity of the prejudiced Negro hater and to smile at the sentimental pipe dreams of some scientific theologians.

Eugene T. Bannin, S.J.
Jesuit High School
New Orleans, Louisiana

SOCIAL THOUGHT FOR NUNS

The following excerpt from a letter written by a nun who is pursuing her doctorate in the social sciences at one of the great eastern universities is worthy of serious consideration. She writes:

"Here is one suggestion which no one seems to take up in these United States. The ones who reach most people are the nuns who teach. I think that the very best thing that the Institute of Social Order could do would be to carry on a nation-wide campaign to have right social principles taught in the novitiates of the country and to nuns already engaged in teaching. You know as well as

I that your most formidable foe is the closed mind.

American Catholics do not eat meat on Friday because grade school nuns have hammered the idea in. American Catholics will have an apostolic zeal to spread Christian social principles when they are taught along with the ABC's. My young niece at the moment knows more about labor and Christian principles concerning labor than most nuns teaching in the elementary schools. Maureen gets it twenty-four hours a day because her father has attended your Jesuit school of industrial relations for four years. Many nuns are ignorant of the ordinary social doctrine of the Church. Why don't your retreat masters stress this necessary action? Needless to say, these ideas are not broadcast except to you. In the present impasse it would be like militant shirtsleeve zeal!"

The postscript which might be added to the above letter would include fundamental Christian social doctrine in all novitiates for both men and women religious as well as in preparatory seminaries. Then there would be sound hope for the development of a host of social leaders instead of the handicapped minority bravely carrying on the present fight.

N.B.—The nun who wrote this letter is a product of a Jesuit school of industrial relations.

Richard M. McKeon, S.J.
LeMoyné School of
Industrial Relations
Syracuse, New York

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Your editorial in the January BULLETIN appealed to me very much. Father Parsons also told me that he was in complete accord with it. I do hope that the work of the OSA can in time be as specifically defined and limited.

Father Verhoosel, S.J., professor here at Georgetown and Mission Procurator of the Belgian Province, asked me to call your attention to a new periodical which the Jesuits of Belgium edit, called *Lumen Vitae*. It's a Quarterly Review by the International Centre for Studies in Religious Education. Each article is in French and English and the contributors are big international names, Dawson, Cardijn (Founder of J.O.C.), etc. Probably you have already seen or heard of it. I think it could well be in our library.

Loyd F. Hatrel, S.J.
SSCA

Douglas Ensminger, Social Scientist, Division of Farm Population and Rural Welfare, U.S.D.A., Washington, D. C., has requested **Father A. J. Adams** of the OSA to compile a select bibliography of Catholic rural life literature as part of a larger bibliography being prepared in Washington.

The weekly rural life column written by **Father Adams** since last September 1st and printed under the National Catholic Rural Life Conference seal is now being sent to eighty diocesan papers.

An example of one service recently rendered by the OSA is seen in the correspondence exchanged with **Father John F. Hurley, S.J.**, Secretary General of the Catholic Welfare Organization, Official Organization of the Catholic Hierarchy of the Philippines. The American Commission on Agriculture in the Philippines slurred the Catholic position by recommending birth control as the solution to the agrarian problems in the Philippines. **Father Hurley's** request for data and arguments elicited material on population trends in the Philippines, a survey of the weak points in the Malthusian theory, pamphlets on the social and economic effects of birth control, suggestions on representations to our State Department, material on the positive program for bettering social and economic conditions in an area supposedly over-populated. Already the State Department is perturbed over the ill-advised diplomatic policy of the American Commission on Agriculture in the Philippines.

Any of Ours anxiously looking for interesting lecture dates in the last ten days of April could well book the "Flying for Tolerance" Trio. At least, if the audience involved is somewhere in the New England or Middle Atlantic group of States.

