

CATHOLIC • ACTION •

Vol. XVII, No. 7



July, 1935

Participation of Catholics in Mixed Groups—Part I

— Denver's Catholic Action Week

Service School Graduates 1935 Class

Cleveland Prepares For Eucharistic Congress

Expansion Program of the CCC

Scouting and Religion

Our Common Catholic Interests:

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY — OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE



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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

::: What It Is -- What It Does :::

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.* **PRESS**—Serves the Catholic press in the United States and abroad with regular news, feature, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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NATIONAL CATHOLIC WELFARE CONFERENCE

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JULY, 1935

OUR COMMON CATHOLIC INTERESTS

OUR Holy Father, addressing the convention of the International Hospital Association meeting recently in Rome, has again taken occasion to warn of the danger

Holy Father Again Condemns Demands of Modern Eugenists

to both religion and science in the intemperate demands of modern eugenics. His words were directed immediately against efforts

by a group of German doctors who wished to have the question of eugenics and sterilization inserted in the program of the convention and against the recent sterilization program of the German Government. He also directed his remarks to those practices which, if accepted by peoples, states and governments, "would reach in fact that pagan vision of the world, both in individual and collective life, which would not fail to bring with it consequences of inexorable disasters. It would return to full paganism."

"We, Ourselves," said Our Holy Father, "have personally in an encyclical (*Casti Connubii*) spoken of sterilization, condemning it more in the name of humanity than of religion, comforted in this by the most powerful intellects of the world and by the authorities most qualified to deal with this subject."

"Authoritative statements on eugenics and the mode of applying it are not lacking," declares His Holiness. "We hope that you will not be offended with the complete sincerity with which We express Our thought and sentiment. In this argument, in fact, medicine and surgery are not only to be considered; there are other things to be heard: humanity, common welfare, the

question of the right to take from anyone that which is for each a natural sacrosanct right."

Addressing himself to the immediate cause of his remarks, the Holy Father explained that the discussion of sterilization as desired by the German doctors was not a proper question for such a congress, stating:

"In the congress some one said the subject was not mature and that it should be postponed to a bigger congress. Now, in any other congress it would be still more out of place than ever. Some one has said that at some future time all nations will follow and imitate what Germany has done. We recall Germany with affection, and We have many dear acquaintances in Germany, not merely as an old librarian, but some real and most appreciated friendships in every field of science. However, We must express the conviction that if such practices were accepted by peoples, states, governments, if they should enter into the practices of life, if, in a word, they should be adopted, then Our duty suggests to Us that as Supreme Pastor, We shall have to use every means of protest."

The French representative, Prof. Lapine, then spoke. He renewed the invitation of the French Government to hold the next congress at Paris in two years' time. He said that the Government and City of Paris would prepare a most cordial reception, but, in all sincerity, he was obliged to warn that, if the subject of eugenics and sterilization were placed on the program, both the French Government and the Paris Municipality would be entirely disinterested. The theme of eugenics and sterilization was then excluded from the program of the next congress.

Noteworthy were the statements of the secretary general, Dr. Ligorio, representative of Italy, who told the members of the congress that, during their stay in Rome, they had been able to take into account all that Italy does to protect the purity and integrity of the race and to provide with ever greater physical well-being future generations. He recalled the three most powerful means chosen to reach this aim: the fight against tuberculosis, the aid to maternity and infancy, the development of the physical education of children.

Catholics in the United States, individually and through their organizations, have during the past months vigorously opposed sterilization bills offered in a number of state legislatures, using to good effect N. C. W. C. publications on this subject such as: *What About Sterilization?*—including chapters on "Sterilization, Past and Present," "Sterilization and Mental Defectives," "Heredity of Mental Deficiency," "Defectives: Parents and Children," "The Place of Religion in Eugenics," "The Immorality of Voluntary Sterilization," "Compulsory Sterilization Is Immoral," "The Church and Sterilization." Single copy, 15 cents.

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ADDRESSING the alumnae of the National Catholic School of Social Service in the June, 1935, issue of the *Service School News*, the Rev. Dr. Francis J. Haas, director of the School and

**Need of Intelligent
Catholic Leadership in
Present Economic Crisis**

member of the NRA's Labor Advisory Board and later of its National Labor Disputes Board, called for

intelligent and forceful Catholic leadership in the present economic crisis, which has unquestionably been aggravated by the discontinuance of the original NRA. What Dr. Haas, with his deep insight into the situation and the causes underlying it, has to say is of interest not only to the alumnae of the School and those particularly interested in it, but to all working to develop and put into operation plans which will help realize the goal of leadership which all admit a paramount need in all successful Catholic Action today. Referring to the character of research carried on at the School as reflected in the titles of the various master's theses, Dr. Haas said:

"The studies represent new investigations in health, child welfare, child labor, probation, recreation, and vocational rehabilitation and guidance. The School takes justifiable pride in presenting these theses as substantial additions to knowledge in their respective fields. Yet it fully recognizes that much remains to be done, and in this thought it goes forward.

"To you, its 300 alumnae, the School appeals for intelligent and fearless leadership in the present crisis. Over 10,000,000 are unemployed and over 20,000,000 are existing on public doles. Need social workers be reminded of the tragedies, the broken homes, the hunger and want that lie behind these figures?

"To make matters worse, just as the Federal Government, in spite of unbelievably cruel and selfish opposition, was making noteworthy progress in effecting re-employment, the U. S. Supreme Court, in the Schechter case on May 27, stopped all governmental activity in that direction. In effect, the Court ruled that the Government may do nothing to get the unemployed millions back to work because to do so would impair State Rights!

"President Roosevelt rightly calls this an 'ox cart' decision, taking us back to 1789. The major question now is not whether the Government should, but what device will permit it to cope with the economic realities of 1935. Surely, the 48 states are not, as the State Rightists assume, watertight economic compartments. Each affects every other very directly. A law professor used to say that when a fur trapper in Maine gets drunk he affects the fur market in St. Louis. As a nation, we are an economic unit, and common sense, not to say self-preservation, requires us to act accordingly.

"The basic remedy is either a constitutional amendment giving Congress power to fix minimum wages and maximum hours for all American industry, or the enactment by Congress of rules abolishing the veto power of the Supreme Court over Congressional statutes establishing nation-wide wage and hour standards.

"During the coming months powerful industrial and banking interests will use the radio, newspapers, and 'service clubs' to defeat these proposals. They will appeal to 'Patriotism,' 'American Liberties,' and the 'Founding Fathers,' but they should not be allowed to conceal the real issue. It is: Which is paramount, the welfare of the 130,000,000 people or the increased profits of a few thousand? The question answers itself.

"The School counts on its graduates to lead the way in clear thinking and courageous action, even to be social pariahs for social justice. This is social work in the best Catholic tradition, the kind outlined in the encyclicals of Popes Leo XIII and Pius XI. In the crusade for social justice, and it is nothing less than a crusade, the School looks to you, its alumnae, to play a leading part."

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DR. HAAS's concern over the present situation is shared by Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department, also connected

**New Methods Sought
to Meet Demands of
Social Justice**

with the NRA as a member of the Industrial Appeals Board, who, following the declaration of unconstitutionality of the NRA is-

sued the following statement:

"Some other way must be found, now that the NRA has been declared unconstitutional, to subordinate wealth and business to the common welfare of the country. Those who control the means of work and liveli-

SACRED CONGREGATION CONGRATULATES BISHOPS FOR WORK THROUGH N. C. W. C.

ONCE again the Sacred Congregation of the Council in Rome, to which the Administrative Committee of the National Catholic Welfare Conference sends annually detailed reports of its work, has extended through its Cardinal Prefect congratulations upon the "zeal and characteristic energy" of the Bishops of the Conference in promoting "the welfare of souls" and expresses hopes for continued success. The letter which is addressed to His Excellency, Most Rev. Thomas F. Lillis, Bishop of Kansas City and acting chairman of the N. C. W. C. Administrative Committee, reads as follows:

SACRED CONGREGATION OF THE COUNCIL

Rome, 21 May, 1935.

Your Excellency:

The Sacred Congregation of the Council has received the minutes of the annual meeting of the Bishops of the United States held in Washington, November, 1934, which you sent us, with the attached reports.

After carefully examining them, it is most pleasing to me to extend to Your Excellency and to the other Bishops our well-merited congratulations on the zeal and characteristic energy with which, in view of the

actual circumstances and conditions, you strive to promote the welfare of souls.

I cherish the firm hope that what you have in common council decided, will, by the grace of God, bear the desired fruit.

Meanwhile, with sentiments of esteem and cordial good will, I remain,

Fraternally yours,

(s) J. CARD. SERAFINI,

Prefect.

(s) J. BRUNO,

Secretary.

hood of so many of the people and thus affect the work and livelihood of nearly everyone are bound in social justice to make their power serve the common good. Lacking the safeguards of the NRA, some other method must be constructed.

"It is impossible to exaggerate the seriousness of the present situation. The health and welfare and morality of the families of the American working people depend predominantly upon the opportunity of their bread-winner to work for fair wages and salaries at reasonable hours. General recovery depends in large part upon adequate purchasing power among them.

"Destroying the NRA opens the door to a general lowering of a standard of living which is already too low. Employers who do not wish to cut wages and lengthen hours will find it hard to resist the competition of those who will hasten to reduce their wage costs. Some governmental method should be found to prevent this evil. It is a time, too, for the greater growth of union membership so as to establish general wage and hour contracts."

Other Catholic leaders, including the Most Rev. Robert E. Lucey, Bishop of Amarillo, Texas, and the Rev. R. A. McGowan, assistant director of the N. C. W. C. Social Action Department, are stressing the need of the application of the principles of the *Quadragesimo Anno*, to which Bishop Lucey refers as "organized labor's bill of rights, their great hope in this dark hour when ruthless men would crush them."

Bishop Lucey points out that we have it on the authority of the Holy Father that the conflict between Capital and Labor is leading society to ruin, and adds that there is "a second point of disorder," namely that "the employing classes themselves can seldom unite on anything except a common purpose to hold labor in control," and that "the third place where we find organic maladjustment is in the ranks of labor. "*Quadragesimo Anno*," he says, "offers a cure for these disorders. To an industrial world, torn asunder with conflict in its very structure, the Holy Father holds out

the unity and harmony of organization; to a world that is sick of economic immorality the Supreme Pontiff offers the healing grace of justice and charity."

Father McGowan, speaking recently at Denver, listed the following five commandments of social justice to be found in the "*Quadragesimo Anno*": 1. Seek social justice directly. 2. Seek the social justice of a production from our resources, equipment, ability and toil that will give the people the high level of goods and services they should have for their physical, mental, moral and spiritual well-being. 3. Seek the social justice of a distribution of income that will give all and each all the goods they need for a higher standard of living. 4. Attain social justice by the social action of organizing the full membership of our industries and profession and the social action of government. 5. Seek social justice for love of God and for love of neighbor, our brother in Adam and in Christ.

The kind of Catholic leadership required in the present situation is further described in Miss Gamble's informative and stimulating article entitled "Participation of Catholics in Mixed Groups," printed on pages 9 and 10 of this issue. We earnestly recommend to our readers careful consideration of the present article and the one to follow next month, as well as the consideration of other practical suggestions for meeting Catholic Action's need of the hour.

"THERE are a great many matters that we have in troubled times upon which the opinion and action of women is important. I have a suspicion, and I think many people have the

Bishop Boyle States same, that in times of con-
Active Organization Needed fusion and turmoil like
In Present Situation this the groundwork is be-
ing laid by designing and
unscrupulous men and women who have a plan and
a system of things that will work out to their advantage when peace and serenity come to the nation. One

must be watchful of these things. I think women should watch with the conviction that their duties to the State and Church involve an obligation to see that whatever legislation is passed is moral in its quality and contributes to the public weal."

These words, while addressed by the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and chairman of the N. C. W. C. Press Department, to the delegates to the recently held fourteenth annual diocesan convention of the Pittsburgh Council of Catholic Women, have a significance to which all members of the laity should give heed. His Excellency then referred to sterilization bills introduced in the legislature of his own state and called for strenuous opposition to proposed legislation of this character, which he said is opposed not alone by Catholics but by all right-thinking people. The same action, he said, should be taken in regard to birth control.

"It is not only the birth control literature that gets through," said His Excellency, "but obscene and nasty books are sent through the mail all over the country. Birth control, in the sense in which the legislature intended, is directly opposed to Catholic morality and to any society that has the mark of Christianity. All this and similar things turn up in the course of the year, and it is an excellent thing that the women of the Diocesan Council come together and at least know each other and to have this kind of contact because common action is then easier than if all were strangers."

