

N.C.W.C. BULLETIN

SEPTEMBER

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CATHOLIC INSTITUTIONS OF HIGHER EDUCATION SERIES—XXXV. Manhattan College;
and XXXVI. College of Mount-Saint-Joseph-on-the-Ohio



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A Word With Our Readers By The Editor

Our Catholic Duty in Education

THE CONSTANT insistence on the principle of "*Catholic education, for all the Catholic youth, in Catholic schools,*" not seldom arouses resentment in circles supposedly Catholic. It is precisely because of the prevalence of the attitude indicated by such resentment, that it is never inappropriate nor inopportune to state the Catholic position with regard to education.

BY THE VERY nature of human relations, the parent has the right and the duty to educate his child. By the very nature of her divine constitution, the Church has the right and the duty to be the guardian and the guide of the parent in the matter of his child's religious and moral training. By virtue of its very purpose as civil society, the State has the right and the duty to demand, within proper limits, that children be so instructed as to be susceptible of sound citizenship.

IT FOLLOWS, therefore, that in exercising freedom in the control of the education of their children, parents are subject at once to the divine authority of the Church and to the reasonable requirements of the State. These things are indisputably established in divine law and in human jurisprudence.

NOW, IN ACCORDANCE with her right, her duty and her mission, the Church has enacted and promulgated laws bearing on this basic aspect of education. There is no need of quoting here these oft-quoted laws. Suffice it to say, in brief, that it is laid down explicitly and implicitly, without question or equivocation, beyond doubt and debate, (1) that parents are bound to provide religious and moral training for their children; (2) that Catholic schools must be established wherever it is possible; (3) that wherever Catholic schools are accessible, parents are bound to patronize them; (4) that parents may not send their children to secular or sectarian, to neutral or mixed schools, in which faith and morals are endangered; and (5) that a non-Catholic school may be attended only if grave difficulties prevent attendance at a Catholic school, if the danger of perversion has been made remote, and if the permission of the local ordinary has been obtained.

WHY, SPECIFICALLY, must separate Catholic schools be established? Why, specifically, may Catholic children not attend non-Catholic schools? It is true that it is not a part of the primary mission of the Church to teach geography or Greek, mathematics or medicine, and there is no quarrel with public schools as far as mere instruction, pure imparting of useful knowledge is concerned. But our contention is that they do not educate. Our conviction is that religion and morality are inseparable from education—that there is no true education without morality, no true morality without religion, no true religion without a full recognition of the supreme sovereignty of God. We hold that to train a man physically and intellectually alone, is to split him into parts. And we firmly believe that just as a house divided against itself cannot stand; just as a nation cannot endure half slave and half free; so a man cannot without disaster survive an education that recognizes his reason but slights his soul; that freely enlightens his intellect but trains not his will unto the exercise of its liberty under law divine.

HOW ARE the rights of the State affected by the establishment and maintenance of Catholic schools? In no manner adversely. The general requirement of patriotism is perfectly fulfilled, for patriotism is a corollary of Catholicism. Its particular regulations as to minimum of instruction, competence of teachers, equipment of buildings, etc., are faithfully followed everywhere. The very motto of the Catholic school is: "For God and Country!"

THE PRINCIPLE of "*Catholic education, for all the Catholic youth, in Catholic schools,*" is sound not only in religion, but sound also in reason, sound in pedagogy, and sound in patriotism. It is a principle of paramount importance, and as such it must remain forever unimpaired. Compromise that principle we never can, and any divergence from the straight line of its strict application may only be tolerated—at most permitted, but never approved.



AROUND THE CONFERENCE TABLE

"Come now, that we may take counsel together."—2 Esdras, Chapter VI:7.



Work of the N. C. W. C. Commended by Sacred Congregation

A letter from Cardinal Sbarretti, Prefect of the Sacred Congregation of the Council at Rome, to Archbishop Hanna, of San Francisco, chairman of the Administrative Committee of the National Catholic Welfare Conference, commending the work of the Conference during the past year, was received in Washington last month. The text of the letter, which Archbishop Hanna will submit to the Hierarchy at its meeting September 15-16, 1926, follows:

SACRED CONGREGATION OF THE COUNCIL

Rome, June 30, 1926.

Most Reverend Monsignor:

The full report of the activity of the National Catholic Welfare Conference during the past year which Your Grace forwarded to me has been carefully examined.

