

ISO

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LET'S STAY ON THE BEAM

By **CORNELIUS A. ELLER, S.J.**

Institute of Social Sciences, St. Louis University

(A Theory of the ISO)

IF we should seriously desire to learn the objective for which an organization was founded, let us say, the Knights of Columbus, what method of inquiry would be the most logical and reliable one for us to adopt? I think we should choose to acquire the desired information by searching out and studying the mind and intention of the founders of the organization in question.

We would therefore examine the constitutions of the organization together with all other documents pertaining to its foundation in an effort to discover therein the objective which its founders elected to achieve through the establishment of the organization.

Furthermore, we would be very careful to distinguish between the objective for which the organization was founded—the object of our inquiry—and the objective which its present members are prosecuting or the objective which some or all members think the organization should be working to achieve. This is an important distinction. Unless we keep it in mind we are sure to draw a confused conclusion.

Finally, we would distinguish very precisely between the objective set before the organization and the means and techniques which were selected to attain the same.

Improve Methods

This is an imaginary case, but recent issues of this BULLETIN have carried a real case of the same nature. I refer to the series of discussion in these pages concerning the objective of the ISO. Why have we not availed ourselves of the simple and obvious method suggested above in this fundamental investigation into the *causa finalis* of our organization? Why have we overlooked the elementary distinctions which must be drawn for the sake of clarity in our efforts to clarify what many consider a beclouded matter? Thus far, in my opinion, failure to employ the proper methodology and to make the necessary distinctions has resulted in a series of brilliant and spirited sorties, but the battery on the hill hasn't been taken yet.

We now find the issue badly entangled in viewpoints, phases, aspects and approaches. Some of the ballistic apparatus which had been wheeled up to attack our problem has a very formidable appearance, such as the method of exclusion, the use of postulates, etc., etc., but, in my humble opinion, these intellectual V-bombs have all proved to be harmless duds. I recommend, therefore, that we adopt the method outlined in the imaginary case above.

I presume that the point under discussion is the objective or end for which the ISO was founded, and therefore we are not here concerned with the end which we are pursuing or could pursue or think we ought to pursue. Nor are we here interested in means and techniques. Perhaps I am whittling down the issue to suit my own convenience. If I am, don't hesitate to tell me about it. But I am reasonably certain that I am not.

It seems to me that much of the discussion supposedly concerning the objective of the ISO has really centered around the choice of means, the selection of ways to accomplish the job the ISO was established to do. If you reflect on the doubts that have arisen in your own minds about the work of the ISO, I think you'll agree with me. Let's keep this distinction in mind throughout our discussions in order to avoid attributing to the end of the organization the uncertainties and vagueness which attach to the selection of suitable means and techniques.

Study ISO Documents

And now let us take up our positive analysis, which I offer as something merely provisional and subject to correction. I do not presume to be settling the issue, but I trust that I am pointing out the most fruitful way of conducting the current inquiry into the objective of the ISO, namely, by trying to discover the mind and intention of its founders.

The ISO was founded by the Very Reverend Fathers Provincial of the American Assistancy through the instrumentality of a group of their subjects. The latter drew up a Constitution which was approved by the former at New Orleans on May 2, 1946. Therefore, this Constitution can rightly be said to embody the considered intentions of our American Fathers Provincial concerning the ISO, at least for the present. Now what does that Constitution tell us about the objective of the ISO?

Article I of the Constitution states that "the Institute is an organization of American Jesuits devoted to helping in the reconstruction of Social Order through social doctrine and social practice." This statement contains both the objective and the general means of accomplishment.

Our problem now is to determine what 'Social Order' means, not in itself, but in this particular Constitution. Let us therefore look for light in the same document.

The same article of the Constitution defines 'Social Order' as follows: "Social Order is here understood to mean the formation of the temporal society in which the

material and spiritual goods of mankind are properly directed to the common good with due regard to the individual and social nature of man."

Let us pause over that definition for a moment and try to wring from it some contribution toward the solution of our problem. So far I think we know this much: 1. The ISO is concerned with the temporal society, which is the United States. 2. The ISO must work to refashion that society. 3. The criteria to be used in the refashioning are the proper relationships between material and spiritual goods and the common good, together with the individual and social nature of man. 4. It stands to reason that we are to interest ourselves only in those things which need reconstruction and refashioning. That, you will say, does not provide very much light. Granted, but even a flickering match is helpful in a pitch-black cellar.

Now if we turn to Article II of the Constitution, we shall find that the elements which compose this objective begin to emerge in sharper outline. The objective now appears, not as a simple entity, but as a composite one, and the component parts are the various relationships that criss-cross society, forming an intricate, cohesive network, such as the relationships between individuals, between individuals and groups, among the groups themselves, between the whole of society and its parts, and so forth.

Areas Designated

The language of article II, which seeks to reduce the general, abstract objective of article I to more concrete, specific terms, supports this interpretation; for, that article translates the objective of the ISO into a series of problems which include "the family, youth, social education, employment, industrial relations, the distribution of income and wealth, rural and urban life and institutions, cultural minorities and interracial relations, social legislation, the citizens and government (federal, state and local), a just world order, and other areas of similar social import."

And what do these so-called 'areas' import? If you examine each of these items, one by one, I think you will discover that all of them imply a set of social relationships. Therefore, I conclude that these and all other social relationships which are in need of reformation or which are wholly absent (reconstruction connotes supplying what is missing) are the proper concern of the ISO.

This conclusion is confirmed by analyzing the 29th decree of the XXVIII General Congregation. That decree tells us that the work of the social apostolate is to promote the temporal welfare of workingmen, to inculcate the principles of social justice, to combat the errors of communism, racism, statism and false nationalism, and to teach the social doctrine of the Church in accordance with Pope Leo XIII and Pope Pius XI.

To my way of thinking, we here have another enumeration of sets of social relationships which are in need of reform and the false doctrines on which they are built. Therefore, I believe that the General Congregation regarded reconstruction of the social order in the sense of the universe of social relationships as the objective of the social apostolate, and according to the Preamble of the Constitution of the ISO our organization was established in conformity with and to implement the 29th decree of the XXVIII General Congregation. Hence, this decree is one of the pertinent documents for this inquiry.

It should be noted that the items enumerated are all factors of paramount importance in social life. They are relationships which constitute the structural framework of society, and from this I conclude that our interest should be centered, not upon the thousands of minor social

relations, but upon those relations which determine the fundamental character and structure of a society. Furthermore, I conclude that the term 'social' considered in isolation is not the most important one in the name ISO but rather 'social order' considered as one complete concept.

As we have seen, the reconstruction of the social order is the objective of the ISO and the social order in our context means the complexus of social relationships which comprise the character-determining, structural framework of society, and it seems to me that this is nothing but a very mystifying way of saying 'organization of society'; for organization means the internal relations of parts to one another and of parts to whole. Consequently, we can say that the ISO has for its objective the revamping of the organization of society in the United States. There is also the question of international society which we shall not consider here.

To do the job of revamping we must have a plan. The Preamble of the Constitution and the 29th decree of the XXVIII General Congregation tell us that our guides in this job should be the pronouncements of the Holy See on Catholic social doctrine and the directives of the American Bishops. And, of course, further guidance should be obtained from all that right reason can discover concerning the nature of society, of temporal goods and of man. Since the situation which we must attempt to correct is a concrete one, bounded by definite circumstances of time and place, the solutions which we work out must be very concrete. It is the application of our principles that presents the problem and it is here that we find our greatest weakness. We have a set of principles but no program. The Communists have both. That is one of the basic reasons for their success.

Involves Relationships

According to my conception, then, there is an ordering of relationships within temporal society and a disposition of its members which correspond to Catholic teaching regarding man, society and material goods and which are, therefore, directed toward the fulfillment of the end of civil society and through this toward promoting the realization of man's final end. The creation of such a society in America is, in my opinion, the objective of the ISO. This introduces the question of the relationship between the ISO and our spiritual ministries which ought to be fully aired.

What we need most urgently right now is a fuller understanding of our objective, i.e. the kind of social order we want to see established in the United States. How precisely do we want people to live? How do we want industry organized? What new institutions should we promote to make life more secure for everybody? What do we think the government ought to do about it? These are only a few of the hundreds of questions which we have not begun to answer because nobody has been set aside to think about them. We are supposed to have a Research department, but that unhappy department appears to be the unloved step-child of the ISO. And that's a very strange phenomenon in an organization of logical-minded, thinking men. Normally we expect people to plan before they act; to survey the situation and find out what must be done, before they put on overalls and snatch up tools. I fear that we are in danger of reversing the logical order in our eagerness to do something.

Of course, we have our social principles and we have been teaching them, but these principles are only the major premises—and I'm not sure at all that we have fully exhausted all the rich and varied implications of those principles. A fuller intelligence of those principles is one of our great needs, but it is not the only great need.