Bishop Boyle then referred to the challenge issued by Miss Anna Dill Gamble, of York, Pennsylvania, to the leader of the State Federation of Pennsylvania Women who had expressed her opinion in favor of birth control. Miss Gamble contended that the federation should never take a vote or express an opinion on any question involving "partisan politics or fundamental religious convictions" and was able to force recognition of this principle in certain localities. "Where leaders like Miss Gamble arise, all should back them up," said Bishop Boyle.

His Excellency asked that Catholic women, living in small towns particularly, interest themselves in community projects, especially those having to do with public relief. "Organize; form pressure groups, if necessary, to see that justice is done to all those who have a right under the law to this form of relief," the Bishop added. Organization, national, diocesan and parochial, continues to be vitally important, the Bishop said, in order that Catholics make their proper contribution to the common weal. Bishop Boyle concluded his address with the following reference to the family:

"Your first duties are in your homes. I would be the last person to suggest that you neglect your families to do public work. The best contribution, if you have a family, is to bring up your children as Catholic girls and boys should be brought up, and make them

into ideal men and women. But there are plenty of you who are relieved of that and who have enough leisure to do a great deal of public work; and I think there is a great joy in doing it, especially if you do it from a religious motive. I pray that the Almighty God may bless you and in the work that you undertake as an organization and each one individually."

THE Most Rev. Thomas F. Lillis, Bishop of Kansas City and acting chairman of the N. C. W. C. Administrative Committee, has written the foreword to a volume entitled "The Apostles' Creed," by the Rev.

Volume on
"The Apostles' Creed"
Praised by Bishop Lillis

Richard Felix, O.S.B., of St. Joseph's Church, Pilot Grove, Mo. The book, to

which the author modestly refers as "a little venture in Catholic Action" is in reality an exhaustive and altogether scholarly exposition of the Apostles' Creed under twenty-four chapter headings. The discussions were originally presented in a series of radio talks which aroused deep interest throughout Missouri and elsewhere. In his foreword Bishop Lillis says:

"With that largeness of spirit so characteristic of the true Benedictine, Father Richard has dealt with even the more difficult and controversial aspects of the Apostles' Creed deftly and with decision, with clarity and common sense. The questions asked and answered at the conclusion of each chapter are pertinent and to the point. This book on the Apostles' Creed is truly an arsenal of religious information. It covers the Creed completely and convincingly. No Catholic can read this book without a wider knowledge and a deeper appreciation of his holy Faith. We know of nothing better to place into the hands of inquiring friends outside the Church."

The volume, which comprises 200 pages, printed in readable type, sells for \$1.00. It may be ordered from Father Richard at the address given above.

CONFERENCE OF LAYMEN'S RETREAT MOVEMENT

THE first regional conference of the Laymen's Retreat Movement was held under the patronage of the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, in Dubuque, Iowa, on June 1 and 2, 1935. The interest of the Hierarchy in the retreat movement, described by His Holiness, Pope Pius XI, as "one of the choicest activities of Catholic Action," was demonstrated by the fact that four other bishops were present: Their Excellencies, Most Rev. Francis C. Kelley, Most Rev. John B. Morris, Most Rev. Henry P. Rohlman, and Most Rev. Joseph H. Schlarmann. Three of the national officers of the retreat movement were also in attendance: Daniel E. Morrissey, president; John J. Craig, vice president; and Rev. Father Valerius, O.F.M., secretary. Retreat groups from the middle west and central south were well represented. In one of the addresses, the hope was expressed that the Retreat Movement would prove an effective bulwark against communism.

The National Council of Catholic Men was represented in the person of Edward J. Heffron, executive secretary.

CLEVELAND'S NATIONAL EUCHARISTIC CONGRESS

AS Episcopal Promoter of Eucharistic Congresses in the United States, the Most Rev. Joseph Schrembs, Bishop of Cleveland, has labored with untiring zeal and marked success to increase devotion to Our Lord in the Sacrament of the Holy Eucharist. It is His Excellency's hope that the Seventh National Eucharistic Congress, to be held in his See City September 23-26, 1935, will be the greatest demonstration of faith and love for the Blessed Sacrament of the Eucharist that the nation has ever achieved. That this hope is certain to be realized will be evident from the reading of the accompanying article telling of the plans and preparations for the Congress and extending an invitation to all who would participate in this sublime act of Catholic Action to "come to Cleveland in September."

By Rev. John F. Mulholland

FROM Monday, September 23, to Thursday, September 26, the City of Cleveland will be host to the Seventh National Eucharistic Congress of the United States. Under the sponsorship of the Most Reverend Joseph Schrembs, Bishop of Cleveland, whose able direction of lay activities of the National Catholic Welfare Conference is as widely known as it is universally appreciated, the Seventh National Eucharistic Congress gives ample promise of proving a truly inspirational impetus to Catholic Action.

There are many reasons why Bishop Schrembs, as episcopal promoter of Eucharistic Congresses in the United States has seen fit to choose his See City as the location, and the month of September as the time, of the coming congress.

Especially noteworthy is the fact that the present year marks the centenary of united Catholic life in Cleveland; the hundredth anniversary of the appointment of the Reverend Father John Dillon as first resident pastor of Cleveland. And so Cleveland will fittingly celebrate one hundred years of Eucharistic sacrifice by enthroning Our Eucharistic King for the adoration of the nation.

BUT apart from the sentiments of the Catholic people of Cleveland—there are more practical reasons for the choice. Cleveland is a convention city. The various civic organizations of Cleveland have been sponsoring an intensive campaign to make the entire nation cognizant of the advantages of Cleveland as a perfect vacation city, an ideal location for conventions of any character. September, especially, finds Cleveland as calmly beautiful as Paris in the spring; as Florida in the winter. September days in Cleveland are uniformly mild, summer seeming to pause in quiet contemplation before it merges into autumn. September weather, blended with all the natural advantages that Cleveland has to offer, guarantees that the pilgrim to the Eucharistic Congress will find cool comfort and

pleasant diversion, as well as benefit from the spiritual gains that he will reap from this great pageant of Catholicity.

Then, too, although a busy industrial city of over a million inhabitants, Cleveland is essentially a city of homes and not apartments, and her title of "Forest City" is still deserved. It is not without just cause that citizens of Cleveland are almost as boastful of its many advantages as Californians are of their climate.

All Cleveland is justly proud of its ability to give a good impression to its visitors. The Union Terminal is one of the three largest railroad stations in the country; the main concourse being large enough to house an army and providing every conceivable convenience for the traveller. Its halls and ramps lead directly to a modern hotel; a completely equipped department store; a huge garage. It is truly, as advertised, a "City within a City."

CLEVELAND, too, boasts of its large number of modern hotels; an extensive system of beautiful public parks, rivaling that of any city in the nation; a public library system that is without a peer; an Art Museum that is itself a work of art. So far, then, as far as natural advantages of the city, and the hospitality of Catholic Cleveland is concerned, nothing is wanting to insure the visitors to the congress a pleasant visit and to make the coming congress the greatest thus far.

The cathedral for the congress—indeed for three days the cathedral of the nation—will be Cleveland's magnificent Public Auditorium. Here, the scene of many national conventions, more than twenty thousand devout souls will assist at Mass, here the Blessed Sacrament will be enthroned for the pious adoration of thousands in a sanctuary that will dwarf most of our cathedrals, a sanctuary larger in dimension than any church in the nation.

Of special importance to visitors to the congress will be the underground exposition hall of the Public Audi-

torium, as spacious, as beautiful, as the main hall itself. Here an altar will be dedicated to each diocese in the United States and its possessions. Each altar will be cared for during the congress by one of the parishes of the Diocese of Cleveland, whose priests and people have been planning for months so that the Bishop and those who accompany them may experience the friendliness and cordiality for which Cleveland is famous. Above each altar will be emblazoned the name of the diocese to which it is dedicated, the coat of arms of its present bishop, and in chronological order, those events of historical importance to its people.

ON THURSDAY, September 26, the closing Eucharistic Procession will take place. It will move from Cleveland's Public Auditorium to the vast Municipal Stadium, situated on the shores of Lake Erie, a beautiful spacious structure having a seating capacity of 80,000, and a great arena which will amply accommodate the thousands who will participate in the Eucharistic procession. In symbolical pageantry and impressiveness it is hoped that the procession will rival the closing ceremony of the Chicago International Eucharistic Congress of 1926, which is still vividly remembered as a living example of the ritual beauty of Catholic devotion.

The desire of the Most Reverend Bishop Schrembs is to reveal the magnificent story of the prodigious growth of the Catholic Church in these United States and to celebrate in a special and fitting manner the spiritual meaning of Christ's greatest gift to man, His Eucharistic Presence. The congress will not only reveal the astonishing growth and unity of the Catholic Church in America, a growth which has kept pace with every advance of the country itself, but will prove to those not of our Faith that the Catholic Church is not, as some think, a medieval and outmoded creed. It will be a striking exemplification of the living, vitalizing power of our Faith. The conviction that Catholic thought and principle does not assume a proportionate share in the philosophy of modern America, as portrayed in our books, magazines, drama and motion pictures, is not unfounded. Indeed, we need but a cursory review of what is currently popular in these fields to prove to ourselves that Catholic principles are all but neglected.

AS A CONSEQUENCE, in the minds of many, an erroneous opinion of the true strength of the Church in America is created. The coming congress, and all such Eucharistic celebrations, should do much to dissipate the *laissez faire* attitude of many Catholics who are too often content with pagan literature and pagan thought. Whether this attitude is caused from fear or indifference is difficult to determine. It is

true, however, that a knowledge of the teachings of the Church shows this attitude should not exist. A true appreciation of Catholicity shows in fact that such a compromise with modern paganism is seriously reprehensible, such Catholic inaction is almost anti-Catholic. Such a method of Catholic Action as a Eucharistic Congress has always proven an excellent antidote for this poisonous apathy. Even greater, perhaps, is the impression made upon non-Catholics. The modern non-Catholic is forever reiterating that he believes only what he sees. Here, in the congress, is something he can see—thousands of devout Catholics in public adoration of their Eucharistic King. Such a demonstration of religious fervor can have but a favorable reaction, a reaction which may not make a convert of every non-Catholic, but which will certainly lead to a true spirit of tolerance in the majority of those who behold the active faith of so many thousands of Catholics.

Realizing the many dangers that at present threaten the moral, social and economic stability of our nation makes the coming Congress of especial importance to every American Catholic. Indeed, the words of the organizers of the First Eucharistic Congress, held in Lille, France, in the year 1881, are quite as applicable today: "It is at the very moment when nations are most harassed that it is opportune to seek refuge with Him Who deigns to remain in our midst and in Whom alone we can find salvation. We are convinced that at the very moment when men seek to drive God from society and from social institutions, nothing is more advantageous than to multiply the evidence of faith and love which will recall to Christian people the divine sovereignty of Him Who is the Divine Master of society and of individual men."

IN ONE SENSE a Eucharistic Congress is the noblest fulfillment of the exhortative words of Our Divine Lord at the Last Supper: "Do this for a commemoration of me."

In the Eucharistic Congress we behold the ultimate in Catholic liturgy; the perfection of external worship, the highest and sincerest form of sacrifice. Here surely we can recall with confidence the words of Christ: "For where there are two or three gathered together in my name, there am I in the midst of them." And if such rich rewards are promised to but two or three, what divine graces may we not expect when thousands have gathered to pay homage to Christ's Presence?

Because of our own perversity, despite the constant presence of the Holy Eucharist in our churches we are not all that we should be. Without this continuous inspiration for noble living, life would surely become a thing "full of sound and fury signifying nothing." The Eucharist is infinite perfection. We are but finite beings, so that even though gathered (Turn to page 15)

PARTICIPATION

By Anna Dill Gamble

of CATHOLICS in MIXED GROUPS—PART I

IN the accompanying article, the writer, from a wealth of experience, presents for the consideration of our readers a most timely and searching discussion of one of the pressing present-day problems of Catholic Action in the United States. While explaining in this first installment the difficulties attendant upon the participation of Catholics in mixed groups and pointing out the caution that must always be exercised, Miss Gamble gives as her opinion that "the time has come for Catholic organizations to begin to train their members to definitely aggressive action to take the place of the old defensive opposition which is no longer useful." "An understanding of mixed groups and of the participation of Catholics in such groups is all the more important," she states, "when we realize what will be the effects of the abandonment of a common moral point of view in American life. . . . This should force the Catholic laity to take full stock of their own relationship to the powerful mixed groups that are today leading public opinion."