The Sacred Congregation notes with no small satisfaction the splendid work of that organization and the favorable results achieved.

In offering to the Directors of the Welfare Conference deserved congratulations, and wishing them ever more comforting success in the interests of the Church and of civil society, I have the honor to remain,

Devotedly and fraternally,

The Most Reverend Archbishop,
San Francisco.

(s) F. CARD. SBARRETTI,
Prefect.

(s) GIULIO, Tit. Bishop of Lampsaco,
Secretary.



ON SEPTEMBER 15 and 16, at the Catholic University of America, Washington, D. C., will take place the annual meetings of the cardinals, archbishops and bishops of the American Hierarchy. The practice of meeting annually began in September, 1919,

when the ninety-two prelates who assembled that year determined upon the National Catholic Welfare Conference as a permanent agency by which the cause of religion would be furthered in the United States.

Since that time, the work of the N. C. W. C. has been blessed by two Supreme Pontiffs—the present gloriously reigning Holy Father, Pope Pius XI, and by his predecessor, Benedict XV. On this page we have the pleasure of recording the latest approval of the work of the Conference by the Sacred Congregation of the Council at Rome, to which the Administrative Bishops of the Conference report the work of the N. C. W. C. Cardinal Sbarretti, prefect of the Council, congratulates the American bishops upon the splendid work of the Conference and the favorable results achieved.

It is becoming increasingly evident that the general cooperation which the bishops asked for the N. C. W. C. in 1919 is bringing American Catholics into closer contact with their Hierarchy and that the greater glory of God, the interests of His Church,

and the welfare of the nation are all being effectually promoted through this organization of the bishops. Cardinal Sbarretti's wish for "ever more comforting success in the interests of the Church and of civil society" is certain to be reechoed by the bishops when they meet this month to review the work of the Conference during the past year.

ADVICES FROM ROME bring news of the creation by the Holy See of a new ecclesiastical province in the United States to be known as the Province of San Antonio, thereby increasing the number of provinces from 14 to 15.

The present bishop of San Antonio, Rt. Rev. Arthur Drossaerts, D.D., is promoted by the

Holy Father to head the metropolitan see as archbishop. The new province will include the suffragan sees of Galveston, Corpus Christi, Dallas, the newly formed diocese of Amarillo, Texas, and the diocese of Oklahoma—thus comprising the entire state of Texas. The diocese of El Paso, Texas, remains part of the ecclesiastical province of Sante Fe. Archbishop-elect Drossaerts was at one time pastor at Baton Rouge, La. From there he was appointed Bishop of San Antonio, succeeding in that see the present Archbishop of New Orleans.

The new diocese, which is formed largely from territory formerly within the dioceses of Dallas and San Antonio, will have for its first ordinary the Very Rev. Rudolph A. Gerken, at present pastor of St. Rita's Church, Ranger, Texas, who has a splendid record in the Southwest as a missionary and a builder of churches.

Archbishop-elect Drossaerts is known as a forceful and able administrator. Because of his close knowledge of the Mexican situation, his pronouncements against the present persecution of Mexican Catholics by the Calles Government have received the greatest consideration and have served most effectually in creating a favorable public opinion toward the Mexican Catholic body in the present religious crisis.

To both distinguished prelates, the BULLETIN offers its congratulations and best wishes.

BROOKLYN TABLET COMMENDS N. C. W. C.'S HANDLING OF MEXICAN SITUATION

"The National Catholic Welfare Conference has performed magnificent work, despite great obstacles, in the Mexican conflict. If it had been in existence in 1917 this awful mess would not now be on our hands, and souls."

—From The Tablet, Brooklyn, N. Y., August 14, 1926.



TABLOID FACTS ABOUT THE N.C.W.C.

This page explains the Welfare Conference—What it is; What it does



THE FOLLOWING facts will serve to refresh the minds of BULLETIN readers with regard to the organization and varied activities of the N. C. W. C., as well as to enlighten those who may not now be familiar with the work of the Conference.

Organized

At the general meeting of the Cardinals, Archbishops and Bishops of the United States, held at the Catholic University of America in September, 1919.

Papal Blessing

Since its organization, the N. C. W. C. has been blessed by two supreme Pontiffs—the present gloriously reigning Pius XI and Pope Benedict XV of happy memory—for the manner in which it is serving the cause of Church and Country.