The trio consists of a white Catholic layman, a Negro Catholic layman, and a priest. They treat, in forum fashion, all aspects of interracial harmony, as members of the Mystical Body of Christ. The priest is **Father Cantillon**, of the OSA. They can book dates in widely separated cities during these ten days, as they travel by private plane. For further information, address: Mr. Julian J. Reiss, State Commission Against Discrimination, 270 Broadway, New York 3, N. Y.

At the January national meeting of diocesan sodality directors held for the first time in the newly acquired Queen's Work building, a panel of the OSA offered an impressive summary of what is being done at the Central Office to further the social reign of Christ.

Fr. Corley explained the general purpose of the Institute of Social Order. **Miss Dooling** spoke on Cooperatives, **Fr. Cantillon** on Interracial Objectives, **Fr. Fay** on Youth Problems, **Fr. Sullivan** on Labor Education, **Fr. Adams** on Rural Life Achievements, **Fr. Bowdern** on ISO Institutes, **Fr. Dowling** on Cana Conferences and the A.A. movement, and **Fr. Barth** on ISO publications and mimeographed services.

Father Richard M. McKeon, Director of the LeMoyné college Institute of Industrial Relations, has completed an industrial relations bibliography, which will be published soon by ISO. The bibliography contains 354 items arranged in nine sections: Christian social problems, ethics, sociology, labor movement, government in labor, management, economics, public speaking and parliamentary law, and supplementary references.

Father Edward Dowling of OSA, will speak at the Family Life conference on March 11, 1947 in Chicago, on the Cana Conference movement. At another session of the conference **Mrs. Thomas J. Spearing**, one of the ladies who has been active in the movement in St. Louis, will speak on "The Art of Being a Good Wife."

Father E. A. Conway, who has been appointed assistant director of the Saint Louis University Labor college to **Father Brown**, will teach two courses during the second semester: Democracy and Labor and Practical English. **Father Brown** will be in charge of a clinic in Grievance and Arbitration Procedure as well as chairman of a round table on Current Labor Problems.

Rev. Joseph A. Vaughan, professor of ethics at Loyola university, Los Angeles, has been appointed California province ISO director to replace **Father Graham**. The appointment also constitutes **Father Vaughan** a member of the ISO Executive committee. **Father Graham** remains a member of the Executive committee by virtue of his position as director of the Department of Research.

The second semester alumni program at Saint Louis University High School includes an open forum discussion of atomic energy control by **Justin Faherty**, assistant to the managing editor of the Saint Louis Globe-Democrat. The forum is tentatively set for March 18.

For the next two years, a graphic display of posters, maps, charts, etc., illustrating that "Tolerance can be taught," will be moving from city to city throughout this country. Eighty-eight organizations, ranging in importance from the U. S. Office of Education to the City Schools of Vanport, Oregon, have sent material for this travelling exhibit. Why not see it, when it comes to your locality? Among the Catholic organizations, we find the Catholic Interracial Council of Detroit, and our own OSA, of St. Louis.

Our congratulations and best wishes for the future to a new organization, THE NATIONAL RELIGIOUS COUNCIL OF COMMON CAUSE. Clergy and laymen of all faiths have joined this corporate attempt to strengthen American democracy against totalitarian forces within the country. In their opening statement, **Mrs. Natalie Latham** and **Mr. William Bennett** state: "The founders of our democracy had a consuming passion for freedom, which today stands in grave danger. America has become vulnerable to insidious fascistic and communistic doctrines which promise freedom, but impose slavery." Among the Catholic members we note the names of **Fr. Edward Conway** of St. Louis University and **Fr. Benjamin Masse** of America.

A small, but very interested group discussed "Housing in 1947" at OSA headquarters in St. Louis recently. Discussion was led most ably by **Mr. Charles Vatterott**, a well-known local contractor and builder. Six years ago, he achieved national renown by his creation of MARY RIDGE,—one hundred houses in a development for families with four children or more.