ONE of the most pressing problems confronting the Catholic laity today is the question of participation in mixed groups. This is because, in an increasingly secularized society, the decay of dogmatic Protestantism has created a corresponding decay in moral principles. In spite of a divergence on many questions, Catholics and Protestants have hitherto felt more or less that they shared a common Christian civilization, so that it has been possible in the past to cooperate in maintaining certain common standards.

Today all this is changing. We are witnessing the collapse of Christian ethics not only in regard to sex and the family, but in the development of dangerous nationalistic ideas regarding the rights of the state in the field of morality and religion on the one hand, and an equally dangerous Communist-led internationalism on the other, which would substitute the needs and desires of what is called a "creative society" for the moral teachings of traditional religion. These new ideas both nationalist and internationalist, based on the will of an absolutist state or on a collectivist will rather than on a divine authority, subtly permeate the thinking of many of the leaders of public opinion today, and inspire them to many of their activities.

THERE has been something dismaying to Catholics in thus finding themselves increasingly unsupported by Protestant opinion in public questions involving traditionally Christian modes of thought. This increasing isolation on the part of Catholics is creating difficulties and embarrassments, as for instance when we are sometimes forced to appear almost alone before legislative bodies in opposition to such popular movements as the legalization of contraceptive information or the sterilization of the unfit. But who can deny that such a situation has extraordinary opportunities for moral leadership that is nothing short of providential? The successful campaign waged by the bishops in the

Legion of Decency against immoral films must inevitably come to mind in this connection.

Many Protestants themselves are realizing the moral as well as the economic crisis in which we as a nation are involved; and insofar as they do realize it there is still hope for cooperation with mixed groups. But unless we ourselves fully face the fact that the situation within mixed groups has silently undergone a complete revolution, we are going to find ourselves in an increasingly compromising position. Whether we are prepared for it or not, today cooperation with non-Catholics is forcing upon us the leadership, or at any rate clear-cut decisions in their counsels. To be silent partners in such cooperation is no longer possible.

MANY non-Catholics are themselves bewildered, with their own leadership divided, and with the majority of their spokesmen surrendering to the time spirit which would drag our civilization back into the darkness of paganism. I believe that most of the rank and file of our citizenship as yet wish that the social life of America should remain Christian, but as sheep without a shepherd they have lost all power of direction. To be sure, as a result of the attack on Christianity in Germany, there is discernible even here in America a reawakened interest among Protestant leadership in the ideals of Christianity, and one can see a desire among some of these leaders to be loyal to Christian principles, in order that their own religious bodies may escape state domination or collectivist extinction. But this spiritual quickening, while entirely Protestant, seems to be friendly, rather than hostile to Rome, even to the point of expressing open admiration for that which a few generations ago was Protestantism's greatest criticism of the Church, namely, her strong organization, and what we call "authority," but what they call her "leadership," in resisting the evils of the times.

Therefore, there can be little question that the power

of direction in the many movements of the day lie mainly between those teachings that would end in the definite renouncement of Christian principles—and the teachings of the Catholic Church. In the no-man's land between these two positions in the struggle of Christ and anti-Christ wander millions of bewildered Americans waiting "to be told."

NOW I think it will be agreed that it is a very real calamity, both to the Church and to the nation, that so many Catholics scattered through the numberless mixed groups in our country, are so little prepared to have a directive influence upon such groups. It seems to me, therefore, that the time has come for Catholic organizations to begin to train their members to definitely aggressive action to take the place of the old defensive position which is no longer useful. The days of an aggressive Protestantism are definitely over; and an aggressive atheism should not be allowed to get sufficient headway to take its place.

An understanding of mixed groups and of the participation of Catholics in such groups is all the more important when we realize what will be the effects of the abandonment of a common moral point of view in American life, not only upon non-Catholics but upon Catholics as well, disturbed and unsettled as everyone is by the gradually increasing uproar of the new paganism that is invading every movement in American life. This should force the Catholic laity to take full stock of their own relationship to the powerful mixed groups that are today leading public opinion.

These groups, representing large blocks of private citizens, hold innumerable conferences and conventions, which increase both in attendance and in the importance of the subjects discussed. Some of them meet for the purpose of ironing out social difficulties and bringing together divergent groups and views. These belong to what I would classify as the "discussion group." Others represent "causes" or "interests." Still others are merely homogeneous groups meeting together to hear the questions of the day discussed, so that they may form opinions but feel no responsibility as groups to decide about issues. These last organizations are growing fewer each year since zealous advocates of "causes" within the organizations are forcing them ever more rapidly into the "pressure" class. This is most clearly being demonstrated in the case of the General Federation of Women's Clubs, a formerly conservative organization that took pride in keeping itself aloof from the sphere of propaganda.

I THINK we are all agreed that Catholic organizations should be particularly cautious in having official representation in propaganda groups. The point, of course, is what constitutes propaganda. Now I should like to lay it down as a general principle that any organization that passes resolutions in regard to political, social or religious questions, is to that extent

a propaganda group. A convention that takes action on public questions in order to advance principles or to promote action proclaims its corporate determination to propagate the ideas or causes embodied in its resolutions. The power and influence of the entire organization is put behind these resolutions, and it is vain for minorities to hope to escape responsibility for the action of the majority.

There are, however, some mixed groups in which a minority report may serve a good purpose. But if it does not receive official recognition by the group, as well as adequate publicity in the newspapers, a minority report may serve only as a protest, and does not clear the minority of responsibility for the action of a majority. The cases where minority reports serve a very useful purpose are when a mixed group of great public importance issues recommendations to which the minority cannot agree. When the public is alive to the issues, the minority report sometimes receives more publicity than the majority report. This happened, as we all know, to the Wickersham report on prohibition, and this minority report undoubtedly had an important part in bringing about the repeal of the Eighteenth Amendment. Where there is Catholic representation on government commissions or committees, or where Catholics serve in mixed groups, public or private, that have the dispensing of public funds, and where the recommendations of the majority are unsatisfactory, minority reports are not only useful, but absolutely necessary to clarify the situation. Under no circumstances should Catholics resign from bodies that make use of public money, either raised by taxation or by public subscription. To do so would be to surrender the rights of Catholic citizens who have contributed towards these funds. Even where the minority is unable to change the recommendations of the majority, minority reports will keep the Catholic objections before the public eye.

A GOOD illustration of the usefulness of a Catholic minority opinion will be found in the reports issued by the National Advisory Committee on Education appointed by President Hoover in 1929. The majority report while showing that "a decentralized school management is best adapted to a democratic nation of wide geographical expanse and varied economic, social, and other human conditions," yet inconsistently recommended that a Department of Education with a Secretary of Education be established by the Federal Government. A minority report showing this inconsistency and protesting against the establishment of such a Department was signed by the two Catholic members of the committee, the Rt. Rev. Monsignor Edward A. Pace, and Rev. Dr. George Johnson. It was printed with the majority report in the same pamphlet, through the unanimous consent of the entire committee.

It might be well to add here in regard to Catholic organizations that there is a wide (*Turn to page 15*)

EXPANSION PROGRAM *of the* CCC

By James J. McEntee

IN the March, 1935, issue of this magazine, Mr. McEntee, assistant director of the Federal Government's Emergency Conservation Work program, described the health benefits accruing to enrollees in the Civilian Conservation Corps. In the present article, Mr. McEntee describes the expansion program of the Emergency Conservation Work which will add before September first next 250,000 young men between the ages of 18 and 28 to the 353,000 now enrolled, bringing the total to over 600,000. As approximately one-third of this number will be Catholics, it can be realized what a tremendous responsibility falls upon our bishops and priests in looking after the religious welfare of this sizable bloc of the Catholic population of the country. Help in the religious care of these young men is an urgent and necessary work of Catholic Action which should enlist the cooperation of the Catholic laity everywhere.

THE third year of Emergency Conservation Work, authorized by Congress under the Emergency Relief Appropriation Act of 1935, finds this organization on the threshold of an expansion program which will enlarge the Civilian Conservation Corps to 600,000. All told the new program, to be financed from the Emergency Relief Appropriation Act of 1935, will give employment directly to 670,000 persons.

Enlargement of the Civilian Conservation Corps is a part of the President's plan for the nation-wide program of work relief. Prior to March 31, 1935, the authorized strength of the CCC was approximately 353,000. Increasing the size of the Corps to 600,000 men will permit nearly 250,000 additional unemployed young men to find healthful, outdoor work.

One of the first steps in the formulation of plans for increasing the corps was the modification of entrance requirements to permit the inclusion of a wider group of young men. The age limit, formerly 18 to 25, was raised to include young men between the ages of 18 and 28. As heretofore, the enrollees will be selected from men on relief rolls who are physically fit, unmarried and unemployed. They must be citizens of the United States. Junior enrollees also are required to allot the major portion of their \$30 monthly cash allowance to their needy relatives.

YOUNG, unmarried men will be selected partly because of the type of work and the camp life involved and partly because this age group has met great difficulty in securing either work or relief. Many members of this group have never been employed since leaving school.

New quotas, based on a total enrollment of 600,000 men, have been set for each state. These quotas are based 50 per cent on the relative population of the states according to the 1930 census and 50 per cent on the relative number of families actually on relief in each state.

Steps necessary for the expansion of the corps were inaugurated by the four departments cooperating in Emergency Conservation Work immediately upon the announcement of the President's approval of the tentative plan for enlargement. The program calls for the gradual enrollment of approximately 250,000 additional enrollees beginning June 15. The date for the completion of the enrollment has been set for August 31.

To carry out the program on scheduled time, it will be necessary for the Labor Department and the Veterans' Administration to select and the War Department to enroll the 250,000 new men during the months of June, July, and August. A simultaneous enrollment will be held for an additional 75,000 men who it is estimated will be required to replace enrollees who will leave the Corps by June 30.

ACCORDING to War Department officials, the enrollment of men for the CCC expansion program represents one of the greatest peace-time tasks ever handed the Army. In 1933, the War Department enrolled 300,000 men and moved them to forest camps in the three months of April, May, and June. This year the same organization has before it the assignment of enrolling approximately 325,000 men and moving them to forest camps in the space of two months and a half.

When the program is complete, the Civilian Conservation Corps will consist of approximately 545,000 juniors and 55,000 war veterans working out of 2,916 camps distributed throughout the forty-eight states and the District of Columbia.

Administration of the Civilian Conservation Corps under the new program will follow much the same plan of organization under which the CCC has been operated for the past two years. Robert Fechner, the director of Emergency Conservation Work, will continue to direct the policies covering the administration of the program and exercise general super- (Turn to page 14)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Honors Awarded Two Pioneers In Early Activities of N. C. W. C.

TWO outstanding Catholic leaders, who aided in the early activities of the N. C. W. C., have recently been recipients of well-deserved honors. Rt. Rev. Msgr. Edward A. Pace, vice rector of the Catholic University of America, instrumental in the organization and conduct of the N. C. W. C. Department of Education, was the recipient at the 46th annual commencement exercises of the Catholic University of America of the honorary degree of Doctor of Laws, and His Holiness, Pope Pius XI, elevated another member of the University faculty—the Rev. Dr. John O'Grady, dean of the University's School of Social Work and secretary of the National Conference of Catholic Charities, to be an urban prelate with the title Right Reverend Monsignor.

The Most Rev. James Hugh Ryan, rector of the University, read the citation awarding the LL.D. degree to Monsignor Pace, who recently completed fifty years of service with the University. The citation referred to Monsignor Pace's distinguished contributions to the cause of Catholic education, particularly through his editorship of the *Catholic Encyclopedia* and his leadership in outstanding Catholic educational societies, the citation concluding: "As public orator of the University for so many decades, he

has composed citations for degrees which are models of terse and graceful Latinity. Yet, this great gathering of friends, fellow-professors, and students, both past and present, is well acquainted with his remarkable career and any further account would be superfluous. He is in very truth our University's special pride and glory."

Dr. O'Grady has been associated with the Catholic University of America since 1912, has been secretary of the National Conference of Catholic Charities for fifteen years, an editor of the *Catholic Charities Review* for a similar period, and an outstanding leader in numerous social welfare organizations and activities.

To Monsignor Pace and his new associate in the prelate of the Church, CATHOLIC ACTION, recognizing their distinguished services to Church and country, offers sincere felicitations, wishing them every blessing and success in their future activities.