(Turn to page 10)

NEW INDUSTRIAL RELATIONS INSTITUTE

By REV. JAMES R. McCORMICK

Diocese of Belleville
Goes Ahead

Father McCormick organized and became the first director of the Institute of Industrial Relations of the Belleville (Illinois) Diocese.

IN January of 1946 the Diocese of Belleville went out on the proverbial limb. There has been and still is the need in the present state of industrial relations to find a method whereby management and labor can cooperate on a basis of justice, mutual confidence and fair play. Labor schools and Management schools have been set up throughout the country and these schools are doing a splendid job in educating labor and management.

But isn't there some way that management and labor could learn about one another, not separately, but together? Would management ever be given an opportunity to let down its hair and express itself in a natural way without being called a "stuff-shirt" or a union "buster?" Would labor have an opportunity to get some pet peeves off its chest without danger of reprisals? In seeking to answer these questions and provide a means for their solution, we walked out on the limb.

Under the enthusiastic support of the Most Reverend Henry Althoff, D.D., Bishop of Belleville, the Holy Name conference of East St. Louis and Belleville, under the respective leadership of Monsignor Engel and Father Ell, organized two Institutes of Industrial Relations. Bimonthly meetings were scheduled for Belleville and East St. Louis and Jesuit Fathers from the St. Louis University Institute of Social Sciences were placed in charge of the meetings.

The plan called for a grouping together at these meetings of representatives not of management and labor alone, but of management *and* labor. The purpose was twofold: first, to provide a common forum wherein the problems besetting industrial peace could be discussed in frank but friendly fashion by both sides; secondly, to prove by actual demonstration that management and labor actually could get together and pull together.

Labor and Management Attend

The experiment had surprising results. The meetings were attended by Catholic, Protestant and Jew, white and colored. Rank and file working men, shop stewards, business agents, presidents of locals, international representatives of unions, members of the A.F. of L., the C.I.O., the Railroad Brotherhoods and independent unions gave labor's answer to the challenge. On management's side were owners of local business firms, vice-presidents of large corporations, personnel directors, production managers and foremen. All these met together, discussed mutual problems, frankly presented their differences and often-times with eloquence defended their respective positions.

The meetings of the two Institutes at East St. Louis and Belleville continued regularly during four months ending May 13, 1946. These Institutes conceived on the knowledge that class conflict is definitely anti-American and that conflicting interests can be turned to harmonious relations by intelligent, honest, sincere cooperation gave birth to the Belleville Diocesan Institute of Industrial Relations. For in June of 1946, Bishop Althoff in order to guarantee the permanence of the work appointed one of his priests as Diocesan Director of the Institute.

The ground had been broken and the seed was sown; we had now but to water and pray for the increase. If I may be permitted to run ahead of my story, I would like

to say that now that we are nearing the end of our second semester, I can think of no apostolate that can bring greater thrills to the heart of a priest.

Men from management and labor have come together in one of the most highly industrialized centers of our nation to do battle, not with one another, but against the enemies of everything that is truly American. Through an honest expression of opinions and an exchange of ideas they have shown that management and labor can travel arm-in-arm along the highway to industrial peace. They have put the spotlight on the problems, and by patient investigation, careful analysis and honest diagnosis they have come to a better understanding of one another. They have come to know that theirs is a common problem; that to injure one is to injure the other; that rights also impose obligations, and greatest of all have they come to find that the Fatherhood of God is the Brotherhood of Man.

Bishop Encourages

There are difficulties in the work, of course, but these are far out-weighed by the good to be accomplished. Pius XI repeatedly, during his pontificate, called upon the clergy to take up the banner and lead the way. I am happy for the opportunity which has been given to me by my Bishop. I thank him for his support and encouragement. The Diocese is indeed indebted to the Jesuit Fathers of St. Louis university for a work so nobly begun. Father Louis J. Twomey in particular, who has worked so patiently and untiringly in seeing that our Institute has been able to bring management and labor together, we will always remember with deep gratitude. I entered the field without any formal training. The ground had been laid out for me and thanks to Father Twomey, I had but to follow the markers.

We opened our first session in October of 1946. The course lasted for nine weeks. Through local newspapers, the Diocesan press, announcements from the pulpit, personal solicitations to industrial plants and union representatives, appeals were sent out urging employers and employees regardless of sex, race, color, or creed, to attend these joint meetings of management and labor. The response was indeed gratifying.

The meetings began at 7:30 p.m. and continued until 10:00 p.m. Courses in Christian Social Principles, Public Speaking and Parliamentary Law were offered. There was an average attendance of 70 men and women, white and colored at each meeting. The meetings were very informal.

The problem confronting us was bigger than an individual industry or union. It called for a united effort. In words of one of the members who came from the field of Management—"We have got to forget that we are capital or labor and come down to earth and admit we are human beings with God-given rights. We must get together." Then, too, there was the colored member of the class who is an officer of his local, who said: "Reverend, I want you to know that I speak the mind of all the colored people here. We like to come to these meetings because here we are treated as equals—we can stand up and voice our opinions. We have learned a lot here and we hope you continue these meetings."

Because of this cross-section of opinion the second semester was opened on February 10. Reverend Austin Miller, S.J. of the St. Louis University Institute of Social Studies is offering a course in Current Industrial problems. Brother Eugene, S.M., of Central Catholic High School in East St. Louis is giving a course in History of Industrial Relations and Mr. Robert Rutledge, President of the East St. Louis Bar association is lecturing on Labor Legislation.

The meetings run from 8:00 p.m. to 10:00 p.m. each Monday evening. There is no charge or registration fee. The expenses are sustained by Bishop Althoff. The meetings are held through the courtesy of Monsignor Engel, V.F., in St. Elizabeth's school hall in East St. Louis. A library has been established and books and periodicals on current industrial problems are given to members of the Institute for the asking.

Only one comment might be made on this second semester. I feel we should have waited until the middle of March before opening because now we are experiencing some very unpleasant weather and I feel this is holding our attendance down below the hundred mark. The future is indeed promising because while the question might be put—"What are these among so many?"—we feel that the seventy to a hundred representatives of management and labor who attend these weekly meetings are going back to their respective groups with a message to men of good will. They will produce the fruit, understanding and harmony and a true evaluation of the problems, and with God's grace their fruit will remain.

That explains why the Belleville Diocesan Institute has come into being. The door is open for employer and employee to face together the duties and obligations that are theirs. The Institute seeks to produce not hearers only but doers.

RECREATION WITHIN THE HOME

Score Card for the "Sociable" Home

By REV. THOMAS P. FAY, S.J.

NOTE: This article will be of great help to Parent-Teachers' groups, Mothers' clubs, and similar organizations for self-examination of conscience as to whether their homes are so conducted to cause young people to *stay* home rather than seek enjoyment outside the family circle, where they are no longer under parental care and protection. One of the great preventives of Juvenile Delinquency is adequate recreation *within* the family circle.

The **Ideal "Sociable" Home** should provide most of the following attractions:

1. A Sociable Environment

This may vary from a night of entertainment by the various members of the family circle, to a family party with games suited to all ages present, to the inviting of relatives within calling distance, to an occasional "banquet" prepared by the youngsters under the guidance of the mother. Waffle parties, candy-making (when the OPA is dead), taffy pulling, or sugared apples are affairs to store in the memory for years to come.

2. A Literary Environment

Good books (not "good-looking" books admired for their bindings), good magazines, and the diocesan newspaper may offer good topics for wholesome conversations and discussions. Even literary "games" could be arranged to stimulate the imagination, as when each member is given one minute or two to start a plot, or continue the one from the preceding person. Additional characters may be introduced at will.

3. Family "Go-Out-Togethers"

There might be family trips to a good play or movie, Sunday or holiday outings to the beach or the mountains. In visiting new park areas or reservations, there is a fine outlet for youngsters to explore and play games, and the oldsters are away from the noise and bustle of city confinement. Picnics and visits to historical places are great fun, when you need not wait for some out-of-town visitor to ask you to accompany them where you have not been yourself.

4. A Musical Environment

There may be anything from a family orchestra to a "rhythm band" where any instrument from a comb

wrapped in paper to a harmonica or piano. The radio program might be supplemented or some record on the victrola. Family "sings" on occasions outside the Christmas season is real entertainment. Occasions should be found to listen to some light operas or cantatas, when a "libretto" secured from the local library would make it educational and intelligible.

5. A "Make-Believe" Dramatic Environment

Youngsters, and even adults, like mimicry and acting. Charades, or the acting out of well-known stories (even Little Red Riding Hood or the Three Bears), shadow shows and the like are immensely amusing. One person or several might read the text, while the "actors" portray the characters behind a lighted sheet by their shadows, and where their timidity is lost.

6. A Creative Hobby Environment

Here we should have something from soap carving, weaving, or paper cutting down to utilizing a corner of the basement where a darkroom or a carpentry shop might be set up. Useful articles for the home, simple Christmas gifts, or similar projects develop latent talents.