Departments

Executive, Education, Press and Publicity, Laws and Legislation, Social Action and Lay Organizations.

Administered

By an Administrative Committee of seven, composed of Archbishops and Bishops elected by all the members of the American Hierarchy in annual meeting.

Financed

Through the voluntary subscriptions of the Bishops of the country to a general budget which is distributed by the Administrative Committee on approval of the general body of Bishops to the various departments according to their needs.

Executive Department

Chairman, Archbishop Hanna of San Francisco; General Secretary, Rev. John J. Burke, C.S.P.

The Executive Department, which is charged with the directive work of coordination and effective common action, maintains the following bureaus, the titles of which indicate their special fields of activity: *Immigration, Historical Records, Civic Education, Motion Pictures, Business and Publications.*

The official publication of the Conference is the N. C. W. C. BULLETIN, devoted to the interests of the Conference and the work of its affiliated organizations.



N. C. W. C. HEADQUARTERS
Washington, D. C.

Dept. of Education

Chairman, Archbishop Dowling of St. Paul; Executive Secretary, Rev. James H. Ryan, D.D.

Organized to serve as a clearing house of information concerning Catholic education; an advisory agency in the development of Catholic schools and the Catholic school system; a connecting agency between Catholic education activities and government education activities; an active organization to safeguard the interests of the Catholic schools.

Divisions: Statistics and Information, Teachers Registration, Health Education, Research Catholic Education, Library.

Dept. of Press and Publicity

Chairman, Bishop McDevitt of Harrisburg; Director, Justin McGrath.

The N. C. W. C. News Service goes to approximately 100 Catholic daily and weekly newspapers published in the United States and elsewhere. Its regular cable, telegraph, special editorial and pictorial services are comparable from every viewpoint of Catholic journalism to the service supplied to the secular newspapers of the world by the Associated Press or other news agencies.

Dept. of Social Action

Chairman, Bishop Muldoon of Rockford; Directors, Rev. John A. Ryan, D.D., John A. Lapp, LL.D., Rev. Edwin V. O'Hara.

This department covers the fields of *Industrial Relations, Social Work, Citizenship and Rural Welfare*, and serves in each as a clearing house of Catholic social teaching and as a bureau of information and standards, and actively assists in

promoting the social, civic, and economic welfare of Catholics and others.

Dept. of Laws and Legislation

Chairman, Bishop Gibbons of Albany; Director, William F. Montavon.

This department maintains a nationwide scrutiny of legislation affecting Catholic interests. Information concerning same is disseminated through the various departments of the Conference to interested persons and organizations, enabling them to sponsor or oppose legislative proposals of state or federal character with a clear understanding of the moral, economic and ethical principles involved.

Dept. of Lay Organizations

Chairman, Bishop Schrembs of Cleveland.

This department consists of two coordinate branches—the *National Council of Catholic Men* and the *National Council of Catholic Women*. Walter T. Johnson, Kenton, Ohio, is national president of the N. C. C. M., and Charles F. Dolle, national executive secretary. Mrs. Arthur T. Mullen of Omaha, Nebr., is national president of the N. C. C. W., and Miss Agnes G. Regan, national executive secretary. These executives act for their national executive boards at N. C. W. C. headquarters.

Both the N. C. C. M. and the N. C. C. W. have their local units or organization contacts in almost all of the 102 dioceses and have affiliated with them the leading national, state, diocesan and local organizations of Catholic men and women throughout the United States.

The prime purpose of both the N. C. C. M. and the N. C. C. W. is to unify the efforts of the Catholic men and women of America in the common tasks of the Church and to enable them to work more effectively in their own localities.

National Catholic School of Social Service

Acting Director, Rev. William J. Kerby, Ph.D.

This school, which is one of the principal works of the National Council of Catholic Women, is located at 2400 Nineteenth Street, Washington, D. C., and conducted for women who desire to qualify as specialists in the field of social welfare.

How to Aid the N. C. W. C.

By active membership in the N. C. C. M. and the N. C. C. W.; also through subscription to the N. C. W. C. BULLETIN; and through promoting locally the aims and purpose of the Conference.