Monsignor Hunt to Begin Series of Catholic Hour Addresses on June 30, 1935

THE National Council of Catholic Men announces the Right Rev. Msgr. Duane G. Hunt, vicar general of the Diocese of Salt Lake and former editor of *The Intermountain Catholic*, as the next speaker in the nation-wide Catholic Hour broadcast under its auspices each Sunday at six o'clock p. m., daylight saving time, over the network of the National Broadcasting Company.

Monsignor Hunt, a convert from Protestantism, is a well-known radio broadcaster. During six months of each of the past eight years he has been giving weekly radio addresses on various aspects of the Catholic religion in Salt Lake City. He is known for the simplicity and directness of his writing and speaking and for the lucidity with which he expounds Catholic doctrine.

The general title of Monsignor Hunt's series will be *Misunderstood Truths*, the specific titles to be as follows: June 30, "Religious Half Truths"; July 7, "Fanaticism or Indifference"; July 14, "A Search for Truth"; July 21, "The Confessional"; and July 28, "The Constitution and the Supreme Court of Christianity."

National President of N. C. C. W. Addresses 1935 Trinity College Graduates

MISS ANNE SARACHON HOOLEY, president of the National Council of Catholic Women, delivered the address to the graduates at the thirty-first annual commencement exercises of Trinity College, held in Washington, D. C., June 5, 1935, becoming the first woman in the history of the institution to have this privilege. It was the twentieth anniversary of Miss Hooley's own graduation from Trinity College.

The Most Rev. Michael J. Curley, Archbishop of Baltimore, presided at the exercises and also spoke briefly to the graduates. The Archbishop referred to the class of 1935 as "the depression class" and urged its members always to adhere staunchly to and to carry out into a troubled world with them the principles of Jesus Christ. Degrees were conferred upon 61 candidates at the graduation exercises. Concluding her address to the graduates, Miss Hooley said:

"Beginning at a time when the laity is newly conscious of its place in the great Mystical Body, you find your purpose clear cut. If you are false to it, you are destined to know the barrenness of empty living, than which there is no greater loss even according to material standards. If

with the N. C. W. C.

you are true to it, you are destined to become that most beautiful of lovely women, she who bears the cross in the same serene dignity with which she wears the garlands of the years."

N. C. W. C. Statistician Gives Figures on Employment of Lay Teachers in Catholic Colleges

IN a letter recently submitted to *The Commonwealth*, James E. Cummings, assistant director, N. C. W. C. Department of Education, presents some interesting statistics concerning the employment of lay teachers in Catholic colleges in the United States. Mr. Cummings' letter follows in part:

"The 1934 survey of the Department of Education of the National Catholic Welfare Conference showed a total of 9,659 professors and instructors in 169 Catholic universities and colleges. Of these 4,558 were religious teachers and 5,101 were lay teachers. Lay teachers, then, comprised 52.8 per cent and religious teachers 47.2 per cent of the total.

"In 1932, the year of the previous survey, lay teachers comprised 53.7 per cent and religious teachers 46.3 per cent of the total of 8,968 teachers reported in that year.

"The number of religious teachers in 1934 was almost equally divided between the institutions for men and women; 2,235 religious teachers were in the former type of institution and 2,323 religious teachers in the latter.

"The religious teachers in the universities and colleges conducted by men included 2,104 priests and brothers and 131 sisters. The teaching staff of the colleges conducted by women included 314 priests and 2,009 sisters.

"The largest proportion of lay teachers, a total of 4,329, was in the universities conducted by men. Only 772 lay teachers were in the women's colleges. Of the total number of lay teachers in both types of Catholic colleges 4,384 were men and 717 were women.

"Between 1932 and 1934 the increase in the total number of professors and instructors in all Catholic universities and colleges was 691. Religious teachers showed a gain of 408 and lay teachers 283."

Catholic Leaders Discuss Youth Problem at N. C. W. C. Headquarters

WAYS and means of extending Catholic youth organization in the United States were discussed at a meeting held at the headquarters of the National Catholic Welfare Conference June 19, 1935, on the invitation of the Most Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairman of the N.C.W.C. Department of Lay Organizations.

Bishop Noll invited the following prelates to advise with him on the general subject of youth organization:

The Most Rev. John J. Mitty, Archbishop of San Francisco; the Most Rev. Joseph F. Rummel, Archbishop of New Orleans; the Most Rev. William J. Hafey, Bishop of Raleigh; the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago and vice chairman of the Catholic Committee on Scouting, and the Most Rev. Stephen J. Donahue, Auxiliary Bishop of New York.

Those present at the meeting here included Bishop Hafey, Bishop Sheil, the Very Rev. Dr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference; the Very Rev. Msgr. Michael J. Ready, assistant general secretary of the N.C.W.C.; the Rev. Dr. Edward Roberts Moore, national director of the Catholic Committee on Scouting; the Rev. Dr. George Johnson, director of the N.C.W.C. Department of Education and secretary general of the National Catholic Educational Association, and the Rev.

Vincent Mooney, C.S.C., director of the Catholic Youth Bureau, N.C.W.C.

Miss Agnes G. Regan and Edward J. Heffron, executive secretaries respectively of the N.C.C.W. and N.C.C.M., were invited to attend the afternoon session of the meeting.

Miss Regan, Executive Secretary, N. C. C. W., Protests Action of Deans of Women on Birth Control

ACTION of the National Association of Deans of Women in sending out with their official bulletin copies of birth-control measures now pending in Congress, together with a communication from Margaret Sanger, birth control advocate, and a card headed "Committee on Federal Legislation for Birth Control, Inc., Margaret Sanger, President," requesting "endorsement of these birth control measures," has called forth a vigorous protest from Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women and assistant director of the National Catholic School of Social Service. Writing to Miss Irma E. Voigt, president of the association and dean of women at Ohio University, Miss Regan said:

"While I am a very inconspicuous member of the association and have been such for only two years, I feel that I am justified in protesting this action on the part of the association. This is not the time, of course, to enter into any discussion as to the merits of the question. I simply wish to protest as a member of the association that without, as far as I know, any action on the part of the organization or its executive body, its official publication has served as the channel for the distribution of literature highly objectionable to many of its members.

"I had thought of making this a public protest, but I feel that I owe it to you to ask some expression of opinion as to the justifiability of the action just taken. My personal feeling is that there was possibly someone on the editorial staff who took advantage of her position to put over what seems to be an unpardonable breach of ethics in connection with such an association as the Deans of Women."

Miss Voigt's reply, explaining that the enclosures were intended merely for the information of the members without attempting to influence anyone contrary to her opinion, made no attempt to explain why the Birth Control Committee's endorsement blank was included.

N. C. W. C. Survey Reports on Advantages of FERA Student Aid Plan

UNANIMOUS approval of the Federal Emergency Relief Administration's Student Aid Plan was disclosed in the report of a recently announced survey conducted among Catholic colleges and universities by the N. C. W. C. Department of Education. The results of this survey show a general agreement that this type of aid should be continued during the next school year.

The survey was made at the request of FERA officials, who thanked the N. C. W. C. Department of Education for its work, stating that the survey "will be of material assistance to us in considering possible changes and modifications in planning for a similar program for next fall and winter, in the event that this is authorized."

The survey revealed some 30 means of employment for students on the campus and in the community which are regarded as "useful projects" within the meaning of the Student Aid Plan regulations, and brought to light numerous suggestions for the improvement of the plan proposed by Catholic college officials in the light of their experience with it during the last school year.

Expansion Program of the CCC—Continued from page 11

vision over all phases of the work. The actual selection of men, operation of camps and supervision of work programs will be accomplished by four government departments under the supervision of the director of Emergency Conservation Work. In accordance with the previous policy defined by the President, the four officials named by the Secretaries of War, Interior, Agriculture, and Labor as members of the Emergency Conservation Work Advisory Council will continue to serve in an advisory capacity to the director and will assist him in the formulation of administrative policies and in the coordination of activities.

EACH of these departments will have responsibility for the phases of the program most suited to its organization. The Labor Department, working through state and county relief organizations, will have charge of the selection of the junior members of the Corps. The Veterans' Administration, through its regional offices, will select the veteran contingent. The War Department, utilizing the organization set up for the administration of the Army, will have charge of enrolling the unemployed men selected by the Department of Labor and the Veterans' Administration. The Army will also be responsible for the assignment of enrollees and their transportation to conditioning camps and to camp locations and the construction, command, administration, discipline, supply, sanitation, medical care, hospitalization and welfare of the CCC work camps. Usually two or three Army reserve officers are assigned to each camp to carry out the War Department functions within the camp.

The Department of Agriculture and the Department of the Interior, through divisions such as the Forest Service and the National Park Service, will recommend work projects to the director who makes the final decision as to whether they will be approved. These two departments will supervise all work done in the field. Eight technical men, selected by the two departments, will supervise the work at each camp.

EXPANSION of the CCC program will mean a tremendous increase in all phases of activity. The construction of 1,276 new forest camps to house the new enrollees will be one of the first tasks undertaken. Already hundreds of camp sites, carefully located with reference to water supplies and sanitary conditions, have been selected. In some instances tentage will be utilized pending the completion of wooden barracks. The construction of these camps requires the immediate purchase of large quantities of lumber, building supplies and hardware, as well as the employment of thousands of skilled mechanics and unskilled laborers to build the camps. The building of the new camps will cost approximately \$25,000,000.

In preparation for the enrollment of new men, we have purchased millions of dollars' worth of clothing, boots, shoes, overcoats, underwear, personal equipment, sheets, blankets, cooking ranges, stoves, utensils and many minor items of equipment. Large purchases of trucks and automotive equipment have been made.

Increase in the size of the Corps will mean a tremendous increase in food purchases. About 55 per cent of the foodstuffs are purchased locally. Food purchases for 350,000 men, based on a ration allowance of approximately \$.45 per man per day, total approximately \$157,500 a day. For 600,000 men the daily food bill will approximate \$270,000.

Enlargement of the Civilian Conservation Corps will mean a large increase in supervisory personnel. The establishment of 1,276 new camps, necessitating the employment of eight men in each camp to supervise work projects, will bring the technical supervisory staff from approximately 18,000 to 25,000. Some 3,000 additional reserve officers will be called to active duty, bringing the total number of reserve officers engaged in CCC work to between 9,000 and 10,000. The enrollment of new men, itself, will bring the total number of young men who have benefited through enrollment in the Corps to between 1,400,000 and 1,500,000, the families of all of whom will have benefited from the monthly allotments made by the enrollees.

PROVISIONS for the religious welfare of CCC men will be carried on as in the past. At the present time one reserve chaplain is assigned to each eight CCC camps. Approximately 225 reserve chaplains of all denominations are now on duty in the CCC. These chaplains are assisted by volunteer clergymen in near-by towns and by a large number of contract clergymen who have been placed on a part-time employment basis to assist in the conduct of services in the camps.

The reserve chaplains will have responsibility for arranging weekly services in each of the camps within their area. They will conduct as many services as possible personally and will secure the assistance of contract and volunteer clergymen in order to provide religious services in camps which they are unable to reach.

An increase in the number of camps also will result in an expansion of the educational activities in the Corps. At the present time, 1,468 educational advisers, assigned to each of the camps except drought relief camps, carry on the educational activities for the men in the camps. A recent report received from the Office of Education, which advises the War Department in educational matters, discloses that during the month of March a total of 171,000 CCC men had voluntarily par-

ticipated in the Civilian Conservation Corps educational program. This figure, amounting to 57 per cent of the total number of CCC men enrolled in the camps during the month, represents a new all-time peak for the attendance in the educational courses at the camps.

THE following excerpt from the report from the Office of Education summarizes the character of the CCC educational program:

"The U. S. Office of Education selects and appoints camp educational advisers and recommends to the Secretary of War the outlines of instruction, teaching procedures and types of teaching materials for use in the camps. Administering the educational program in the field, under Army officers, are nine corps area advisers. In camp is an educational adviser responsible to the camp commander for directing the classes in camp and on the job. He also contacts near-by communities, which often open up their schoolhouses for enrollees, lend books and supply teachers to the camps. An important phase of the adviser's work is the counseling and guidance of enrollees on such matters as health, vocations, education and adjustment."

It is my belief that the mental and spiritual benefit derived by the men in the Corps will prove one of the most important benefits of the Emergency Conservation Work program. In confirmation of this belief, I quote from the Labor Department's report on the two years of participation in Emergency Conservation Work:

"It is well known that the Civilian Conservation Corps is conserving the natural resources of the United States. Frequently, however, it has been asked: 'Is this enterprise actually conserving the human resources of the country?' The Department of Labor has put this question to the state directors of selection who have chosen the more than three-fourths of a million men between the ages of 18 and 25 years who have served in the Civilian Conservation Corps. A nation-wide response has been received. These reports universally indicate the favorable reaction of the boys, their families, and the local citizenry toward the program of Emergency Conservation Work.