Many of the families had seven or more children. **Mr. Vatterott**, through his firm, decided to do something positive about the conditions that cause divorces and birth control. His present hope is to erect a similar project for Negroes. The meeting was the regular monthly meeting of the ISO Interracial Council, sponsored by **Father Cantillon**.

Publisher's Galley

EAST OF THE IRON CURTAIN.—By William van Narvig. Ziff-Davis Publishing Co., New York, 1946. 361 pp. \$3.00

This recent publication by a native of Russia is a devastating indictment of Russian communism, based upon the author's experiences under both czarist and Soviet regimes. William van Narvig was an officer of the Russian army in World War I, left for America after the Revolution of 1917, but has revisited his native land frequently, the last such visit being in 1944. Having become an American citizen, Mr. van Narvig worked for the U. S. Military Intelligence Division of the War Department General Staff during World War II, and was given several assignments abroad.

EAST OF THE IRON CURTAIN is divided into two parts: part I describes Russian domestic affairs; part II examines Russia's relations with the western world. The author analyzes the Russian character and maintains that in it was an inherent antipathy to foreign influence combined with a high spirit of nationalism. The Communist Party proposed to put an end to foreign exploitation and to reestablish Russian self-respect. This was a most important factor in the success with which a small minority imposed upon the Russians a dictatorship more ruthless than anything experienced under the tsars. In this analysis, the author offers a very plausible explanation of the basic Soviet policy of isolation from the western democracies noted by leading authorities on Russian foreign policy, such as David J. Dallin (**SOVIET RUSSIA'S FOREIGN POLICY, 1939-1942**)

Every phase of Russian life—religion, education, government, the secret police, youth, women, agriculture, and industry—is described with a wealth of interesting detail. Many instances are found, especially the recent concessions to the Orthodox Church, in which the communist ideology has been greatly modified to comply with Russian national spirit.

After discussing Soviet Russia's attitude toward the western world in connection with such problems as the atomic bomb, UN, the veto, and disarmament, the author concludes that Russia is "worlds apart" from the western democracies and that cooperation in UN is probably impracticable. The alternative suggested for the western powers is a virtual anti-Russian bloc—"the abandonment of UN in favor of a cohesive union of peace-loving nations, with the United States spearheading the movement as the only nation commanding a

world prestige commensurate with that of Russia's."

EAST OF THE IRON CURTAIN is popular rather than scholarly. Its value would be increased by the addition of an index. Nevertheless it should be of interest to all ISO BULLETIN readers by reason of its firsthand information regarding Russia and its thought-provoking discussion of the most important problem in current international affairs.

Thomas P. Conry, S.J.

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THE STRENGTH WE NEED.—By George Fielding Eliot. The Viking Press, New York, 1946. 261 pp. \$3.00.

It is Mr. Eliot's assertion that until a stable peace, based upon world-wide cooperation under law is achieved, America must adopt a sane and realistic military program designed to void the possibility of a recurrence of Pearl Harbor. In the First World War we required 18 months before we were ready for offensive warfare; in the Second, almost 2 years. Atomic fission and rocket development demonstrate beyond doubt that the United States will never again enjoy a saving time-immunity once the battle is begun: we must be ready at the moment of attack if we would survive.

The remainder of the work is taken up with a consideration of atomic control, a world-police force, the relations between army, navy, and air force, the role of science in warfare and universal military training.

Major Eliot's message, though hardly novel, is vigorously enunciated. A less informed or a less sincere man would hardly have dared to amplify this thesis to book-length. Despite his neat precis of the need of timely preparation, Mr. Eliot's reader-audience will suffer numerically from the apparent obviousness of his theme.

P. Donohoe, S.J.

•
RUNNING THE COUNTRY.—By A. N. Christensen and E. M. Kirkpatrick. Henry Holt and Co., New York, 1946. X and 1001 pp. \$4.75.