ARCHBISHOP
HANNA



ARCHBISHOP
DOWLING



BISHOP
MULDOON



BISHOP
SCHREMS



BISHOP
GIBBONS



BISHOP
MCDEVITT



BISHOP
LILLIS

Administrative Committee of Archbishops and Bishops who Direct Work of the N. C. W. C.

Buffalo and the Charities Conference

Bishop Turner and Clergy Hosts at Important Catholic Meeting

By William D. Hassett

THE ANCIENT and instinctive dread of something new is hard to combat. But it is extremely gratifying to find that in a field of endeavor which peculiarly admits of much discussion, argumentation and mixed opinion, the National Conference of Catholic Charities has had tremendous success. It is young. It is something new. But it rests on aged, secure and proven principles. If it were otherwise, the Conference would never have progressed very far.

It is a meeting ground for all the Catholic societies and individuals in the United States and Canada who are interested in any way in charitable work, and of many others who have never been engaged in charity, save perhaps through contributions, but who come to see and hear the why and what of social service. Since many problems of charity are common to all creeds, the Conference is well attended by non-Catholics, and many of the most expert speakers on the program are not of the Catholic faith.

There are, of course, many distinct types of Catholic charities. There are institutions which care for infants, orphans and aged. There are agencies which do "field work," as it is called, in uniting or helping to keep united families shaken by disease or poverty; that place children from asylums in suitable homes, and that place children from shattered homes in asylums (when that appears to be the proper course); that do protective work in caring for adolescents who lack the guidance of a natural home; that work on problems of delinquency and crime in cooperation with Government probation officers.

Fifteen years ago, when the Conference was planned, all these institutions and agencies were sorely disconnected, even locally. They had no organized connection with similar institutions and agencies in other communities. The situation resultant can easily be seen. As a general rule the highest efficiency reached by any institution or agency in a given locality was usually that which was inspired by the best social talent in that institution or agency



ST. JOSEPH'S NEW CATHEDRAL,
Buffalo, N. Y.
where the Charities Delegates will meet
for the Solemn High Mass opening
the Conference.

and in that locality. There was one exception to this—The St. Vincent de Paul Society which operated on a national scale.

Non-sectarian charities had been organized nationally for some time. The speed with which they had begun to progress helped to reveal the disability under which our charities were laboring.

Thomas M. Mulry, of New York City, Brother Barnabas, of Toronto, Bishop Shahan and Rev. William J. Kerby of the Catholic University at Washington started the annual Conference of Catholic Charities in 1910. Since that time the Conference has been analyzing one by one the new and peculiar problems of charity to be found amidst any cosmopolitan popula-

tion. The Conference has refined by discussion the best ideas on social service and distributed them everywhere. Nothing but a national organization could do this. The standard of efficiency that is now set before all our organizations is the highest obtainable. The void that formerly lay between them has been filled with a pulsing network of personal contacts running among both religious and lay organizations and an international range of friendships, correspondence, inquiry and consultation among the workers themselves. The finest text books on charity are found in the annual Conference reports, while supplements to these are published monthly by the *Catholic Charities Review*.

The Conference has inspired and is at the same time a means of distribution of the excellent works published by the National Catholic Welfare Conference. Need for new

social agencies has been shown and the new agencies have been started and developed. The demands of charity are seen, not as mere municipal or diocesan problems, but as countless billows, far-rolling on a sea of social, economic and political disturbance that must be quelled by an aroused and organized nation.

One of the timely features of this year's Conference which will be held in Buffalo the last week of September will be the report of the expert study of crime made by



RT. REV. WM. TURNER, D.D.,
Bishop of Buffalo and host to the
Charities Conference to be held
September 26-30.



RT. REV. THOS. J. SHAHAN, D.D.,
Rector, Catholic University and
President of the National Confer-
ence of Catholic Charities.

Mr. Edwin J. Cooley and his National Committee on Delinquency. Mr. Cooley, probation chief attached to the Court of General Sessions of New York City and his Committee form one of the six National Committees which are authorized by the Constitution of the Conference. The Committee will present the results of their findings on the problem assigned to them. Mr. Cooley was asked in the beginning of 1925 by Cardinal Hayes to conduct an investigation of the working of probation. With twenty-five assistant probation officers he worked on 2,800 cases in New York City and turned in a report. It was characterized by Charles L. Chute, secretary of the National Probation Association as "the most promising forward step in the extension of real probation service that has been made in recent years."