7. An Active Outdoor Environment

Depending upon the size of the back yard many interesting devices can be thought of to keep the youngsters interested in their own home play area. For the very young it can be a sand box, slide or swing. For older children a basketball loop, a trapeze or some other muscle-building equipment is well worth while. A separate section of the front or back yard might be given over to flowers or vegetables.

In general, it is a wise parent who makes the home so attractive that the child does not have to go elsewhere to seek enjoyment. Commercialized and stereotyped recreation in places where there is little or no supervision is one of the surest ways of placing the child in the occasion of delinquency.

If you wish to rate the sociability of your own home, examine the seven points mentioned above and see where you are deficient. Supplying for any deficiencies will be the same as taking out family insurance for future happiness.

CATHOLICS AND CO-OPS

Two Letters on a Current Controversy

Special Communication Respectfully Addressed to the Hierarchy and Priests of the Catholic Church

Note: The first of these two letters is typical of attacks on cooperatives which are being addressed to Catholic leaders throughout the country. The second is a reply written by Miss Mary G. Dooling, director of the Queen's Work and ISO cooperative department.

Reverend Gentlemen:

The writer has been deeply disturbed over the number of religious leaders of all faiths who are now actively promoting the consumer cooperative movement in America. Church literature shows a marked increase in this activity, and cooperative classes in parochial schools are growing in number and size. This tendency is definitely communistic and wholly opposite to the teachings of Catholicism. The Catholic Church is built upon the sanctity of private rights and private property. The Catholic Church is the biggest "private enterprise" in the world, and it can remain a "private enterprise" only so long as it is SUPPORTED by millions of other "private enterprisers."

The Consumer Cooperative leadership is VIOLENTLY OPPOSED to "private business." Lenin stated that "CONSUMER COOPERATIVES ARE THE ENTERING WEDGE TO COMMUNISM." Many leaders in the farm and consumer-cooperative field preach open hatred of "capitalists," and they are particularly vicious when they speak of the so-called "middleman," the "middleman" who has contributed very, very much to the progress of the Church. Who, in times of distress, has furthered the cause of Christianity by looking out for his workers and neighbors, and who at all times was ready to aid Christian endeavors. The co-op leader says the middleman is a "parasite;" these parasites being salesmen, milk drivers, wholesalers, brokers, advertising men, hat check girls, grocery delivery boys, local bankers, and all others who supposedly perform "unnecessary" services.

James G. Patton, President of the Farmers Union and Vice Chairman of the PAC, stated that farm cooperatives will spread until all goods flow "direct from producer to consumer, completely eliminating all middlemen." Charles G. Egley, Union Live Stock Commission, says, "We must get rid of the profit system and replace it with the cooperative system." Walter Reuther declares, "We must initiate a broad program of union, democratically-owned consumer-cooperatives to insure a more equitable distribution of goods."

I can produce innumerable other declarations and facts to support my argument that the consumer-cooperative movement, embraced by sincere Clergymen as the antidote for too much private monopoly, is the open road to Communistic Revolution and the down-fall of the Church, but I wish to confine this message to one page of reading.

Pope Pius XI ably pronounced that, "Ownership in the hands of the few is contrary to the prescriptions of Christian morality," but he did NOT say that social ownership IS in accordance with the prescriptions of Christian morality. The Archbishops and Bishops of the Administrative Board of the [National] Catholic Welfare Conference made this very clear when they stated

in 1940: "The lack of sufficient private property leads to various forms of insecurity, expressing itself in social disorder. Social stability rests upon individual ownership of property. There should be more of it and not less of it, if our economic system is to remain secure."

This is the fundamental principle upon which the entire program of the Forward America Publishing Guild is built. We have fought the greed of the giant interstate chain store, super-market chains, and holding companies, because by concentrating ownership in the hands of the few, these greedy men have begun the destruction of opportunities for youth, and have reduced immeasurably the degree of culture, dignity, and hope so necessary to Christian and Economic progress. The Socialists, Communists and Consumer-Cooperative leaders would CURE this PRIVATE COLLECTIVISM with THE COLLECTIVISTIC STATE, merely changing from an economy managed by private monopolies to an economy managed by COMMISARS. The whole consumer-cooperative socialistic movement is foreign to American ideals and not in keeping with the democratic order.

I beg to remain, in all sincerity,
(Signed) Ed Wimmer

An Open Letter to Mr. Ed Wimmer—On Co-ops.

During the recent Institute of Social Order which attracted several thousand Catholics of the Covington Diocese, a circular letter was distributed among the Catholic clergy, signed by "Ed Wimmer" attacking Consumer Cooperatives.

The letter was handed to me, as Director of the Department of Cooperatives for the Institute. The letter contained so many sweeping misstatements of Cooperative philosophy and so many unfounded charges against the Cooperative movement that it would require weeks of patient instruction to correct the writer's misconceptions. Some who are well informed on Cooperatives urged me to ignore the letter. But I cannot because I feel that it is as sincere as it is emotional and error-ridden.

Far from being communistic or "an entering wedge to communism" as Mr. Wimmer charges, the Cooperative movement is democratic in the extreme. In this day of semantic confusion such statements can mean but little; even the reddest Russian declares now that communism and "real" democracy are identical.

Mr. Wimmer attempts to speak for the Catholic Church but he is not qualified to do so—and his belief that Cooperative philosophy is "wholly opposite to the teachings of Catholicism" should be weighed against the encyclicals and published statements of the American hierarchy.

Let him speak for socialism and communism as he chooses. That's for socialists and communists to worry

about. But he should not attempt to speak for the Catholic Church. If Mr. Wimmer is a Catholic he should understand that when the Popes speak "ex cathedra" they speak for the Catholic Church. And his own misinterpretation of Cooperative philosophy and economics can hardly be regarded as Catholic teaching in the face of opposing statements by the Popes. The Catholic Church has been called many things by those who either misunderstood it or who chose to persecute it but in my memory Mr. Wimmer is the first to call it the "biggest private enterprise in the world." The Catholic Church is neither "private" nor an "enterprise." Nor, as Mr. Wimmer says, is it supported "by millions of private enterprisers."

For Mr. Wimmer's further study on the attitude of the Catholic Church toward Cooperatives I am sending a copy of a booklet containing several dozen direct quotations of American Bishops who support Cooperatives.

Only last spring, the Holy Father, Pius XII, had occasion to single out two priests in Antigonish, Nova Scotia, to reward them for their magnificent work in Cooperatives in that province. In raising Fathers Nicholson and Coady to the rank of Domestic Prelate, the Apostolic Delegate of Canada and Newfoundland wrote:

"... We are exalting this movement because it corresponds to the teachings of the Church; it satisfies the needs of our people; safeguards religious and social liberties; protects the rights of well-established families; assures their peaceful and prosperous life; strengthens the ties of human brotherhood among workers; respects the freedom and dignity of men and guarantees the progress and prosperity of the country."

During 1944, the centennial year for Cooperatives all over the world, our present Pontiff made the following statement:

"Similarly, small and medium holdings in agriculture, the arts, trade and industry must be guaranteed and supported. Cooperative unions must provide them with the advantage of big business."

I have studiously read Cooperative literature for eleven years, our library includes substantially every book and pamphlet published on the subject, and nowhere have I seen a statement by a *responsible* leader in the movement to the effect that "salesmen, milk drivers, wholesalers, brokers, advertising men, hat check girls, delivery boys, bankers *et al* are parasites." If Mr. Wimmer is able to quote someone to that effect I should be interested to know it, but I doubt that the whole Cooperative movement should be charged with that opinion—any more than the American Republic should be charged with endorsing all statements of Rev. Gerald L. K. Smith.

Upon examination, we ordinarily find that Cooperative literature stresses the positive and progressive rather than the negative side. We find, for instance, the following points about Cooperatives brought to attention in pamphlets issued by National Cooperatives:

1. Co-ops are American and are democratically controlled.
2. Co-ops help build a community based on good fellowship.
3. Co-ops enter production when forced to do so by monopoly, when necessary to maintain supply, when other sources of supply are closed or uncertain, or when cost can be lowered.
4. Co-ops are for *genuine* free enterprise.
5. Co-ops support programs of conservation, quality maintenance, and anti-inflation.
6. Co-ops are for business efficiency, are against excessive government control; they are responsible incorporated business firms, and are against monopoly.

7. Co-ops develop ownership by and for the people.
8. Co-ops develop social responsibility on the part of individuals and communities.