"Thousands of actual case records reflect the fact that CCC men have returned to their homes definitely benefited physically and mentally; their outlook towards the future is brighter; their sense of self-reliance and their ability to adjust themselves to economic conditions is stronger.

"IT IS the consensus of opinion from far and wide that the Civilian Conservation Corps is a most beneficial and constructive movement for the welfare of youth in these times, and that the ultimate results of Emergency Conservation Work will prove of lasting value not only to the men of the Civilian Conservation Corps but also to their home communities and to the entire nation."

Participation of Catholics in Mixed Groups—Continued from page 10

difference between cooperation and participation with mixed groups. In the case where a Catholic group affiliates with a national mixed organization, this participation involves an actual becoming a part of, and therefore of sharing the responsibility for the whole policy of this group. Cooperation on the contrary involves nothing more than working together with a mixed group, or a number of mixed groups for some specific purpose that is approved by the Catholic group. Catholic organizations are increasingly being invited to cooperate with mixed groups in regard to the many urgent social problems of the day, and undoubtedly should render such cooperation wherever possible. But even here, eternal vigilance is the price of escaping compromising situations.

It is individual membership in mixed groups, however, that affects the greatest number of Catholics. There are very few Catholic men or women who do not belong to at least one mixed group. Take the labor and professional and business groups alone, without

reference to the social groups, the propaganda groups, and all the welfare organizations, and one realizes the vast net-work of organizations that influence the lives of most of us.

EDITOR'S NOTE: In the second and concluding installment of this article, to be published in the August issue of CATHOLIC ACTION, Miss Gamble will analyze the multiplicity of mixed groups active in our present-day American life and will answer, among other questions, the following: "How is it possible for Catholics to remain within great national bodies whose leaders persist in committing the entire organization to a majority opinion on matters affecting Catholic Faith and morals?"

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Cleveland's National Eucharistic Congress

(Continued from page 8)

together in thousands, our cumulative abilities cannot transcend the finite; we are unable to worship the Christ in the Eucharist as He deserves. And yet, the greater the number the closer we approach our Divine Lord and the greater is He pleased with our progress. The now sick world needs the divine remedy of faith and hope and charity. It needs the inspiration of Christian comradeship. It needs the Eucharist. "The world is too much with us." The congress will recall the glorious fact that God is with us, too.

BOY SCOUTS, MARKING SILVER JUBILEE, ISSUES STATEMENT of RELIGIOUS PRINCIPLES

COINCIDENT with the celebration of its silver anniversary (1910-1935), the Boy Scouts of America has issued an attractive and altogether illuminating booklet entitled "Our Religious Principles." In its pages are set forth the positive stand of this great youth organization in support of the teaching of religion to the boys of America and the emphasis given to the development of spiritual and moral values in the Scout program. In these days of increasing neglect in this regard it is, indeed, encouraging to see this outstanding agency for wholesome recreation and useful education stressing the age-old Catholic philosophy that the development of individual character, the teaching of correct moral principles and the inculcation of religion are essential to the making of good citizens. The booklet referred to quotes the Scout constitution on this point as follows.

"The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout's Oath or pledge the boy promises, 'On my honor I will do my best to do my duty to God and my country, and to obey the Scout law.' The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be—Catholic or Protestant or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognizes the religious element in the training of the boy, but it is absolutely non-sectarian in its attitude toward that training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life.

"Only men willing to subscribe to this declaration of principle shall be entitled to certificates of leadership in carrying out the Boy Scout Program."

Commenting on this basic provision, the booklet says:

"The policy of the Boy Scout movement is that its program shall be carried out on a basis that will in no way detract from the opportunity of the several churches to give to their own boys religious instruction and experience, according to their respective faiths; Scouting activities shall be carried out in such a way that Scouting shall not be placed in the position of competing with the Church or Synagogue for the boys' loyalty; but on the contrary that Scout leaders shall maintain conditions such that the Church and Synagogue are supported in their efforts to help the boy to lead a truly religious life."

Thus it is not surprising to read in the booklet endorsements of the Boy Scout movement from our Holy Father, Pope Pius XI; His Eminence, Patrick Cardinal Hayes, of New York, honorary chairman of the Catholic Committee on Scouting; Archbishop Beckman, of Dubuque; Bishop Kelley, of Oklahoma City and Tulsa, chairman of the committee; and others; or to note the recent statement of Bishop Sheil, of Chicago, to the effect that he considers the Boy Scout program "the finest and the best plan for organized recreation that combines the spirit of adventure with education, that can be found anywhere."

"The greatest tribute that can be given to the Boy Scouts of America as a distinction of merit, is the fact that the communist is considered one of their greatest enemies," Bishop Sheil stated. "And the reason is that they hold and chart a course for the boy and for the young man that carries along with it not only the realization of those hopes

and dreams that are a part of every boy's life and of every adolescent youth's life, but the realization of that which they so frequently find no outlet for. They give that, and they carry along with it the intensifying of Americanism, the love of country, the love of their citizenship, the love of their God, and the net result is that we will have in the coming generation just as fine and just as virile, just as strong and just as intelligent American young citizenship as we have ever had.

"**WE** are facing many problems, particularly in the guidance of our young manhood and of our boys, but thank God we have now consecrated men, dedicated to the service that is the highest and the noblest that I know of, because it is a service of love, based upon that growing conviction that anything that you might do for the benefit of the boy and young man is the finest contribution that you can make to American civilization. That is why it is a pleasure, and a privilege, and a distinction, to be here and to offer words of greeting to you, not only from our Catholic Scouts, but particularly from the personality who is my superior, and whose heart is a heart of youth and a heart of boyhood, and yet whose mind has the vision to see that the Scouting progress is essential and necessary for the future protection of our beloved land."

CATHOLIC ACTION heartily felicitates the Boy Scouts of America upon the completion of its first quarter century of glorious service to the youth of our country and wishes for the organization ever-increasing success and unswerving allegiance to its noble ideals and principles.

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CATHOLIC LIBRARY ASSOCIATION MEETING IN WASHINGTON, D. C.

AS THIS issue of CATHOLIC ACTION is being made ready for the press, the third annual convention of the Catholic Library Association is taking place in Washington, D. C. The sessions are being held at the National Catholic School of Social Service, 2400 Nineteenth St., N. W., beginning on June 26 and continuing to June 28. Topics scheduled for discussion include: "Scholarship and the Catholic Librarian," "The Place of the Catholic Library Association," "Relationship of the Catholic Librarian to Catholic Action," "Catholic Literary Revival and the Catholic Librarian," "Development of Culture in the Student," "Development of the C. L. A. by Local Units," "Educating the Student to Use the Library," and "Relationship of the C. L. A. and Public Libraries." The afternoon of June 27 will be devoted to round table deliberations on common library problems.

As a result of the annual vote, conducted by mail, the following have been elected officers in the Catholic Library Association and will take their posts on June 28 at the conclusion of the national convention of the association:

President, the Rev. Dr. Peter J. Etzig, C.S.S.R., of the Redemptorist Seminary, Oconomowoc, Wis.; vice-president, Paul J. Byrne, of Notre Dame University, Notre Dame, Ind.; secretary-treasurer, John M. O'Loughlin, librarian of Boston College and editor of *The Catholic Library World*; executive council members: Mother M. Agatha, O.S.U., of the Ursuline Academy, Wilmington, Del.; Sister Cecil, of St. Catherine Library School, St. Paul, Minn.; Dr. William A. Fitzgerald, of the Brooklyn Preparatory School, Brooklyn, N. Y.; the Rev. Paul J. Foik, C.S.C., of St. Edward's University, Austin, Tex.; Miss Jeanette Murphy, of the University of Chicago, and Brother A. Thomas, F.S.C., of the Bishop Loughlin High School, Brooklyn, N. Y.

CATHOLIC ACTION WEEK in DENVER

ON May 20-22, 1935, Denver held its third Catholic Action Week. The program was furnished jointly by the Catholic Conference on Industrial Problems, the Catholic Charities of Denver and the Denver Diocesan Council of Catholic Women and the conference was held under the patronage of the Most Reverend Urban J. Vehr, Bishop of Denver. National and local leaders participated in the program, which covered a wide range of subjects in the social, economic and educational fields in relation to Catholic social teaching. Outstanding among those who came to Denver to address the conference were the Most Reverend Robert E. Lucey, Bishop of Amarillo, Texas; Alex Nordholm, assistant secretary to the President's Committee on Economic Security; Dr. Arthur Murphy, president of St. Mary College, Leavenworth, Kansas; Reverend Cyprian Emanuel O.F.M., Cleveland, Ohio; Reverend R. A. McGowan, assistant director of the N. C. W. C. Social Action Department, and Miss Eileen Ward, Catholic Social Service Bureau, Phoenix, Arizona.

At the closing session the program reached its climax when Bishop Lucey spoke on "The *Quadragesimo Anno* and Economic Disorders." His address was declared to be one of the most straightforward on labor-capital problems ever given in the Rocky Mountain region.

Bishop Lucey declared that "there are numerous disorders in the economic life of today, but the major elements thereof may be grouped in two categories: conflict and immorality. The former arises out of structural defects and the latter grows out of greed of gold and lust for power. This conflict is leading society to ruin. Men are divided in the labor market and there is bitter conflict between them. They are fighting about money. Whether the dispute refers to wages, hours of labor, or conditions of labor, makes little difference."

Bishop Lucey disclosed that it is an unequal battle and that the employers have distinct advantages. The unequal struggle, he pointed out is not confined to a conflict in economic relations, but the employing classes themselves, His Excellency declared, seldom unite on anything except a common purpose to hold labor in control. He pointed out that some employers are very favorable and fair to labor, but when they attempt to pay good wages their low-wage competitors take advantage of them.

"The structural defect," emphasized the Bishop, "is the lack of machinery in production and distribution to effect an ordered economy." Organization, according to the speaker, is the solution—organized as the Holy Father directs, not as between employers and employees, as in the labor market, but according to their function in society.

BISHOP LUCEY deplored the lack of organization on the part of labor also; but, he said, even good organizations and perfect machinery would not have run smoothly because it was lubricated with sand instead of oil—the sand of cut-throat competition and other undesirable and unethical practices. "The cure offered by the Holy Pontiff for this world sick of economic immorality," said Bishop Lucey, "is the healing grace of justice and charity," which combined with the organized forces of labor, capital, and the consumers stimulated, restrained, and directed by government, would go far to restore economic peace to a disordered world.

The Reverend R. A. McGowan, assistant director of the N. C. W. C. Social Action Department, addressing the same session, pointed out five commandments of social justice to be found in Pius XI's great economic world letter, the "Encyclical on Reconstructing the Social Order": These are

By

Linna E. Bresette, Field
Secretary, N. C. W. C.
Department of Social
Action

stated in "Our Common Catholic Interests" section of this issue of CATHOLIC ACTION.

In elaborating on these "commandments," Father McGowan pointed out the fallacy of thinking that social justice is a by-product of individual greed, so often called individual initiative and enterprise. "The depression," he declared, "proved the idea false." He con-

tended that the inescapable conclusion is we cannot have social justice unless we want it.

Father McGowan declared for a higher level of salaries and wages generally and a further reduction of hours, a distribution of profits that will let every one share in the great wealth of our time.

"If we deny social justice," Father McGowan said, "then we reject the fundamental equality of us all and our natural supernatural brotherhood. This is why the encyclical says that social charity is the soul of the social action of the economic and governmental orders which alone can bring social justice into the world."

Another speaker, Miss Mary Coughlin, member of the Board of Directors of the National Council of Catholic Women, declared it was "altogether fitting that the National Council of Catholic Women should be represented on such a program."

"It would appear," she said, "that women should make a greater effort to inform themselves upon principles set forth in the encyclicals and strive to give them application in their daily lives. . . . As women constitute at least 80 per cent of the purchasing power of the economic world, their influence, as well as their responsibility is proportionately great."

AN address to which particular interest was directed was that of Alex Nordholm, assistant secretary to the President's Committee on Economic Security. He presented in a clear, concise address, the President's program.

"The Economic Securities Program," he explained, "does not represent all the Administration's program for the 'security of the men, women and children of the nation,' but deals only with 'safeguards against the major hazards and vicissitudes of life, which cannot be wholly eliminated in this man-made world of ours.'"

He reviewed the four features of the bill: old age security, unemployment compensation, security for children, and public health. He pointed out its two-fold objective—that of relieving present distress and of developing measures which will lessen destitution and dependency in future years.