The Committee on Neighborhood and Community Activities of the Conference has made a study of recreation in and out of the home and of all factors which affect family discipline. The Committee on Children has specialized on the training of children in pre-school years and on juvenile delinquency. Another strong feature of the Conference will be the meeting of the Committee on Health. Dr. Francis E. Fronczak, health commissioner of Buffalo and chairman of the Health Committee, has arranged a splendid program.

Buffalo has one of the oldest and most successful departments of preventive medicine in the country and it will be inspected by the delegates. The J. N. Adam Memorial Hospital, an heliotherapy institute for the treatment of tuberculosis, which is recognized as the foremost hospital of its kind in the world, will be the place of one of the meetings of the Health Committee. There will be a discussion there of the modern treatment of tuberculosis of the



REV. JOHN O'GRADY,
Secretary of the National
Conference.



REV. JOHN C. CARR,
Director of Charities, Diocese
of Buffalo.

bones, glands and joints. A session which will be certain to attract many delegates is the Conference which Brother Barnabas will hold on "Boy Life Activities." He has procured the greatest experts in the country to present his views on boy training.

This year's Conference is preparing enthusiastically for a splendid innovation. The business men of Buffalo are going to entertain the business men of other cities. At their sessions they will consider their duty to charity and

the economic aspect of their contributions.

The general sessions in the evening will be particularly interesting. Among the speakers will be the Honorable Henri Bourassa, M.P., of Montreal, who will discuss "The Responsibility of Wealth." Rev. Frederick Siedenburgh, S.J., will talk on "Objectives in Social Work." Dr. Lee K. Frankel, vice-president of the Metropolitan Life Insurance Co. of New York, will speak on "The Romance of Health."

The opening session of the Conference will be held in Delaware Park and will be attended by fully 70,000 people. Half of these will be composed of the Holy Name Societies of the diocese and of the Knights of St. John who are planning a mammoth parade of welcome to the attending delegates.

Rt. Rev. William Turner, Bishop of Buffalo, and Rev. J. C. Carr, director of charities of the Diocese, are overjoyed at the prospect of having the Conference visit their city.

"Our institutions," Father Carr recently stated, "are outstanding in their perfection, and we will be happy to present them for inspection. Our welcome is extended to all and we await what we know will certainly be the most successful Conference we have ever had."

N. C. W. C. Representative on Mexican Border

Mr. Cleofas Calleros has just been engaged to represent the Bureau of Immigration of the N. C. W. C. on the Mexican Border and will have his headquarters in El Paso, Texas. Mr. Calleros, who has been engaged in welfare work for Mexicans in El Paso for the past six years, is a naturalized citizen with an excellent World War record. Since 1921 he has been engaged as deputy commissioner in charge of the El Paso Catholic Boy Scout Troops. He is diocesan counselor for the Boy Guidance Committee operating in the Diocese of El Paso and also in charge of all Mexican Scout troops, including one Methodist and also a Baptist troop which is now being formed. Mr. Calleros has been engaged in Americanization work for the past fourteen years. He attended the Sacred Heart School conducted by the Sisters of Loretto at El Paso.

Holy Father Praises N. C. W. C. to Dr. Ryan

In a long and cordial audience granted last month to Rev. James H. Ryan, D.D., executive secretary of the N. C. W. C. Department of Education, His Holiness, Pope Pius XI, expressed a deep interest in the Conference and voiced his pleasure at its progress. The Holy Father stated he follows closely the work of the N. C. W. C. through its publications which he receives regularly. Through Dr. Ryan, the Holy Father sent his blessing to the N. C. W. C. and expressed the wish that it may have even more efficacious and abundant results for the good of Catholics and for that of all the people in the United States.

His Holiness also praised the Catholic University of America and the new American Catholic Philosophical Association, giving both his blessing and congratulations.

Third Order of St. Francis in the United States

By Rev. D. Engelhard, O. F. M.

EVERY WELL-READ CATHOLIC is aware of the fact that the Popes of our generation, all of them members of the Third Order, have repeatedly and with marked insistence recommended the Third Order of St. Francis as a sovereign remedy for the moral and social evils of our times. Old though it be, having been founded in 1221, yet it is considered by the Vicars of Christ to be a most timely means of social reform for our day. Hence in many countries admirable efforts to foster the Third Order have again been made. The Third Order reached America with Christopher Columbus, who himself, together with many of the military and naval officers who participated in the conquest of the New World, was a Tertiary of St. Francis. The many Franciscan missionaries who came subsequently to save souls in South and North America, introduced the Third Order everywhere among their neophytes. Since the missionary history of the United States is intimately interwoven with the work of the sons of St. Francis, his Third Order also has at all times been alive on our soil.