The sub-title of this book is "An Anthology of American Politics in Action." Some indication of the contents is had from the compilers' opening remarks: "The practical thing to do is to consider where we are and whither we are going. Decisions must be made even if a nation refuses to decide. It is later than we think. The time has come when we must use our minds to evaluate as well as describe our institutions. Social scientists, and political scientists in particular, must put aside their blinkers and go

Socio-Economic Books in Review

beyond the philosophy of the moment. Students both in and out of school, must be encouraged to formulate utopias, clarify problems of right and justice, and organize a social and political philosophy adequate to meet the turmoil and strife through which the world is passing."

This keynote of social awareness struck by the editors' foreword is admirably sustained by most of the ninety-five contributors. Admittedly a hopeful sign, we must not imagine that the one hundred and twenty articles are commentaries on "Quadragesimo Anno." They reflect much more of John Dewey than of Pius XI. The very fact, however, that the emphasis is on society rather than on the individual is a forward step in the right direction. Responsibility and obligation, so unpopular for the past four centuries, are implicit in the notion of man's corporate tendency, even if that tendency is conceived on the inadequate basis of humanitarianism.

Without any qualification "Running The Country" is an important book. Its thousand pages contain much matter essential to an integral appreciation of America's present-day social thought. Any attempt to comment on the army of contributors would be futile. It is entirely safe to say that anyone who has social interests will find enough important matter in the book's thirty-four topical titles (not to mention fourteen pages of biographical data on the contributors) to repay his investigation.

P. Donohoe, S.J.

•
INDUSTRY AND SOCIETY.—By William F. Whyte. McGraw Hill Book Company, New York, 1946. VI-211 pp. \$2.50.

Although the Committee on Human Relations in Industry of Chicago university stems academically from both the Harvard and Yale studies in industrial sociology, the work of the Chicago group, as the title of this little book indicates, has a wider range of interests than either of its academic forebears. The Chicago group undertakes to study not only the problems involved within industrial society, but the effect of industrial life upon the larger community in which the workers live.

Although this book, which grew out of a series of lectures delivered in a seminar on Human Relations in Industry, is not an organized presentation of the field of industrial sociology, it gives a good idea of the attitude and method these sociologists employ.

The first three chapters present a

general idea of the Committee's method, a brief survey of industry as a specialized society and industry's relationships with the larger society of the community respectively.

Two serious problems involved in industry, the social handicaps of lowest class workers and of racial minorities, are studied in chapters 5 and 6. The special problems involved in service industries, such as restaurants, is the subject of chapter 7. Mark Starr presents the advantages of union organization in chapter 8. The ninth chapter analyzes the sources of industrial conflict, and the final chapter presents a brief summary of conclusions. Outstanding are the sections by Allison Davis on the underprivileged worker, and Everett Hughes' study of racial problems. Least satisfactory is the chapter on status systems written by Charles Barnard, President of the New Jersey Bell Telephone Company.

The Chicago school recognizes three basic facts: 1) that the social status of the worker within industry affects his social position in the community, 2) that there must be harmony between formal industrial organization and the informal organization of cliques and work teams, 3) that industry is most effective when it is in a state of social balance and that changes of any kind jeopardize effectiveness.

This book merely presents industrial society and a brief survey of its largest problems. Solutions to these problems will be the subject of subsequent studies. As an introduction to the field of industrial sociology, the book is stimulating and interesting, but it lacks the fine organization of Moore's *Industrial Relations and the Social Order*.

Francis J. Corley, S.J.

HOUSING AND CITIZENSHIP.—A

Study of Low Cost Housing—By George Herbert Gray. Reinhold Publishing corporation, New York, 1946. XIV-254. \$7.50.

In this large, quarto-sized volume the late Major George Gray gives an international survey of efforts to secure low cost urban housing.

After a brief survey of the problem in New York City and a history of Federal housing programs, Major Gray devotes a large section of his book to a study of efforts made in seven European countries. Most satisfactory and adaptable is the work done in Holland where intelligent planning and careful financing have developed an excellent system of public housing units for the larger cities.