Undoubtedly Mr. Wimmer, through his association with small business men, is fearful of the effect of Co-ops in this field. May we assure him and his confreres that Cooperatives work for his cause, in the promotion of private ownership and the breaking of monopolies which strangle the ordinary business man today. Cooperatives complement the small business man by helping rid the economic system of monopoly; by preventing the concentration of ownership. Because of the high mortality rate of small businesses, many former owners are being deprived of employment. The Co-ops engage these men as managers and in similar capacities, pay them fair wages and give them a security they have never before known. A Co-op, by refunding the savings to the local community, brings more purchasing power to the community. This increased purchasing power benefits both the Co-op and other neighborhood merchants. A Co-op sets high standards of business practice in a neighborhood and thus protects the small merchant against sharp practices often engaged in by monopolies to put him out of business. The record shows that small businessmen are daily being driven against the wall by monopoly, NOT BY COOPERATIVES!

I am grateful to Mr. Wimmer for his outspoken criticism of Cooperatives, in spite of the fact that his opposition is based on misunderstandings of Cooperative philosophy. And I am grateful to the Reverend Editor for the opportunity further to present the case for Cooperatives through the columns of this publication. I hope that more such discussions of Cooperatives may be arranged; in open forums, classrooms and social halls, in the exchange of literature and in the establishment of model Co-op business enterprises. It is a healthy thing for neighbors to gather and discuss these topics and all other topics that bear on the social welfare of the community. The more often these discussions center around Cooperatives and Credit unions the sooner the movement will become known and accepted and the more quickly the social order will be improved.

(Signed) Mary G. Dooling

NOTICE

Some teachers now using SPEARHEAD in their classes may want to refer to more extensive treatment of the same matter in past numbers of the ISO BULLETIN. Here is a key to items that will appear in forthcoming numbers of SPEARHEAD together with BULLETIN references:

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6—BELIEVE IT OR NOT	SOCIAL APOSTLE Jan. 1947, p. 19
7—YARDSTICK	ISO FORUM Dec. 1946, p. 10
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PARISH CLUBS

By GABRIEL A. ZEMA, S.J.

Catholic Recreation for Catholic Youth

THE picture is something like this. Boys' clubs are cropping up throughout the country under secular auspices. Entire buildings are devoted to recreational and cultural facilities for boys in their teens. It has long been the practice also for Protestants to center their houses of worship in "church houses." These include club rooms and lounges, in some cases also, swimming pools and athletic courts.

The Y.M.C.A. constantly holds out opportunities for the social and physical benefit of young people, irrespective of religious affiliation, although Catholics are barred from administrative office in the "Y." Besides, its program contains definitely religious features. The Jews also provide centers to attract young people.

But prescinding for the moment from the recreational and social benefits connected with their schools, Catholics have done relatively little parish club work for those young people, two million of them, who do not attend Catholic schools. One is tempted to suspect that they are too easily satisfied with the social benefits of school life up to the early afternoon. Then, it may be observed that churchmen, educators and even young people have seen what can be done by the splendid development of USO centers for military personnel during the war.

Social activities under parish auspices and the organization of parish clubs are important steps in developing a full Catholic life in the average youngster. When we reflect upon the prevalence of juvenile delinquency in the United States today (21 per cent of those arrested during 1946 were under 21 years of age!), we realize that something must be done to hold the normal non-delinquent and to help border-line cases. Facilities provided by municipal, state and federal agencies are completely inadequate, and we must supplement them with facilities of our own. Though this is primarily the business of the Bishop and the parish priests, the ISO can do much to create and spread interest in this vital field of parochial apostolic work.

Involves Many Problems

Obviously the financial problem involved in the organization of parish clubs is serious and forbidding. Certainly it would be foolhardy and a mark of certain failure if the pastor tried to pour large sums of money into parish club buildings and equipment when there is probably no prospect of revenue for future maintenance. Yet if the parish club is an essential work in building up Catholic life in a parish, in holding the young close to their religious associations and in grappling with the delinquency problem, it is time to recognize the apostolic importance of the work and overcome all difficulties, financial and organizational.

If means can be found to support other important parish activities, means can be found to support a boys' club, provided the people are sufficiently aroused to the need. Sixty years ago there were few parochial schools in the country and building them seemed financially impossible. Today it is almost taken for granted that a parochial school will be an integral part of every parochial building group. Support of the schools is still a serious

burden, but because the need has been recognized, it is met with Christian fortitude and gallant success.

The specious argument, incidentally, that non-Catholics have nothing else to offer but sports and recreation and that these facilities must be used to hold their young people is of little value. We must learn to use these natural means as aids to supernatural ends. The mere obligation to attend Mass and receive the Sacraments under pain of sin will have little effect if home training is not given. Unless wholesome recreation is provided, our young people will be attracted by the social facilities of secular and non-Catholic agencies, as well as to the sources of commercialized entertainment. We must remember that we are talking about boys and girls who do not have the influence of a Catholic school to guide them and whose ties to the parish are extremely tenuous.

Parish Losing Hold

Today almost every influence that is brought to bear upon young Catholics who are attending non-Catholic schools, often even the home itself, leads them away from the parish, rather than toward it. This is true of the commercialized forms of entertainment, of association with non-Catholic school associates, of other civic, private or Protestant recreational facilities. What is needed is a strong magnet that will bring them back within the influence of the parish.

Work has been done in many Jesuit parishes of the United States. It would be possible to cite examples of excellent organizations, many of them of long years standing, which have done a splendid work for young people. But much remains still to be done.

Observers of the parish club work believe that Europe and the Continent have been far ahead of us in this field, though by far leagues behind us in other Catholic works. Chiefly perhaps because they lacked the wonderful American Catholic school system, serious social needs and dangers forced Catholic leaders abroad to build up Catholic life in young people through the parish club. Under the leadership of the Benedictine Father Rawlinson the Downside club and its affiliates have been famous in London. The "Oratorio" parish type of club idea flourishes in Italy and is reminiscent of the marvellous work of St. Phillip Neri and of St. John Bosco. The "patronage" of France and the "kinderhort" of Germany are other instances of intensive and effective club work. In nearly all these countries the efforts and success of priests was stimulated by the fact of anti-clerical opposition to the parochial school system as we know it.

Possibly a brief survey of the principles that underlie the work of parish clubs as social needs in our day may open the way to thought and discussion.

First of all, there are Catholics who hold that distinctly Catholic recreational work is superfluous. Why not, we are told, cooperate with nonsectarian agencies and merge our efforts with theirs? Such a policy in the writer's opinion would be excellent for adults; fathers of families, business and professional men, but scarcely for impressionable youngsters in their teens. The problem for young people is the same as that of the parish school and the public school.

Catholic Recreation Needed

Others rightly hold that our recreational activities should be distinctly Catholic; that nonsectarian organization for boys and girls and even young men and young women are rarely really nonsectarian. Experienced social workers in the poorer sections of larger cities like Chicago and New York and similar centers are unanimous in the opinion that there are many "nonsectarian" centers under the control of Protestant proselyting agencies. Recreational centers and clubs should be directly under Catholic direction and as separate from so-called nonsectarian groups as the parish school is from the public school.

Again, apart from the financial problem, some hold that to organize a system of exclusive Catholic clubs would commit our young people to a certain isolation from non-Catholic neighbors. Then there are the proponents of the theory that increased and unnecessary prejudice and misunderstanding would easily arise in the face of an international effort to break down the barriers of class and race and color. If it cannot truly be said that education in Catholic schools and colleges fails to produce prejudice and misunderstanding in the national or international scene, neither will segregation of Catholic youth in a system of Catholic parish clubs.

Membership in a Catholic club federation while perhaps innocuous is perhaps too large an organization to take in the millions who would best profit by the benefits of the individual parish club organization. Recreation is inseparable from character formation and fashioning the Catholic character is too important to cultivate apart from Catholic principles.

Indiscriminate mingling of youngsters in a non-Catholic club fosters religious indifference. Where the experiment was tried the results have been disastrous and has drawn boys from the Faith; this, too, in spite of the fact that club directors have often tried to be fair. Non-sectarian groups foster social life according to natural motives and Catholics clearly inculcate supernatural motives.

Furthermore Catholics are primarily interested in leading souls to God with the Catholic club idea as a convenient social channel. Nonsectarian groups look only and primarily to the strictly social benefits. There are other considerations. Recreation fostered in a Catholic club keeps the boy and girl close to the parish. Playing in the school yard for example, in a Catholic atmosphere, maintains and deepens the memories of his religious obligations. The subtle, silent beneficent influence will not soon be forgotten.

Recreational opportunities for Catholic parish groups of boys and girls interest the Church chiefly because temptations are lessened and reduced. The boy who plays baseball in a Catholic recreational center is not apt to steal rides on a freight train or plan to organize with others of the neighborhood into independent social clubs which almost invariably give the police much to think about. Another phase of parish club life is that well organized parish clubs can be the means of religious instruction and the formation of study clubs and cultural groups through the various forms of Catholic action program.

The administration of clubs is quite another and unique problem. The writer believes that under proper management, college men and women, business and professional men can be secured in sufficient numbers to take over the management of a club for one month or one week in the year.