Yet, it must be stated, that because of the lack of priests and the multiplicity of mission and parish duties, and the

attention required by our elementary and higher schools, our hospitals, orphanages and other institutions, little time was left to foster the Third Order as might have been desirable. Hence the Third Order has, comparatively, as yet not reached the flourishing state among our 18,800,000 Catholics which we admire in Catholic countries. At the First National Third Order Convention of Chicago, held in Chicago, October 2-4, 1921, it was announced that the numbers of Tertiaries returned in answer to a questionnaire sent to every parish in the United States amounted to 75,716. This is, no doubt, far below the true number of that year. A new census of the Third Order is in progress at present. Considering the interest in the Third Order that was awakened and greatly increased through the First National Convention, it is no exaggeration to say that there are far over 100,000 Tertiaries of St. Francis assembled in about 600 fraternities, in the United States today. Large groups that failed to be properly enumerated in the census of 1921 have since been found among some of our foreign-born fellow-Catholics in this country, notably among the Poles and the Lithuanians.

One of the fruits of the First National Convention has



NATIONAL EXECUTIVE BOARD AND OTHERS. COMMITTEE ON TRANSLATION OF THE THIRD ORDER RULE

Lower row, left to right: Rev. Cyprian Abler, O.M.Cap., Yonkers, N.E.B.; Rev. Bede Hess, O.M.C., Seaside Park, N. J.; Chairman N.E.B.; V. Rev. Paul J. Francis, S.A., Graymoor, N. Y., N.E.B.; Rev. Dennis Engelhard, O.F.M., Cincinnati, N.E.B. Upper row: Theodosius Foley, O.M.Cap., Glenclyffe, N. Y.; Rev. Kilian Hennrich, O.M.Cap., New York City, Chairman of the Local Convention Board; Rev. Churubino Viola, O.F.M., Mt. Vernon, N. Y.; Mr. James J. O'Neill, Woodside Park, N. Y., N.E.B.; Rev. James Meyer, O.F.M., Chicago, editor *The Third Order Forum*

been a nation-wide amicable federation of the Third Order Fraternities under the name of the "National Organization of the Third Order of St. Francis in the United States." The constitution was approved by the Very Rev. Provincials of the First Order and the Third Order Regular on October 25, 1922, at Allegany, N. Y. The organization is governed by the National Directive Board, consisting of the Very Rev. Provincials, and the National Executive Board, consisting of a Franciscan, a Conventual or Minorite, a Capuchin, a Tertiary Regular, a Tertiary secular priest, and two lay Tertiaries.

The principal development since 1921 has been the establishment of so-called Tertiary Provinces, i.e., a closer union, cemented by a board of officers and a constitution, among the Fraternities of the Third Order dependent on any Province of the First Order or the Third Order Regular. According to the law of the Church, every Fraternity of the Third Order, precisely because it is a religious order, should remain as to spiritual guidance under that jurisdiction of the First Order or Third Order Regular from which it originated. The pioneer Tertiary Province is that of the Sacred Heart, of the Franciscan Fathers of St. Louis, Mo., which was established in 1917. It numbers over 30,000 tertiaries in over 60 fraternities. There are at present seven Tertiary Provinces formally established, those under the jurisdiction of the Franciscan Fathers of St. Louis, Cincinnati, New York and California, of the Minorite or Conventual Franciscans of Syracuse, and of the Capuchin Fathers of Detroit and Pittsburgh.

The constitution of the national organization calls for a national convention to be held every five years, while it strongly encourages provincial, regional and local conventions. Within recent years a

number of provincial and regional conventions have been held. A new English translation of the Third Order Rule has been prepared by a committee appointed by the Very Rev. Provincials and will soon be published. At the Second National Convention, which is to take place October 3-6 next in New York City under the patronage of His Eminence, Patrick Cardinal Hayes, the question of the spread of the Third Order among our young people will be especially considered and ways and means will be proposed to bring it about.