One of the sessions filled with interest was that in which Joseph Craven, of Denver, spoke on the Jones-Costigan bill presenting a consideration of its broad general features, rather than a detailed analysis.

Speaking at the same session, Thomas F. Mahoney, of Longmont, known as a friend of the Mexican laborers, declared that "the passage of the Costigan bill has deceived many because no matter what provisions are in the bill, the condition of workers in the beet fields has never been worse. Child labor has not been abolished but was just as rife last year as before the Costigan bill was passed."

"Regardless of the Compulsory Educational Law," Mr. Mahoney declared, "schools closed so the children might go to the beet fields. Claims made in Washington are quite different from the results as we find them in practice here in Colorado. The people who are administering the law know but very little about the labor or any other part of the beet sugar problem."

Dr. Dan Howard, statistician for the FERA, gave a very comprehensive discussion on Old Age Pensions. He reviewed the status of Colorado's Old Age Pension Law and

pointed out its inadequacies. The passage and operation of the President's Economic Security Program would provide, he said, a better life for our indigent old.

A MOST informative and well rounded out session of the conference was that devoted to a discussion of "Child Welfare and Social Security." Discussions centered on "Federal and State Aid for Dependent Children," "Foster Homes, the Future of the Institution," and that feature of the President's Economic Security Program which deals with child welfare. It was agreed that foster homes, mothers' pensions, and children's institutions all find their place in the child caring program, each supplementing the other where necessary.

The program aside from the discussion of problems of industry, presented discussion of three points in the Economic Security Program. Other related subjects discussed in their various phases were "Cooperative Relations in Industry Based on the Encyclical," "Wages and Hours," and "Unemployment and Relief."

Addresses of exceptional interest were delivered by Professor John Dunphy, who spoke on "Unemployment and Relief"; Rev. John R. Mulroy, director of Catholic Charities, who discussed "Unemployment and Relief in Relation to Relief Agencies"; and Dr. Arthur M. Murphy, president of the St. Mary College, of Leavenworth, Kansas, who gave the concluding address of the afternoon session.

"The idea of the old regime was that private industry was operated purely for personal profit, but that idea cannot continue," Dr. Murphy declared. "It has reached a point now where industrial recovery cannot be effected until some code of ethics is combined in industry."

Father Mulroy presided over the morning session, at

which Herbert Fairall, of Denver, discussed "Problems Confronting the NRA" and the Rev. Cyprian Emanuel, O.F.M., of Cleveland, Ohio, "Cooperative Relations Based on the Encyclical."

The Denver Diocesan Council of Catholic Women, in addition to cooperating with all the work of the week and giving valuable service on all committees, held their regular quarterly meeting which was attended by many women from different sections of the state.

Two resolutions grew out of their meeting, one objecting to the persecution of Catholics in Mexico and requesting that the United States Government take such steps as will serve to bring about a cessation of the intolerable conditions existing there.

THE other resolution related to the contemplated deportation of Mexican laborers from Colorado and expressed strong opposition to what they termed an attempt on the part of the Governor of Colorado to "deport Mexican residents of Colorado." It was definitely stated in the meeting that the majority of the so-called Mexican laborers are Americans.

Following the adoption of the resolutions, the conference luncheon was held in the Brown Palace Hotel, presided over by the president of the council, Mrs. T. A. Cosgriff. Speakers at the luncheon were Miss Eileen Ward, Miss Linna E. Bresette and Miss Mary Alma Fregeau, a student of Loretto Heights College.

Bishop Vehr, was present at the conference, spoke briefly at the evening sessions, and acted as general chairman for the conference committee. The vice chairmen were: Rev. John R. Mulroy, Rev. H. V. Campbell, Rev. John P. Moran, Rev. Wm. McCarthy.

N. C. W. C. Executives Prominent at Montreal Social Work Conference

THE National Conference of Social Work, which held its sixty-second annual meeting in Montreal during the past month, elected as its president for 1935-1936 the Very Reverend Msgr. Robert F. Keegan, secretary for charities to His Eminence, Patrick Cardinal Hayes, Archbishop of New York. This action on the part of the conference was a great tribute both to the ability and leadership of Monsignor Keegan and to the organization which he directs.

Prominent among the Catholics who appeared on the program were Monsignor John O'Grady, secretary, National Conference of Catholic Charities; Rev. Robert P. Barry, director, Catholic Charitable Bureau, Boston; Rev. M. L. Moriarty, diocesan director, Catholic Charities and Hospitals, Cleveland; Dr. E. R. Moore, New York; Louise McGuire, Juvenile Court, Washington, D. C.; Rose J. McHugh, State Board of Public Welfare, Albany, New York; Rev. Dr. Francis J. Haas, director, National Catholic School of Social Service, Washington, D. C.; Thomas F. Mulholland, N. C. W. C., Bureau of Immigration, New York; Rev. Brian J. McEntegart, Catholic Charities of New York.

Other interested delegates were: Rt. Rev. R. Marcellus Wagner, president, National Conference of Catholic Charities and director of Catholic Charities, Archdiocese of Cincinnati; and Rev. William Keane, director, Catholic Charities, of Albany, N. Y.; Rev. Edward E. Swanstrom, of the Brooklyn Catholic Charities; Very Rev. Msgr. Matthew McEvoy, director, Catholic Charities of Milwaukee; Rev. Joseph M. Daly, Bridgeport, Conn.; Miss Agnes G. Regan, executive secretary, National Council of Catholic Women and assistant director, National Catholic School of Social Service, Washington, D. C.; Miss Marguerite Boylan, Cath-

olic Charities, Brooklyn, N. Y.; and Miss Victoria Larmour, New York City.

More than two hundred Catholic workers in Catholic and non-Catholic agencies registered at Booth 49, at the conference, where the N. C. W. C. Social Action Department held an exhibit of its literature and arranged for special appointments for consultation with anyone interested. Miss Linna E. Bresette, field secretary of the N. C. W. C. Social Action Department, was in charge of the booth. The registrations indicate the many places of responsibility occupied by Catholic workers throughout the country.

The alumnae dinner of the National Catholic School of Social Work, which has come to be a regular event during the National Conference of Social Work, was attended by twenty-eight of the former students and graduates of the school. Members of the faculty present were Miss Agnes G. Regan and Dr. Paul Hanly Furfey. Guests were Miss Rose J. McHugh; Miss Louise McGuire, former instructor in Family Case Work at the School; Miss Frank Black; and Miss Bresette. Miss Regan and Father Furfey addressed the meeting. Miss Mary Somers, of Montreal, extended greetings. A telegram of good wishes from the Rev. Francis J. Haas, director of the N. C. S. S. S., was read.

The students present were: Misses Minnie Bryne, Sylvia Batdorf, Aileen Davidson, Dorothy Bird, Anna Keady, Clara McDonnell, Elizabeth Stokes, Katherine Wolf, Ruth Taylor, Ellen Whelan, Maude Bailey, Mary K. Fisher, Weltha Kelley, Mildred Cavanagh, Barbara Baum, Mary Somers, Ruth Remon, Eileen Ward, Anna Rose Kemple, Mary McCormick, Frances Engel, Rita O'Grady, Dorothy Wurtz and Sister Mary Schwartz.

N. C. S. S. S. ADDS EIGHTEEN GRADUATES to RAPIDLY GROWING ROLL of ALUMNAE

THE National Catholic School of Social Service has completed another scholastic year—the thirteenth since its establishment under the auspices of the National Council of Catholic Women in 1922—and has sent out into the field of social service eighteen additional Catholic-trained graduates to join the rapidly increasing number of its alumnae, now totaling over 300, as “candlebearers,” quoting the words of the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, who presided at its commencement exercises, “bringing light and comfort to persons in rather dark and cloudy worlds.”

Honored on their graduation day by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States who, following his custom for the past two years, opened the day by celebrating Mass in the Service School chapel for the graduates; members of the 1935 class received their diplomas from Bishop McNamara who in a brief and informal talk told them to be “worthy of what has been done for you—worthy of the sacrifices that have made the Service School possible.”

Other speakers on the Commencement program were Rev. Dr. Francis J. Haas, director of the Service School; Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference and president of the Board of Trustees of the School; and Miss Katherine R. Williams, first vice president, N. C. C. W.

Dr. Haas reported contributions totaling more than \$12,000 to the School's maintenance fund, and emphasized the need of its continued financial support. He also announced that the Service School's enrollment in 1934-35 was the largest in its history, and that the students represented 22 different states, the District of Columbia, China, Puerto Rico, and the Philippine Islands. The students also represented 37 colleges, he said.

Father Burke spoke briefly on behalf of the Board of Trustees and thanked the Apostolic Delegate for celebrating the opening Mass of the day. He also expressed the gratitude of the trustees to Bishop McNamara and to the Most Rev. James H. Ryan, Titular Bishop of Modra and rector of the Catholic University of America; to Dr. Haas, “who in his devotion to the School has been unexcelled,” despite other important and heavy duties undertaken at the request of the President of the United States; to Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women and assistant director of the Service School, “who has labored so fully and so generously”; and “to all who direct and support the work of this School.”

FATHER BURKE told the graduates that it is the wish of the School's trustees that “you may not end your studies here, but that you may continue them; that you may carry out your duties as trained social workers, in tribute to our unfortunate fellow men who deserve the best that mind and heart can give them.”

Miss Williams addressed the graduates on behalf of the N. C. C. W., saying that she wished them always “the reward of richness of service.”

Speaking on the topic “Why a School of Social Service as a Part of a University?” Dr. Deferrari said that “the professional school, and especially the school of social service, if it is going to have a truly lasting influence, and if its influence is to spread beyond the confines of its immediate locality, must have among its faculty persons who are scholars in the true sense of the word and who can themselves organize and interpret raw facts, and also who can teach others to do the same thing.”

“A school of social service, which is a part of a true university, should be stimulated to organize and interpret the vast material which it is constantly gathering. This stimulus it will receive from contact with the Graduate School of Arts and Sciences. It should also be able in its interpretations to call upon the scholars of various allied fields in the Graduate School of Arts and Sciences for assistance. . . . Not only will a school of social service find in the university sympathy and encouragement for genuine research, but it will also find more fields of study which are allies to social service of the highest order than it could possibly discover in other professional fields.

“I fear that a well-developed basic philosophy specially planned as an approach to the solution of social problems is still a thing to be desired, and I believe that it will be successfully worked out only by those scholars of social problems who are university trained and who appreciate the assistance and cooperation which they must have from the allied departments of a university. . . . The National Catholic School of Social Service is an integral part of a genuine university. It draws for its faculty, in addition to its group of trained social workers, upon the ancillary departments of a university of high rank. The minds which have been responsible for the founding and development of the Catholic School of Social Service have been university minds.

THE members of the Class of 1935 of the National Catholic School of Social Service are:

Gertrude Blackstock, Berkeley, Calif.; Charlotte Campion, Madison, Wis.; Eileen Marie Campion, Ware, Mass.; Mary Elizabeth Cherdron, Louisville, O.; Catherine de La Ney, St. Louis; Maria Ilisa Diaz, of Manati, Puerto Rico; Eunice Mary Ehinger, of Toledo; Harriet Gau, Cincinnati; Minerva Guysako, of the Philippines; Helen Lotowycz, Brooklyn; Janet M. Love, Baltimore; Edith V. McCoy, Washington, D. C.; Anna C. Magarahan, Spartansburg, S. C.; Maria Mizer, Cleveland; Bernardine Moy, Easton, Pa.; Anne Marie Murphy, Belle Harbor, N. Y., and Loretta Anne Smith and Verna M. Waskowitz, Baltimore.

On the following day, members of the 1935 graduating class of the Service School were awarded degrees from the Catholic University of America as follows: Master of Arts—the Misses Charlotte Campion, Eileen Marie Campion, de La Ney, Diaz, Ehinger, Gau, Guysako, Lotowycz, Love, Magarahan, Mizer, Moy, Smith, and Waskowitz, and Master of Social Science, Miss McCoy.

A CONCERN FOR CATHOLIC ORGANIZATIONS

THE following appears in the *Official Bulletin of the Catholic Women's Union* for June 15, 1935:

“The editor of the *Brooklyn Tablet* suggests: ‘Within the past two weeks fifty or sixty people have sent in pictures from the daily press showing scenes of coming entertainments of Catholic organizations. Many of the writers, some of them non-Catholics sent letters of protest.’

“We have looked at some of these pictures. At first one would think Minsky was putting on the performance. The vulgarity and indecent exposure leaves little to the imagination.