RURAL HEALTH

By ANTHONY J. ADAMS, S.J.

UNDER the auspices of the American Medical association more than two hundred delegates gathered at the Palmer House, Chicago, February 7-8, to discuss medical facilities for rural people. Specific problems had been designated for papers and round table discussions. These topical problems called for a study of means to provide rural hospital facilities and health centers, to extend medical service to low income groups, and to increase medical and nursing personnel in rural areas. Those present at the meeting included AMA personnel, not a few rural doctors, some nurses, representatives from the larger farm organizations, the USDA, and co-op groups, public health workers, rural sociologists, one Episcopalian minister and four priests—two secular and two religious.

The fresh air, healthful exercise and wholesome food of rural areas do not guarantee good health. Without proper health habits, and easy access to medical aid minor ailments and emergency cases readily grow into disabilities and even fatalities. The nation was shocked into a realization of this fact when conscription statistics showed that over a third of the young men of our nation were, by reason of physical and mental deficiency, unfit for military service. Industry has already learned that almost the same proportion were unfit for efficient peacetime duties, according to J. Melville Broughton, former Governor of North Carolina.

Urban leaders are coming to realize that the problem is not isolated in the rural areas. The countryside is the chief source of natural increase in city population. Fundamentally, city health is no better than the stock from which the increasing majority of city people come. Since it is a commonplace that cities do not reproduce, and since immigration laws have virtually stopped the influx from abroad, cities, in order to maintain their population, are dependent on people from the land.

Difficulties

The country doctor, the general practitioner, is nearly as rare today as the old buggy he used on his calls. Specialization and a penchant for costly, modern equipment have drawn a majority of medical men into centralized hospitals which are beyond the economic ken of the average ruralite. The AMA considers inefficient a hospital unit of less than fifty beds averaging some thirty patients per day and employing a small army of x-ray and laboratory technicians, dietitians, medical record librarians, regular nurses and nurses with special training to supervise the surgical and obstetrical departments. The American College of Surgeons in its approval program will not "waste time" in surveying hospitals with less than twenty-five beds and approves only forty-seven per cent of those from twenty-five to fifty beds.

When one pauses to reflect that a minimum of fifteen thousand people are needed to support a fifty-bed hospital, and that not only is the rural population scattered but likewise lacks the "average per capita income" upon which the number fifteen thousand is based, one sees added difficulties in bringing medical facilities to the countryside.

When farm prosperity was at its highest in 1943, the average income of persons on farms was only nine per cent of the national income while farmers make up twenty and one-half per cent of the national population. The last census of agriculture showed that about two-thirds

of our farm families had a gross income under \$1,000 a year, and one third of these had under \$400. In 1940, states with 70 per cent or more rural population had per capita incomes of only \$300. Even twenty thousand people with incomes in the latter category would find it difficult to support one doctor and one nurse. Yet their right to medical attention is just as great as the right of those who can afford the best in hospital service.

Rural groups are aware of this right. They have been putting forth efforts to solve the economic problem involved by working cooperatively. They have applied for charters to permit the erection of hospitals on a cooperative basis only to meet with strong opposition from the State Medical associations which insist on a complete and therefore costly unit in each locality. The resulting attitude, formed from a realization of rights and frustrated efforts to implement those rights, has brought a sector of the rural people to threaten a vote in favor of socialized medicine.

Suggested Remedies

Fortunately not all doctors are in hearty agreement with the tendency of the past toward specialization, perfectionism and centralization. This became the more evident as discussion brought suggestions for improving rural medical conditions.

From the doctor's angle recommendations were made that medical schools, for some time at least, place less emphasis on specialization, and train more general practitioners; also that graduates be required to spend a three-year internship as general practitioners in rural areas.

To supplement income where the average pay is insufficient it was recommended that doctors accept a position on the health board. In addition to increasing his earnings, such a position would enable him to direct preventive measures more expertly than they are now handled in many communities.

Prepayment plans came in for a good bit of discussion. The chief difficulty with this solution lies in the fact that a large segment of the rural population lacks sufficient capital for even this type of insurance; and secondly, many who could afford it just will not subscribe unless a great deal more educational work is done. The Farmers union, while currently engaged in promoting a health insurance plan of its own, is also using its resources "to bring about a universal, compulsory, complete, public health insurance program at a cost which will permit all Americans to live in health."

At least one group encouraged the practice of a sliding scale of charges by doctors for medical attention given. Others questioned the strict ethics of the practice, declaring that a patient had a right not to be charged more than cost and regular fee. Some doctors countered that the extra attention wealthy patients want warrant higher fees.

Another solution offered in an effort to bring medical aid to rural people was the proposal to enlist the help of urban groups. Mrs. Roy C. F. Weagly, President, Associated Women of the American Farm Bureau federation stated that this would be difficult "until they can be made to realize: that every sick rural person is a threat to urban health and a detriment to the Nation's strength; that rural health is more than a matter of personal right, it is a matter of vital importance to urban well-being because rural areas are rearing millions of youth who go to the cities to live. In three generations, 80 per cent of the American people will have come from a farm home.

If the health of rural America continues to be neglected, a period of great weakness will follow in which the quality of both rural and urban people and their efficiency will deteriorate."

On the other hand, many are in favor of preserving autonomy on the countryside and feel confident that the rural people can, with some government aid, solve the problem without subsidies from urban groups. The Hill-Burton act passed in July 1946 would appear to lend added hope to this confidence. The provisions of this Act authorized the appropriation of \$375,000,000 among the states over a period of five years to aid in the construction of hospitals and health centers, particularly in low-income areas. Any State requesting part of this appropriation must raise twice the amount or two-thirds of the fund necessary to carry out a program of modernizing and enlarging present hospitals, and building new ones.

While this act should provide a bright ray of hope by way of making possible more hospitals in rural areas, J. Melville Broughton states: "The provisions of the Hill-Burton act should be broadened and appropriations increased in such manner as to make certain that full benefits will be experienced by rural areas, where the highest percentage of physical deficiency exists. There is real danger that large cities and urban centers, and even states themselves, by reasons of alertness and better organization, may obtain first and largest participation in presently available funds."

That this danger is not merely imaginary is seen in the plans of at least one state where perfectionism and centralization are still the guiding principles, leaving many communities far distant from even ordinary medical attention.

Catholic Contributions Soft-pedaled

Conspicuous by lack of discussion were the efforts already made in the field by either Catholic or co-op groups. Fleeting mention was made of both from time to time, but discussion of Catholic Charities, motorized medical units, low-cost nurses' training, cooperative hospitals, and community sponsored health clinics got the run-around.

The conference had started on the key note given by Dr. F. S. Crockett, chairman of the Committee on Rural Medical service of the American Medical association, who said: "This conference is not a doctor's meeting. It is an occasion where everyone interested in the problem of rural health has been invited to participate in the studies and discussions. To make our labors really fruitful the farm groups must initiate in each community the activity that will obtain, through community action, the results desired."

However, every last word in general assembly and in round table discussions was had by an AMA representative. And the concluding session of the conference found Harrison Shoulders, M.D., President, American Medical association, declaring the AMA's firm determination to uphold and raise its standards against "all crackpot Doctors of Philosophy in sociology." The tenor of the whole address was such that Dale Carnegie would scarcely rate it grade A in public relations. Olin West, M.D., is President-elect.

This was the second annual conference. The AMA will decide if there is to be a third one next year. Rural leaders are strongly hoping there will be another one.

Let's Stay on the Beam (from p. 2)

We also need minor premises and conclusions that meet our modern problems head on.

That it is the work of the ISO to dig out these minor premises and conclusions is clear from the language of the Constitution which describes the functions of the Department of Research: "Its functions shall be: a. to contribute by research and scholarship to the elaboration of social policy for the United States, and to the development of programs for the Institute of Social Order, b. to make fact-finding studies regarding social conditions and events for the use of various elements of the Institute of Social Order," and so forth.

Social policy, programs and fact-finding are certainly not in the realm of abstraction. Moreover, their preparation requires the full-time labor of trained men. In my opinion, this is the proper starting point for our work. Unless it is taken as the starting point, there is always danger that the organization will be discredited on account of its inability to fulfill its promises and its failure to offer practical solutions for concrete problems. And when an organization is discredited—well, why blow air into a punctured balloon? Better to discard it.

Our approach to our goal must be a long-range, patient, and single-minded one. We must plan our steps carefully in advance and we must not be distracted from them by irrelevant issues. I think each step should be very specific and limited and we should concentrate all our forces on it. If we try to do too many things at one time, we shall find that our lines are drawn too thin, with the result that at no point will our strength be sufficient to make notable gains.

Plenty of Elbow Room

Our policy ought to be to concentrate as much fire power as possible on one or two points at a time. To give an example of what I have in mind. I presume that we wish to see American industry reorganized to conform to the functional idea of our Catholic social doctrine. But I don't think we'll get anywhere if we immediately beat the drum for full blown functional organization. The country isn't ready for it yet. This industrial goal will be attained only gradually over a period of many years.