"By means of a broad policy of cen-

tralized governmental financed assistance and guidance, of local governmental administration and citizen initiative, they had pretty well rid their cities of slums, and they had in their stead (before the demolition of World War II) attractive residential areas in the center of the cities, and garden suburbs on the outskirts of the cities, all of which within a few years (when loans would have been amortized) would have further reduced rents and have added to the economy and joy of living for a whole nation."

The second large part of the book studies the social, economic and technological factors involved in public housing. Major Gray shows a keen awareness of the dangers involved in current low cost housing trends (risky financing, flimsy construction, overcrowded areas, too small accommodations).

His analysis of the factors involved in housing costs is considerably out of date, and President Truman's recommendations to Congress in his recent State of the Nation address will change somewhat the strong emphasis which Major Gray has placed upon Federal responsibility for solutions to the housing problem. But it may well be that experience will show that Major Gray is wiser than those who have clamored for the reduction of Federal activity.

His brief, but practical study of housing design, as well as his recommendations for future trends, will be of value to either Federal or private builders.

The principle value of the book is that it gives an extremely broad presentation of the problems, and gathers within one book a vast amount of data which can guide the activities of those interested in low cost housing.

The book is profusely illustrated.

Francis J. Corley, S.J.

The Department of Justice has published summaries of the recommendations for action submitted by the panels of the National Conference on Prevention and Control of Juvenile Delinquency. Father Fay's report on this conference appeared on page 20 of the ISO BULLETIN for January, 1947. A copy of the summary can be secured from the Attorney General's office, Washington 25, D. C.

An excellent summary of data about the United States Congress can be found in a speech delivered by Mr. Charles A. Plumley, a representative from Vermont, which was delivered in the House on January 16. Reprints of this address can be secured from Mr. Plumley, House Office Building, Washington 25, D. C.

LEVIATHAN IN CRISIS (An International Symposium on the State, Its Past, Present, and Future, by Fifty-four Twentieth Century Writers), Compiled and Edited by Waldo R. Browne. The Viking Press, N. Y., 1946, 430 pp. \$3.75.

Here is a book to shatter any hopes one might have had for the future. The "Fifty-four Twentieth Century Writers" are fifty-four disillusioned and pessimistic moderns floundering up to the ears in the backwash of their own pseudo-science, yet trying to explain and reconstruct the 'State' from their submerged position.

That a crisis in political theory and statecraft has been reached seems to be the general consensus. Max Lerner explains, "In a sense the State is always in crisis. But sometimes in history there is a crisis period in which not only is the power of some particular government at stake, but the form of the State itself and the maintenance of the prevailing culture. Ours is that sort of period."

If anything is abundantly clear from these selections it is that men imbued with materialistic, empirical, and evolutionary principles are neither able to appraise the problem nor offer a positive amelioration because they are still at a loss to explain the origin and purpose of man himself.

The compiler has set out to present a diagnosis of the malignant world-disease, 'Leviathanitis,' together with a salutary prognosis of its future and some helpful therapeutic treatments for its eradication. Who are some of the doctors? John Dewey, Franz Oppenheimer, Bertrand Russell, V. Lenin, Aldous and Julian Huxley, Dean Inge, C. E. M. Joad, H. Krabbe, H. G. Wells.

The readings, however, are by no means dry and useless. The notions of sovereignty and democracy are pursued down every avenue. The Servile State, Collective State, Power-Politics, World State, Totalitarian State, are all treated by their most outstanding champions.

The essays present the current modern opinions on fundamental concepts of civil society and, as such, deserve serious attention. The book would be of even greater worth if it had a good topical cross-index.

Paul A. Woelfl, S.J.

Four good profit-sharing systems have been briefly summarized and presented in a mimeograph folder by Prentice-Hall Incorporated, 70 Fifth Avenue, New York 11, New York. The four plans are the Nunn-Bush, Johnston, Kaiser-Frazer and Snow-Nabstedt plans.

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