“In concluding, the *Tablet* writer submitted to his readers the following consideration, to which we gladly subscribe: ‘We think it is high time for Catholic societies to take action so that their reputation be not tarnished.’”

N. C. C. W. ACTIVITIES *in the* DIOCESES

"Youth" Keynote of N.C.C.W. National Convention

THE EXECUTIVE COMMITTEE of the Board of Directors, National Council of Catholic Women, met in Washington, June 8 and 9. Those present included: Miss Anne Sarachon Hooley, president; Miss Katherine R. Williams, first vice president; Mrs. Thomas P. Ryan, treasurer; and Mrs. Earl R. Reynolds, secretary.

Much time was devoted to the discussion of the program of the council for the coming year. Plans were outlined for the council's annual convention which is to be held in Fort Wayne, Indiana, November 17-20.

Because of the vital interest throughout the country in the youth movement, it was deemed advisable to make the question of youth the keynote for the convention. With that thought in mind, the executive committee decided to hold a youth institute at the National Catholic School of Social Service in Washington, D. C., under the auspices of the National Council of Catholic Women. The dates set for the institute are July 15 through 27. The program will center around the problem of young girls sixteen to twenty-four years of age. It is hoped that many of those actually engaged in this work will be able to attend. An invitation is extended to any woman who may be interested. Experts in the field will be in attendance and participate in the conference. Sessions will be held daily.

The executive committee received with great regret the resignation of Dr. Anne M. Nicholson, the field representative of the national council, who has been associated with it for so many years and has done such splendid work in the field. Health conditions led Dr. Nicholson to present her resignation at this time. She has returned to her home in California.

San Francisco Council Completes \$10,000 Service School Scholarship Fund

ANNOUNCEMENT of the completion of the \$10,000 Scholarship Fund for the Anne Clark Hanna Scholarship at the National Catholic School of Social Service was made by Mrs. Thomas R. Catton, chairman, at the annual meeting of the San Francisco Archdiocesan Council of Catholic Women held May 18 in San Francisco. The Most Reverend John J. Mitty, Archbishop of San Francisco, congratulated the council upon this attainment and bespoke the pleasure and appreciation of His Excellency, Archbishop Edward J. Hanna, in honor of whose mother the scholarship was founded. Bishop Mitty complimented the council on its year's accomplishments and urged the affiliation of every Catholic woman's organization in order that all might have a share in this great work.

Rev. Bryant J. McEntegart, director of Division of Children, Catholic Charities, of New York City, addressed the group on "The Challenge to Serve."

The study club group held a special session with Rev. Thomas N. O'Kane, archdiocesan director of adult education, and Miss Ethel Davis, archdiocesan chairman of study clubs, presiding.

The conference closed Sunday, May 19, with Mass and Holy Communion for the intentions of Archbishop Hanna. Archbishop Mitty was celebrant. At the breakfast which followed, felicitations were extended by Rev. William P. Sullivan, moderator.

A number of outstanding reports were presented: the participation of 1,200 members of the San Francisco Junior Archdiocesan Council in its annual Woman's Day, at Dominican College; a total of 3,300 children attending religious vacation schools supported in July, 1934, by the archdiocesan council; the formation of Catholic girl scout troops under the leadership of the Girls' Welfare Committee; 34 affiliated mothers' clubs, with a membership of 3,000; and the splendid aid rendered by the Immigration Committee—all gave testimony to the fact that the members of this council are lending every effort to secure success for united Catholic action throughout the archdiocese.

Officers for the current year include Mrs. John J. O'Toole, president; Miss Margaret McGuire, Mrs. George C. Carey, and Miss Eleanor Falvey, vice presidents; Miss Florentine Schage, treasurer; Miss Mary Harrington, recording secretary; Mrs. Arthur McCormack, auditor.

Belleville Council's Varied Program of Work

Preaching the sermon at the Mass which opened the spring meeting of the Belleville Diocesan Council of Catholic Women, held at Ridgway, Illinois, May 8, Rev. Joseph F. Voll, of Mt. Carmel, spoke of the glorious mission of St. Joseph as the foster father of our Lord and the spouse of the Blessed Virgin and appealed to his hearers to model their lives after his life especially in re-establishing the Christian home and in securing the priceless treasure of a Christian education for the children entrusted to their care.

The greetings of the Most Reverend Henry Althoff, Bishop of Belleville, were extended by Rt. Rev. Msgr. C. Gilmartin, spiritual director of the council.

An interesting address on the origin and history of the Citizens Conservation Corps camps was given by Rev. R. Harbaugh, diocesan chaplain. Father Harbaugh, who is assisted by two other priests in this work, stated that since November 1, 1934, in the five camps in his area, 1,250 confessions have been heard and Communion distributed. Holy Name societies have also been formed in these camps.

Very Rev. Alphonse Simon, O.M.I., superior of St. Henry's College, Belleville, outlined the objectives of the Catholic Instruction League—to teach catechism to Catholic children attending public grade schools; to give instructions to high school students in public schools; to form study clubs for working boys and girls; to establish religious vacation schools and to provide wholesome inside and outdoor recreation.

A series of five minute talks on the various phases of the council's activities was both interesting and profitable. Of timely importance was a paper read by Mrs. J. G. Moore on "The Present Religious Situation in Mexico," which traced the relationship between the Church and the government in Mexico since the first difficulties in that country.

Mrs. Aruthur J. Fournie was re-elected to the presidency. Mrs. Harry Sanford, secretary, and Mrs. Anita Hennessey, East St. Louis, treasurer, are the other officers.

Importance of Resolutions Stressed at Meeting of Harrisburg Council

Meeting in the historic city of Gettysburg, the Harrisburg Diocesan Council of Catholic Women opened its annual convention with Mass at St. Francis Xavier's Church, Rev. Mark E. Stock being the celebrant.

Following the morning session, which was devoted to

committee reports, the Most Reverend Philip R. McDevitt, Bishop of Harrisburg, spoke on Liturgical Music showing its appropriateness and the absurdity of subordinating the text to musical effects.

An interesting and inspiring account of her trip to the Eucharistic Congress in Buenos Aires, illustrating by means of a map the position of the cities visited in her tour, was given by Miss Anna Dill Gamble, of York.

Miss Sofia del Valle spoke on conditions in Mexico and made an appeal for a sympathetic understanding of the Mexican people and their aspirations. This was so enthusiastically received that Miss del Valle was invited to speak on the evening program also at which time she gave some account of the youth organization for Catholic Action in Mexico and told of the many heroic sacrifices made by young people there in the defense of religious liberty.

The principal speaker on the evening program was Rev. Francis J. Haas, director of the National Catholic School of Social Service who gave a clear and enlightening interpretation of the encyclical "*Quadragesimo Anno*." Dr. Haas paid tribute to the work of the national council and the diocesan councils in making known the texts of the encyclicals and in stimulating their study.

Thursday morning, Miss Mary G. Hawks, former president of the national council spoke on the effects of the depression and economic insecurity upon family life. She urged vigilance over movements that touch family life and the necessity for a Catholic parent-education program that would give to mothers the inspiration of religion, Catholic teaching, the necessity for participation in community projects closely affecting the child and the home.

Rev. Joseph Schmidt paid tribute to the assistance given by the diocesan council to the vacation school movement and outlined the program for the coming year.

Miss Gamble, who was chairman of the resolutions committee, in presenting her report, made a strong appeal to the women in regard to resolutions. She spoke of them as the platform and policy of the organization passing them and urged that greater publicity be given to them in order that the community might know what the diocesan council stands for. In response to this appeal, Father Schmidt offered to publish them in full in his mission organ in order that every family in the diocese might read them.

Mrs. Robert Angelo succeeds Mrs. George P. Vanier as diocesan president.

Archbishop Glennon Asks for United Action

Addressing the opening session of the 12th annual convention of the St. Louis Archdiocesan Council of Catholic Women, May 7, in St. Louis, the Most Reverend John J. Glennon, Archbishop of St. Louis, told the delegates that the responsibility for the success of Catholic Action in this country rests on the shoulders of the Catholic women. He urged cooperation with the organizations in the archdiocese such as the Legion of Decency and the Confraternity of Christian Doctrine which are part of a general program of Catholic action.

Rt. Rev. Msgr. P. P. Crane, spiritual director of the council, declared that the development of Catholic Action in the archdiocese depends upon the support the program receives in the various parishes. He urged the women to form a united body for such action in the archdiocese with each parish having a separate unit.

Religious persecution in Mexico, based on facts of his own knowledge, was discussed by Rev. William F. Mulally.

Miss Anne Sarachon Hooley, of Kansas City, Missouri, president of the National Council of Catholic Women, in an inspiring address, set forth the manifold interests of the ideal Catholic woman, who will "recognize a new commandment, a new law, 'share with your neighbor'." She outlined briefly the aims and purposes of the council and asked the cooperation of all organizations of Catholic women as well as of every individual Catholic woman.

In presenting the officers for the coming year, Monsignor Crane said of the members of the archdiocesan council:

"They have done great things. We look to the future with high hope, courage and a spirit of determination to do much for the cause of our fellowmen, for the Church and for humanity."

Mrs. Edward C. McGrath was re-elected president. Other officers are: vice presidents, Mrs. Edward J. Walsh, Mrs. J. P. Crowley and Mrs. P. J. Holloran; secretary, Mrs. Frank E. Goodwin, and treasurer, Mrs. D. J. McMahon.

LaCrosse Council Hears Monsignor Ready

Each of the twenty-two counties comprising the Diocese of LaCrosse were represented at the annual meeting of the Diocesan Council held May 28.

The Very Rev. Msgr. Michael J. Ready, assistant general secretary of the National Catholic Welfare Conference, in his sermon at the High Mass which opened the meeting, called to mind the obligation of each individual Catholic to "do his part in establishing and protecting the Kingdom of Christ on earth," and declared that the obligation could only be acquitted through united effort on the part of "those who pledge allegiance to the cause of Christ." The work of the Department of Lay Organizations of the National Catholic Welfare Conference was outlined briefly by Monsignor Ready who stated that the success of the council is dependent on the "individual success of the various groups and societies faithfully adhering to the program of the bishops."

The particular work which Bishop McGavick has in mind for the seven diocesan committees—organization, girls' welfare, hospitality, religious education, publicity and ways and means—was discussed in his address. His Excellency said that with the greater leisure afforded him in the coming of the Most Rev. William R. Griffin as Auxiliary Bishop, he will be able to attend more of the women's meetings throughout the diocese.

Mrs. G. C. Scheifelbein spoke on "Parish Cooperation" telling of the great development which has come about through the study club program, and Mrs. M. A. McGarty emphasized the great need for a well-rounded program for young girls. Mrs. Leroy Seipp presented a paper on "Christ and Woman" which had been prepared by Mrs. John M. Pink, who was unable to be present.

The convention reelected Mrs. Bernard W. Mast president, and adjourned in time to participate in the welcome extended to Bishop Griffin.

Bishop Noll Asks Active Support in Preparations for National Convention

"We speak today of Catholic Action, but it is as old as the Church," declared the Rev. William Hoff, of Huntington, Indiana, at the Mass which opened the convention of the Fort Wayne Diocesan Council of Catholic Women held May 19 and 20 at Gary, Indiana. Father Hoff stated that no phase of Catholic Action is more important than the work of bringing souls to God. He urged active participation in religious study clubs in order to learn more of the Faith and make the most of the opportunity to become articulate Catholics. The Most Rev. John F. Noll, Bishop of Fort Wayne, was celebrant.

At the afternoon session, Bishop Noll urged all to take a keen interest in the convention discussions and to carry back to the parishes represented the benefits thus received. He called attention to the national convention to be held in Fort Wayne November 17-20 and asked all to take an active part in the work.

The National Council of Catholic Women was well represented through the attendance of three of its officers and its executive secretary. Mrs. Earl R. Reynolds, of Chicago, national secretary, spoke at the Sunday afternoon session, and Miss Katherine R. Williams, of Milwaukee, first vice president, and Miss Agnes G. Regan, executive secretary spoke at the Sunday evening mass meeting.

The banquet which brought the meeting to a close was addressed by the Most Reverend Bernard J. Shiel, Auxiliary Bishop of Chicago; Bishop Noll; Miss Anne Sarachon

Hooley, president of the National Council of Catholic Women, and Miss Helen M. Ganey, of DePaul University.

Mrs. John W. Eggeman of Fort Wayne was re-elected president. Other officers are: Mrs. William J. Cunningham, corresponding secretary; Miss Marion McCandless, auditor; and Mrs. William S. O'Rourke, treasurer.