Our immediate job should be to map out the possible steps toward that ultimate goal, promote them one by one, and above all keep our eyes open for any tendencies in that direction which may appear in society from time to time. When they do appear, we should encourage and foster them, while at the same time we keep ourselves on the alert to detect and counteract any negative tendencies.

Thus, the appearance of labor-management councils is a tendency in the right direction and we should use all the resources at our command to stimulate their growth. Arbitration schemes, such as the Toledo plan, are likewise examples of movements which ought to be backed as steps toward our goal. Would the abolition of industry-wide bargaining and the prohibition of the closed shop be retrogressions? If so, let's buck Senator Ball's pet proposals. This thing that we are about cannot be taken down in one gulp. We've got to be content to nibble away.

This does not prevent us from teaching our Catholic social doctrine in its fullness, but I do think that, apart from general principles, it cannot be appreciated save by hand-picked men and women, whom we ought to train for the lay apostolate in accordance with the wishes of the

XXVIII General Congregation. Our main task is one of instructing, guiding and encouraging laymen. It is they who must carry the seed into the political and economic life of the nation and there implant it and foster its growth. But not every layman is fitted for this important mission. Let's find those who are.

Concentrate Energies

The '*opera socialia*' have figured very prominently in the discussions about the ISO. There has been an inclination to regard them as somehow identified with the objective of our organization. It seems clear to me that external works are always means, never ends, and that, therefore, when the General Congregation speaks of '*opera socialia*' it is referring only to the means we must employ. It refers to teaching through the various channels available to us, to retreats for workers, to the establishment of institutes, information centers.

But it does not refer to content and objective. In my opinion, these works or means are called social merely because they are directed toward the reconstruction of society. If we adopt this view we shall neatly escape the irritating problem which is encountered when we try to classify various actual and possible works of the Society as social or non-social on the basis of their own intrinsic character. I prefer to classify them as social or non-social according as they are or are not capable of being directed toward the reorganization of society in conformity with our doctrine of the good society.

You will object that this method of classification classifies nothing, since it includes practically everything. Not so. Some works are directly concerned with social reorganization. There can be no question about their social character. Other works are only so concerned indirectly, either proximately or remotely, and these, although of a mixed character, can rightly be called social in so far as they have a bearing on social reorganization, and to this extent they fall within the scope of the ISO.

That this is the mind of the XXVIII General Congregation seems clear from the fact that it includes institutes, social secretariates, teaching, spiritual exercises and religious associations for workmen among the works of the social apostolate without distinction.

Take retreats for workmen. This is a direct spiritual work. Its immediate end is to bring the individual worker's soul into closer union with God. And as a spiritual work the ISO has nothing to say about it. But retreats for workers have an indirect bearing on the social order. As Pope Pius XI pointed out, moral reform is a necessary foundation for social reform. This aspect of the retreat movement, therefore, does concern the ISO very much.

Such a division of interests is not impossible of achievement. In fact, we achieve it every day. As priests, we are not interested, for example, in the technical details of the liquor business, but we are interested in its moral aspects. As priests, we are not interested in the technical side of the building industry, but we are interested in the morality of business practices in the industry. In fact, the mission of the Church is so far-reaching that we must constantly distinguish between different aspects of the same thing and exercise great care that we stay on our own side of the fence. The functions of the ISO require the same kind of discrimination. In practice the division of labor would be such that the ISO would, for example, merely *promote* retreats among workers and employers for the purpose of effecting that reform of personal life which conduces to the reconstruction of social life.

Perhaps the ISO could help to develop some conferences on the respective duties of the workers' and employers' state of life and some suitable table reading. But there the interest of the ISO as such in retreats ends. One of our tasks of course is to discover the social aspects of our various ministries. Thus far we have been muddling along in this regard. It's high time to declare a moratorium on muddling.

I can already envision a score of my confreres seating themselves before their typewriters to pound out rebuttals in the form of specific instances where they think my thesis is inapplicable. I'm sure that someone will point out that preaching is a weapon for social reform and that, therefore, according to my thesis, the ISO should undertake the training of preachers, which is of course absurd. My answer to such an objection is this: Preaching in itself is not a weapon for social reform. It is indifferent. However, it is such a weapon in so far as the preacher uses his powers to teach the social doctrine of the Church and to persuade his hearers to act accordingly. The ISO should therefore be interested in encouraging the preaching of such sermons. Only that and similar phases of preaching are legitimate objects of ISO effort. This no doubt would be the substance of my reply to all similar objections.

It goes without saying that in all these things the ISO must direct its attention especially toward those who will exert the greatest influence upon the development of the social structure. However, we cannot neglect mass opinion, since it is a powerful factor in American life. But even here in America there are key men in every field whose opinions are decisive.

Confuse Means and Ends

All this gives the ISO plenty of elbow room. This theory of the ISO puts at its disposal a great array of means to forward its work, and certainly I cannot imagine that the XXVIII General Congregation wished us to eschew the use of any legitimate means that might help us to do our part in the work of rebuilding society according to the mind of the Church. Any undue limitation of means would conflict with the Congregation's command that the sons of the Society "labor with all their might for the reform of both public and private life in their entirety in accordance with the teaching of the Gospel, and to restore the lost sheep to the fold of Christ."

Yet, while it gives the ISO a wide choice of means, it does not render its action aimless and scattered any more than the availability of a wide variety of weapons implies aimlessness on the part of a military commander who knows his objective. However, it does imply the need of judgment in the choice of means.

All that I have been saying can be reduced to this, that the function of the ISO is to participate aggressively and systematically in the temporal aspect of the Church's mission. At the present time the chief objective of that mission is the reorganization of society in such a way that it will embody the principles of justice, facilitate the practice of virtue, provide the material conditions which contribute to the work of salvation and the proper development of the human personality and create a state of society that responds to the exigencies of man's dignity. This objective is composed of many parts. Each part must be achieved step by step in an orderly fashion.

This implies judicious, patient, long-range procedures, and these require careful direction and coordination of activities and the economical husbanding of our meager resources. The means to be employed are the *'opera socialia'*, i.e., whatever can contribute toward the fulfillment of our mission, but only in so far as it can so contribute,

TRAINING RURAL LEADERS

St. Mary's Rural Group Aids Kansas Farmers Union

By JOHN H. MILLET, S.J.

TWO years ago the state office of the Kansas Farmers Union was moved from Salina to Saint Mary's. Good relations always existed between the Rural Life lodge and the FU staff, but the first real opportunity to help came when the staff was making plans for the third annual Officer's Training conference, scheduled for February 24, 25, and 26.

Mr. Frank Beck, editor of the *Kansas Union Farmer* and Chairman of the Conference, met with members of the Race Relations conference and Rural Life lodge at St. Mary's college and discussed the program in detail. This year the Conference's theme was "Human Relations." The theologians made many valuable suggestions.

During the Conference members of the college had ample opportunity to present the Catholic viewpoint. In the first afternoon panel discussion on racial and religious groups and their relationships, Mr. Franklyn Lynette, S.J., gave a clear, pointed explanation of the Catholic meaning of the "Brotherhood of Man" as the solid basis for collaboration among racial groups.

Tuesday morning Rev. Father Thomas A. O'Connor, S.J., Rector of St. Mary's College, was leader in a panel discussion on the rural community, the causes for its general breakdown, and an outline of the efforts being made to revive it. Father Rector's stirring talk on the factors behind the gradual breakdown in the rural community was frequently referred to in the afternoon sessions by the lay speakers.

On the same panel Father Arnold Salchert, S.J., assistant pastor at Immaculate Conception Church, St. Mary's, explained what the NCRLC was doing to revive the rural community. Father Salchert also participated in most of the discussions of the Conference.

That same afternoon Mr. James Hanley, S.J., author of "Our Industrial Future" and "A Crucial Point in British Nationalization" in the ISO BULLETIN, acted as leader in a panel discussion on the relationships between major economic groups in the United States, and the effect of prejudice working against better relationship. His first talk outlined the problem, and in a clear, forceful presentation showed that the "know-how" possessed by management, labor and agriculture must be laid bare on the conference table for the solution of our problems.

These works are social at least by reason of the target at which they are aimed.

That, in brief, is my theory of the ISO and the norm which I would lay down to guide its activities. You will notice that in this explanation the work of the ISO is essentially distinguished from the other works of the society by its end and consequently also by its content, but not by the means used. Many of the means are common to both the ISO and our other ministries, such as teaching, radio programs, and so forth. But our other ministries are concerned with the spiritual, moral and intellectual development of individuals and with material relief in individual cases of need, whereas the ISO is concerned with reconstructing society. Social improvement should be a by-product of our other ministries, but it is not their direct concern. It is the direct concern of the ISO.

And now let fly with the brick-bats.

OUTLINE OF THE FUTURE OF THE FAMILY.—By Carle C. Zimmerman. The Phillips Book Store, Cambridge 38, Mass., 1947. V and 128 pages (8½ x 11, typewritten-planographed). \$1.75.

Ostensibly "but a limited analysis and selected bibliography" to help students get at "the actual sociology of the family," this little publication is of more significance as a direct attack on the thesis being advanced by Burgess & Locke (*The Family*, 1945) and others, that the history of the family has been continuous progress from a social institution to a companionship. Only less directly is it also an indictment of much modern teaching on the sociology of the family.

Sketching briefly the family systems that have prevailed in our Western culture from Homeric times, the author would prove that, instead of the unilinear evolution assumed by Burgess, the family has tended now towards a companionship, now towards a trustee type, and now towards a domestic institution. These ups and downs have included two major breakdowns of the family. Significantly, each was the culmination of a trend towards companionship, and each was accompanied by the collapse of a civilization (the Greek and the Roman). The emphasis in this part of the Outline is on the sources where the student can find "what is not told in modern sociology..."

The last half is an essay in analysis of modern family decay, in the light of history. The only unique aspect, Zimmerman believes, of the modern breakdown of the family is that it is occurring in spite of supposed acceptance of an ethics favorable to familism, i.e. Christianity, and hence is being brought about by hypocrisy and a campaign of misrepresentation. Among the social consequences of our weakening familism he stresses "inhumanism"—"the mass expression of selfishness for minor temporary gains... (which) ranges from killing people and destroying food to depriving a child of a natural brother or sister because 'we don't want to be bothered.'" There is a causal relationship, he contends; the controls of society are more and more in the hands of those who, having no "hostages to fortune," are not "biased" by the fundamental humanism of familism. Giving due weight to the "laws of imitation" he believes the first step in combating our lack of familism should be the building up of an intellectual elite which "really understands the decay... (and) its social consequences... (is) willing to tell

the misinformed and confused public the truth" and at the same time be itself sufficiently familistic to act as a prestige group in setting the "pace to be followed by the masses." "Family bonuses won't work," but, supposing a familistic elite, the family should be returned to public control (institutionalized) and governed by a national family code safeguarded by a "Family Supreme Court."

The author implies in his Preface that a fuller exposition of his position will be available in a book, *Family and Civilization*, to be published this year by Harpers. Meanwhile the Outline should be of real interest, especially to teachers of sociology.

L. P. McHattie, S.J.

COLLECTIVE BARGAINING.—Leonard Smith, Prentice-Hall, Inc., New York, 1946. xiii—469 pp. \$5.00

Collective bargaining is the process wherein management meets labor to determine the rules governing the always interesting, sometimes fascinating, never dull problems of industrial relations. At thousands of bargaining tables the two great forces of industry converge to enact drama vitally affecting the course of American domestic history. To understand, then, the underlying principles and mechanics of the interplay of these forces is essential to an understanding of what is shaping our present and future as an industrial nation.

Leonard Smith, long-time management-labor relations advisor, supplies a thorough-going, authentic method of acquiring this knowledge. The volume, primarily intended for management officials and labor leaders, comes as nearly being a "must" for all interested in industrial relations as any other like work known to the reviewer. With commendable objectivity, Smith traces the areas of collective bargaining, its objectives, its "*dramatis personae*," its economic, social and psychological implications; he systematically describes the numerous details which make up the contents of collective agreements. A chapter devoted to a "Glossary of Terms," another to "Sources of Information," and especially a third to a critical "Bibliography" are in themselves worth the price of the book. In three appendices, treating respectively, "Industrial Jurisprudence," "Illustrative Labor Agreements," and "Specimen Labor Agreement Clauses," the author rounds out his treatment of collective bargaining and succeeds in presenting an analytical and practical study that can be highly endorsed as source of invaluable

information and as a text book for Institutes of Industrial Relations.

L. J. Twomey, S.J.
I.S.S.

SCIENCE AND FREEDOM.—By Lyman Bryson, Columbia U. Press, N. Y., 1947. 180 pp., \$2.75.

The author states his purpose as that of helping to create a moral and intellectual atmosphere in which social scientists can do their work. He is, therefore, pledged to examine philosophically the notions of freedom, because it is the goal of society; science, because it is the tool for achieving progress; the nature of social change itself; cultural and social planning; education; and the good society.

A profitable comparison could be drawn between this book and Maritain's **TRUE HUMANISM**. The comparison would be one of direct opposition in many points; it would certainly be one of depth and completeness.

Dr. Bryson explains all social change in terms of the conflicts and shifts of loyalties in the person—in the appetitive and volitional acts of man. Maritain as a Thomist sees them as shifts in the vital perception of truth.

The consequences of this fundamental difference is obvious. For Dr. Bryson, education is the formation of habit patterns by persuasion. Science (i.e. empirical judgment) aided by philosophy (i.e. associations and generalizations) is to supply the content. The impression he creates is that not much stock is to be taken of Christianity. But then it is evident that he does not understand it.

The title of the book is not one to attract our readers. They are justifiably suspicious when a secular university professor proposes to speak to them about science and freedom. Too often have they been asked to accept an ersatz science and an illusory freedom. Dr. Bryson's little book will try their patience once more.

Paul A. Woelfl, S.J.
I.S.S.

CHRISTIANITY AND CIVILIZATION.—By James A. Corbett, M. A. Fitzsimons and Rev. Anthony L. Ostheimer. William H. Sadlier, Inc., Chicago, 1947. viii+836 pp.

Christianity and Civilization is the fifth volume in the Catholic Social Studies Series. It follows after *Christian Principles and National Problems* reviewed so favorably in the ISO BULLETIN for January, 1946. The present volume has as its sub-title: *A World History*. It is written with no attempt to dodge the

fact of revelation or to water down the Catholic philosophy of man.

There is no question but that there is a genuine need for such a volume in our Catholic high schools. The great majority of such students do not go on to college; consequently before they leave school they need just this sort of world view. They need a definite attempt at a tie-in between modern problems and proposed solutions and historical problems and attempted solutions. Of the 807 pages of text a good fourth is devoted to illustrations: pictures, diagrams, excellently done charts, and so forth. Three chapters (132 pp.) are devoted to the study of ancient civilizations, of Greece and of Rome. Two chapters (100 pp.) treat the Middle Ages; a fourth, the Renaissance, Protestant Revolt and Rise of National States. Unusual sections then appear—one devoted to the beginnings of such institutions as democratic government, the origins of capitalism, the struggle for social justice, the purpose of the Church. The American Revolution is given its place. The last 350 pages of the book strive to give the student a broad historical background of the modern social, political and economic problems which he will meet with in his future life together with some indication of the *Christian* answer.

From most points of view the book is excellent. However the authors (two associate professors of history at Notre Dame university, the other a Catholic priest with high school contacts) have written a text which will be rather heavy going for the average high school student—at least for those in the earlier years.

The book's historical perspective is quite satisfactory, its illustrations and charts first rate, its testing and enrichment devices stimulating. It can well be used to excellent purpose in adult education classes. Bibliographies and suggested readings are often on the college level as is the treatment of much of the material in the text. The index is the one section of the book that does not come up to standard. Such important items as the family and urban planning are not found in the index although they do receive treatment in the text.

All in all *Christianity and Civilization* is one of the most satisfactory texts we know, and given in the upper years of high school as a full year's course it should have a very desirable effect in broadening the cultural and social outlook of our younger Catholic generation.

Arthur A. Barth, S.J.

PLANNING AND PAYING FOR FULL EMPLOYMENT.—Abba P. Lerner and Frank D. Graham, Editors. Princeton, University Press, Princeton, 1946. 222 pp. \$3.00.

At Princeton University in the summer of 1944 a group of well known economists assembled under the auspices of the American Labor Conference on International Affairs for the purpose of threshing out the problem of full peacetime employment in the United States. They aimed at working out a program which all could endorse. After the conference had been concluded the participants wrote up their contributions in the form of papers and these papers constitute the chapters of this book.

Each of these economists attacks the problem of unemployment from a different angle—possible storage of goods, wage policy, international trade, tax reform, developmental projects, foreign investment, etc. The manifold influences that affect employment are examined quite thoroughly. The first chapter is a summary of the whole discussion and might be read with greater profit at the end than at the beginning.

It is interesting to note that there is practically unanimous agreement among these economists that the government alone can solve the mass unemployment problem. They believe that unemployment is a greater threat to democracy than governmental planning. They are also agreed that any plan which is adopted must be free of inflationary tendencies.

Anyone who is interested in the problem of unemployment will be interested in this symposium. Not all the chapters are of equal merit. Most of the book is difficult reading, but it is not so technical as to be beyond the grasp of the intelligent layman.

Cornelius A. Eller, S.J.