Bishop Boyle Asks for Organization and Individual Support for Council

In a letter directed to Mrs. Mary T. Horan, president of the Pittsburgh Diocesan Council of Catholic Women, prior to the holding of the annual convention of that organization, the Most Reverend Hugh C. Boyle urged the participation of all of the Catholic women in the diocese in its work. Bishop Boyle wrote: "There are many occasions on which a united front by the women of this diocese has been enormously valuable. There will be many such occasions in the future. I hope that both the women's organizations and individual women who can give some time and attention to the work will see the force and influence which can be brought to bear to further Catholic Action by such an organization as yours."

Among the speakers at the one-day session were Bishop Boyle, Rev. Matthew Meighan, C.S.S.R., Rev. Paul E. Campbell, and Rev. James M. Delaney.

Resolutions protesting against the persecution of religion in Mexico; against indecency and vulgarity in motion pictures and stage shows; against the distribution of contraceptive information and against legislation providing for sterilization were adopted. The organization of study clubs on religion, current topics and general culture was advocated, and endorsement given to the movements for adequate old-age pensions, unemployment insurance, child labor laws, minimum wage for women, adequate mothers' assistance and other social legislation designed to benefit women and children.

Mrs. Mary T. Horan was re-elected president. Vice presidents include Miss R. A. Good, Mrs. B. J. Hannegan, Mrs. W. D. Brown, Mrs. L. P. Shea. Mrs. Mamie A. Bittner is secretary and Mrs. L. J. Feinaugle, treasurer.

Los Angeles and San Diego Council Plans Intensive Youth Program

"This is an occasion when we rededicate ourselves to the ideals of Catholic womanhood with constructive leadership, pledging anew devoted service to our beloved bishop, Most Reverend John J. Cantwell, in his program of Catholic Action," declared Mrs. Harriet Fleming, president, as she opened the tenth annual convention of the Council of Catholic Women of the Diocese of Los Angeles and San Diego.

Most constructive planning marked the two-day session held on May 17 and 18. The presence of Dr. Anne M. Nicholson, field representative from the national office in Washington, was most opportune. Dr. Nicholson directed the organization of the diocesan council in 1924-25 and commented most favorably on the progress of the past decade, paying tribute to the builders of the past whose work has made possible a strong superstructure for the future.

Six important round-table conferences were held during the morning of May 17. Dr. Towne Nylander was the speaker before the group considering industrial problems. Rev. Joseph A. Vaughn, S.J., led the discussion. The development of study clubs throughout the diocese was evidenced by the large numbers in attendance at the education round-table directed by Mrs. Ralph Crane, and summarized by Dr. Elizabeth Sullivan.

Rev. Thomas Moran, principal of the Catholic Girls' High School, addressed the round-table on "Parent-Teacher Associations" setting forth the aims and objectives of this organization and commending the splendid service being rendered throughout the diocese. Following reports from county chairmen, the group voted unanimously to resume quarterly conferences under the direction of the diocesan chairman of parent-teacher associations of the diocesan

council for the purpose of exchanging ideas, strengthening the smaller groups, and coordinating the efforts of all.

One of the most interesting discussions was that on the "Youth Movement," called by Miss D. Regina Moorhead, diocesan chairman of the Girls Welfare Department, and presided over by Rev. James E. Dolan, diocesan director of Boy Scouts. This group presented the following resolution to the convention body, where it was unanimously adopted:

"RESOLVED, that the Diocesan Council of Catholic Women set up a separate section in its council which will survey the need, study and plan a unified program of action for the Catholic young men and women of this diocese. This section shall be authorized to have a separate executive committee meeting at least once a month under a diocesan chairman and empowered to add to its membership any representative desired."

Problems of organization, membership and finance were studied by county presidents and county chairmen in a round-table conference presided over by Dr. Anna E. McCaughey.

The French room of the Ambassador was filled Friday evening by many persons keenly interested in conditions in Mexico. Rev. Raymond T. Feely, S.J., regent of the law school of the University of San Francisco, gave a masterly discourse on the present-day conditions in our neighboring republic, particularly as they pertain to youth. The diocesan council is deeply grateful to Rev. Zacheus Maher, S.J., provincial, and to Father Feely for this most scholarly and instructive contribution to the convention.

The convention closed with a luncheon session Saturday noon, Rt. Rev. Msgr. John Cawley, P.A., V.G., representing Bishop Cantwell, as the honor guest. An added pleasure was the attendance of Miss Mary C. Duffy, supreme regent of the Catholic Daughters of America. A group of young ladies presented a colorful pageant depicting "Federation," under the direction of Mrs. Fannie Jane McDonagh.

Students from the Catholic Girls' High School, commercial department, rendered valuable assistance in reporting the business sessions of the convention.

Wisconsin Council of Catholic Women Holds 20th Annual Conference

The twentieth annual conference of the Wisconsin Council of Catholic Women, with delegates and a large number of visitors from the 72 affiliates of the state, was held in Beloit, Wisconsin, May 8 and 9.

The sermon at the opening Mass by Right Reverend Monsignor A. J. Muench, D.S.Sc., rector of St. Francis Seminary, Milwaukee, sounded the keynote of the convention when he pleaded continued and greater achievement in line with the thoughts and teaching of Catholic Culture. "Let every man excel in righteous works that he may not be useless, and let him keep every word, thought and action in accordance with Catholic culture," he said.

Rev. Dr. Dennis F. Burns, S.J., president of Xavier University, Cincinnati, Ohio, had as his topic at the noon luncheon, "Stability in This Changing World." An address by Rev. Donald F. Miller, C.S.S.R., was a feature of the Wednesday evening dinner.

Mrs. Wm. L. Dowling, president, in her opening address urged undivided interest in leading issues of the day. Social welfare work for transient boys and girls, child religious training, and philanthropies were among the activities reported by the various local groups.

Father C. F. McBride, spoke on "Catholic Womanhood," at the Thursday luncheon. He commended the augmented influence of individuals through organizations such as the Council of Catholic Women and declared that this organization has borne fine fruits in religious and civil life and in splendid friendships.

At the closing banquet, Rev. William S. Magee, S.J., president of Marquette University, had for his topic, "Literature and Education."

Three hundred and fifty were in attendance at the meet-

ings. Miss Katherine R. Williams, of Milwaukee, first vice president of the National Council of Catholic Women, brought a message from the national organization.

Bishop Kucera, With Diocesan Council, Plans for Catholic Action Week

The place of the Catholic woman in the world today, was the subject of an inspiring address by Most Reverend Louis B. Kucera, Bishop of Lincoln, at the annual meeting of the Lincoln Diocesan Council of Catholic Women May 8. More than 250 members were present at the session which was addressed by His Excellency.

Among the guest speakers were Mrs. William J. Hotz of Omaha, member of the Board of Directors of the National Council of Catholic Women and chairman of its Committee on Parent-Teacher Associations, and Mrs. J. W. Clendenin, of Wichita, Kansas. Mrs. Hotz outlined the program of the national council and urged affiliation of all Catholic women's organizations. Speaking of parent-teacher work she stated that "there is a demand for activity among parents to link them closer with the schools. There are now parent-education classes in home management, home nursing and child psychology."

Mrs. Clendenin, who was one of the first women to begin active work in the study clubs of the Wichita diocese, discussed her experiences with great enthusiasm. Starting four years ago with but 14 clubs in the diocese of Wichita the movement has spread so rapidly that there are now several hundred of these groups.

The need for Catholic women to take an active interest in civic affairs was stressed by Mrs. Mary Ohlheiser of Lincoln, diocesan president. "We should not isolate ourselves from others and must get away from narrowness in parish matters. The new projects of social welfare, girls' welfare, and the program for farm women endeavor to bring this about," she stated.

A program for the aid of blind children is to be inaugurated shortly.

Serving with Mrs. Ohlheiser, who was re-elected, are Mrs. William Lenneman, Mrs. John W. Delehant, Mrs. Leonard Mann, Mrs. Don Gallagher, vice-presidents; Miss Mary St. Martin, recording secretary; Mrs. Elmer Bradley, treasurer and Mrs. John Routh, auditor.

Bishop Kucera has announced plans for a Catholic Action week to be held in Lincoln in the fall.

Study Clubs Concern of Kansas City Council

A large portion of the program of the quarterly meeting of the Kansas City Diocesan Council of Catholic Women, held at Sedalia, Missouri, May 21, was devoted to discussion and reports of study clubs. A dissertation by Rev. James N. V. McKay, the council's spiritual director, a demonstration led by Mrs. John Cleary, study club chairman, and the report of progress given by her indicated the widespread interest in this project.

"Catholic Action" and "Women in Catholic Action" were the subjects of instructive addresses by Rev. M. A. Kraff, of Sedalia, and Mrs. Genevieve Moore, first vice-president of the council.

The afternoon session included an address by Rev. Christian Daniels on "The Christian Family" and a paper on the "National Council of Catholic Women" by Mrs. N. C. Devine.

Appreciation to the clergy and council members for their part in making the meeting a success was expressed by the diocesan president, Mrs. John W. Wendorff.

Denver Council's Example in Record Keeping

Many of the problems besetting youth today were discussed at the quarterly meeting of the Denver Diocesan Council of Catholic Women held in conjunction with the Catholic Action Conference reported elsewhere in this issue of CATHOLIC ACTION. "Adult Education in a Catholic Program" was discussed by Mr. R. B. Hudson, secretary, Adult

Education Council of Colorado; "Leisure Time and Delinquency," by Paul L. Essert, principal, Opportunity School; and "Plan for Coordinating and Supervising Recreational Facilities," Granville B. Johnson, director of Physical Education at Denver University. Mrs. T. A. Cosgriff, diocesan president, presided.

Reports of committee chairmen indicated increased activity in the various fields of endeavor in which the council is engaged, particularly with regard to study clubs and parent-teacher activities.

An interesting study club demonstration was presented under the leadership of Mrs. D. G. Monaghan, chairman.

The Denver Diocesan Council is to be complimented on the way in which it presents its year's work as indicated by a report just received at national headquarters.

As the National Council of Catholic Women grows in strength and influence, the records of its diocesan units become increasingly valuable. Diocesan councils are preserving their histories in various ways. Some find a scrap book carefully dated containing programs of meetings, lists of officers, copies of resolutions, etc., the most convenient form.

The inspiring and encouraging message of the spiritual director, Rev. John R. Mulroy, the classification and grouping of reports of diocesan committees and of affiliated organizations are features which make the Denver report an invaluable record in the history of the council.

A number of very interesting reports including those of the Kansas City Diocesan Council quarterly; study club symposium conducted by the Rochester Diocesan Council; the annual assembly of study clubs in the Springfield Deanery of the Springfield Diocesan Council of Catholic Women; a very successful retreat conducted by the Des Moines District Council, Des Moines Diocesan Council of Catholic Women; have been necessarily omitted because of insufficient space in this issue. Reports of the Minnesota State Council's annual meeting and the series of district meetings throughout the Milwaukee Archdiocese have not been received to date.

RESPECT FOR CONSCIENCES OF PUERTO RICANS PLEDGED BY UNIVERSITY CHANCELLOR

DR. CARLOS E. CHARDON, chancellor of the University of Puerto Rico and co-author of a plan popularly bearing his name for the rehabilitation of Puerto Rico, which has been criticized as being favorable to birth control, has pledged that "nothing will be done that is in conflict with the religious sentiments of the great mass of the population."

Dr. Chardon gives the above assurance in correspondence with the Very Rev. Msgr. Michael J. Ready, assistant general secretary of the National Catholic Welfare Conference. Writing to Monsignor Ready, Dr. Chardon enclosed a copy of a letter which he had sent to Senor Miguel Pou, president of Catholic Action in the Diocese of Ponce, Puerto Rico, and which, he said, "clears my position as to birth control in the Island." The letter to Senor Pou, after stating Dr. Chardon is authorized to give the assurance regarding the "religious sentiments of the population," adds: "The Church need harbor no fears on the matter in question." In his letter to Monsignor Ready, Dr. Chardon said:

"You may feel sure that in whatever public capacity I may serve in Puerto Rico I shall not seek to impose any measure or force any issue which is against the conscience of the people in general.

"The Puerto Rico plan will soon be initiated in the Island. It intends to restore social justice to the great mass of our population and raises their economic level, but raising the economic standards of our people would be unavailing if their moral standards are not also attended to. I am counting on the sympathy and support of all groups: social, political, and religious, to help us, and I shall be ready, at any time, to welcome your suggestions and cooperation as well as those of Bishops Byrne and Willinger."

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