LABOR AND THE LAW.—By Charles D. Gregory, W. W. Norton, New York, 1946. 467 pp. \$5.00.

Professor Gregory, who is a member of the faculty of law at the University of Chicago, has written a popular survey of Labor's treatment at law in the United States. Beginning with the period in which all litigation had to be considered under the common law, he carries the survey up to the time of the National Labor Relations act and the Norris-LaGuardia act. The first six chapters of the book demonstrate the way Labor fared under the common law which had been developed to protect individual interests, especially the in-

terests of commerce. Only gradually did American courts, following the leadership of those in New York state, begin to recognize the weakness inherent in this type of legal control. The two chief weapons used against organized labor in both countries were the charge of criminal conspiracy and the injunction against union activities. Professor Gregory's analysis of court decisions both in England and the United States is presented in language perfectly intelligible to the layman who is not familiar with legal terminology and concepts.

Chapter seven gives the history of the Clayton act and goes forward 11 more years to include the Norris-LaGuardia act which freed unions from crippling injunctions. Perhaps the most interesting portions of the book are chapters 8 and 10 which study the sharp change in attitude of the Supreme Court before and after 1932. Chapter eight studies the restrictions placed on union expansion by use of the Sherman Anti-trust act, and chapter 10 shows how the Court of Appeals worked the union out from under this act by grace of a little legal legerdemain and the Norris-LaGuardia act.

Chapters nine and 11 study the National Labor Relations act and its history before the courts. Chapter 12 treats of the entire problem of constitutional rights in labor relations, and chapter 13, the functioning of collective agreements.

The final chapter, "Where do we Go From Here?" is a somewhat less satisfactory study of the future of labor law reforms than Professor Gregory's article in November 1946 issue of *FORTUNE*, pages 132-133 and so forth.

The book was written much too early to include any consideration of currently proposed labor legislation, but Professor Gregory's opinion of most current bills could be guessed from his balanced and judicious attitude toward the whole question of labor and the law. He recognized the need for control of unions and regulation of contract observance, as well as the imperative need of legislation to regulate the five union practices singled out for comment by Thurman Arnold. The book raises a number of questions which it does not undertake to answer: the wisdom of legislation against secondary boycotts, against stranger picketing, especially by sympathizers, the closed shop and industry-wide bargaining. It would appear that the present Congress might respond to some of these questions by a simple *solvitur ambulando*.

Francis J. Corley, S.J.

STUDY AID FOR ECONOMICS.—Part One.—By Raymond F. X. Cahill, S.J., Holy Cross Press, Worcester, Mass., 1946. 200 pp.

For the Jesuit who has never had a course in economics but who would like to obtain at least a gentleman's knowledge of the subject, this little volume is quite suitable. It is Father Cahill's own presentation of the material which you will find in any introductory textbook of Economic Principles on the college level. The presentation is clear and succinct. Graphs are used to illustrate the text throughout, and review questions appear at the conclusion of each chapter.

In this the first part of his work Father Cahill treats of Fundamental Definitions, Business Institutions, Groundwork for Economic Analysis, Price and Pure Competition, Price under Conditions of Imperfect Competition and Monopoly, Inter-relating Prices, and Distribution. At the end of the volume there is a brief but well selected bibliography.

This book does not have a conventional binding but rather the metal ring type of binding used for notebooks. Many of the pages are printed on one side only, leaving the other blank for jottings.

We recommend this book in the spirit of the preface which asserts, "... It is fondly hoped that the resulting handbook will be simple enough for beginners, yet adequate to introduce them to the literature and work of a difficult field." Directors of labor schools might explore the feasibility of using this work as the textbook for their classes in elementary economics.

Cornelius A. Eller, S.J.

WHO'S WHO IN LABOR.—By Marion Dickerman and Ruth Taylor. The Dryden Press, New York, 1947. xiii+480 pp. \$12.00 (deluxe \$15.00)

This is a timely book and of special interest to all who wish to be in close contact with our Labor situation. For many of us it has been a problem to know and evaluate the leading men in each section of our country who have been active in advancing the position of labor unions and the welfare of the workers. It was to meet this need that with much patient labor and collaboration this volume was produced. Every important person connected with the labor movement was asked to fill out a questionnaire; and nearly all have complied, with abundance of data concerning their official connection with labor, and some personal details which prove that all these men are "distinctively American."

The first part of the book is devoted to these labor leaders; the second part to the distinguished men and women who have devoted their energies to effecting better conditions for the workers and better relations between Capital and Labor. The name of Bishop Haas, D.D., of Grand Rapids on the Advisory Board "for the Public" adds weight to the selections. Both parts should be of valuable use to ISO workers making contact with this field, and for our Labor Schools.

The volume has other indispensable helps. Besides a list of abbreviations and a glossary of labor terminology, we find a short chronology of labor legislation (1884-1943); lists of International Labor Unions; a Directory of Educational and Research Directors; a Directory of the Labor Press; and copies of the Constitution of the A. F. of L. and the C. I. O.

The book is large for handling but it has the advantage of larger type and is very readable. A few slips may be noted as the "S. J." instead of "D.D." after Bishop Haas' name opposite title page; the spelling of "Frances" in Miss Perkins' name; but considering the amount of data and abbreviations that had to be checked, the Executive Editors merit high praise for their care and efficiency. They deserve generous support for doing such a fine job in so necessary a field; and it is hoped that this beginning will grow in perfection as editions are kept up-to-date.

F. D. Sullivan, S.J.
Labor Relations, OSA

THE LIFE AND DEATH OF THE LAND.—Joe Russell Whitaker. Peabody Press, Nashville, Tennessee, 1946. 118 pp.

Exploitation of natural resources, water, minerals, oil, land, timber, and game in the nineteenth century surpassed in destructiveness all other centuries combined. The twentieth century has already outstripped the century preceding.

Whitaker leaves no grounds for a suspicion that this topic is of concern only to rural inhabitants. Urbanism, especially as we know it in the modern era, bears no small responsibility for the interference with the balance of nature; and urban people are afflicted with their share of the suffering caused by misuse of natural resources.

In *The Life and Death of the Land* Whitaker essays first to deal "with the whole problem of the 'life and death of

the land,' a challenge to everyone of us;" secondly to treat of the technique of teaching conservation, particularly in geography classes; and finally to outline the history and theory of conservation.

One could wish that a book as valuable as this were less tedious and repetitious. However, it deserves the attention of ethicists who will study the problem of ownership; it belongs in the hands of those who train teachers; and it should be studied by rural lifers, sociologists, and religion teachers. Fundamentally the whole problem falls under the Seventh Commandment. The book's brevity may prove an inducement to perusal.

A. J. Adams, S.J.
OSA

WOMEN AND A NEW SOCIETY.—By Charlotte Luetkens Duell, Sloan and Pearce. New York, 1946. 128 pp. \$2.50.

Reading this latest work of Mrs. Luetkens is like taking a plane for London and finding suddenly at the last minute that one has arrived in Rome. The author, an English sociologist, surveys the historical development of the Woman's Movement in England, praising the great changes that have taken place. After she has done her best to show that woman's emancipation from the home was totally good, suddenly she concludes: woman's place in the future is in the home. It is to be a modern home, indeed, and one the tasks of which are limited and allow a woman time for interest in local public affairs and some hobby of her own. But still the home!

The only thing that prepares one for this abrupt counter-march is an analysis—which itself catches the reader quite unprepared—of woman's biological function in society. Never, prior to this, had the author analyzed woman's nature or interests. She did not even prelude her conclusions by stating the fact (as other writers have done) that women have not found satisfaction in the newly-found rights which they have won with hard struggle, and so must reassess their gains in the light of their true nature. Thus the book leaves one unsatisfied.

Those interested in rebuilding social order must know something of the place women should hold in it. Interestingly presented, *Women and a New Society* arrives at good conclusions (based too often on shaky premises and an invisible nexus) but it does not give the ISO BULLETIN reader a full picture of the place of women in society.

W. B. Faherty, S.J.

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Explanation. This article by Father Barth will be found in volume 4, number 8, starting on page 12. This is the October, 1946 issue.

KEY TO ABBREVIATIONS

Ag—August, Ap—April, auth—author, D—December, ed—edited, edition, editor, F—February, Ja—January, Je—June, Jl—July, Mr—March, My—May, N—November, O—October, S—September.

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Vol. 1 — No. 1

of

Social Order

will replace
the
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Contents will continue to be largely the same, as will editorial policy.

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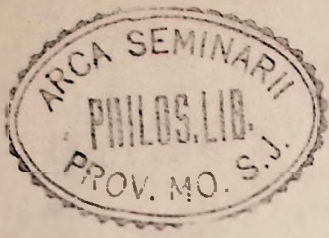
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Ag—August, Ap—April, auth—author, D—December, ed—edited, edition, editor, F—February, Ja—January, Je—June, Jl—July, Mr—March, My—May, N—November, O—October, S—September.

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