Besides the fraternities attached to churches of the diocesan and religious clergy, we find tertiary fraternities in a number of seminaries and colleges, and there are a few special priests' fraternities. The Third Order numbers as its own distinguished members of the American hierarchy. Eminent Catholic laymen, such as Sir Joseph Scott, K.S.G., Los Angeles, Calif.; Sir Anthony Matré, K.S.G., Chicago; Judge Alfred Talley, New York; Mr. David Goldstein, Boston, are tertiaries of St. Francis. The Third Order engages in many works of charity, notably in the support of the missions, in the education of poor students for the priesthood, in the relief of the poor, and in the spread of Catholic literature. It manages and supports a number of lodging houses for working girls. Considering that this external activity is but an outflowing of the tertiary spirit of striving after Christian perfection in the world, it will be seen that the Third Order is contributing its share to spiritual and social reform in our country and that the desires of the Popes who insistently invite all Catholics of good will to enroll in the Third Order, should be gladly welcomed and accepted by our American Catholic men and women.



Panama Journal Praises Work of N. C. W. C. Community House

A recent issue of *The Panama Times* contains an interesting writeup by Miss Ellen Louise Landers of the work done at the Balboa Community House since its establishment in 1920 by the National Catholic War Council. The house was opened to provide a community center where soldiers, sailors, marines and civilians could meet to play, work, study and enjoy the good fellowship so essential to those away from home, and it has lived up to its aim as testified by Miss Landers' very complimentary account.

The ideals and standards of the Community House are set high, Miss Landers states, and its hospitality and advantages are open and accessible to the whole community, regardless of religious affiliation or nationality. Its social, educational, and philanthropic program covers a wide field, embracing both the Canal Zone and the Republic of Panama. A summer school for children in which private as well as class enrollment is possible is a feature of the vacation period and studio work in piano, violin, voice and dancing, and individual instruction in Spanish, English, typewriting, shorthand, sewing, public speaking, etc., with experienced teachers in charge of each, are available. These activities are all self-supporting and the house derives no profit from them. Advantage is also taken of opportunities to present educational lectures by specialists in any line who visit the Isthmus.

The Community House does not limit its work to social and educational fields. Regular visits to all institutions on the Isthmus are made by a member of the staff of the Community House and a number of ladies of the community, outings are arranged for the convalescent patients, and instruction in English is given in the various orphanages and to the student nurses of Panama. Recently an exhibition of the sewing done by the orphan children of the Holy Family School of Panama was held in the Community House with the result that the orphanage was furnished work for several months by those who learned of the opportunity.

And all of this is due not only to the N. C. W. C., which established and maintains the Community House, but to the capability of its director, Miss Margaret Campbell, a woman with outstanding

(Continued on page 29)

"Discretion Needed," Boston Pilot Says in Selecting Movies

In its issue of July 31, 1926, *The Boston Pilot* has an interesting editorial comment on the problem presented by the growing popularity and influence of the screen. The editorial says in part:

The influence that such an industry exerts is tremendous. The astute sage who wished to make a nation's songs and cared not who made its laws, would today perhaps wish to write a nation's scenarios. Here is a form of entertainment that instructs while it amuses, and forms opinions, ideals and direction for a whole nation. How shall it be controlled, what pictures shall it show, and what direction shall it take, these and other questions are being hotly debated. The answer is in the possession of the people who attend the moving pictures. The public fortunately has awakened to the fact that when it enters a theater it has a voice as well as a ticket and can by approval or disapproval and by giving or withholding its patronage, make the movies what they should be.

It is worthy of notice that the American public has become more discriminating in its motion picture taste. There is still much to be desired, but encouragement may be taken from the facts that the industry has become stabilized, and is in the hands of enlightened leaders, who recognize their responsibility to the public and are honestly striving to live up to it. Much remains to be done before the movies can be endorsed unreservedly, but signs of promise abound that give basis for the hope that salacious episodes and the undue insistence on sex may soon be eliminated by popular opinion.

Another serious problem growing out of this new giant industry confronts Catholic parents. It may be stated in the words of the author of a brochure published by the N. C. W. C. in Washington.

"Catholic parents," it says, "permit their children to attend the neighborhood theater once or twice a week without any knowledge of the bookings offered by that theater. These same parents who so carefully watch the diet of their children, who firmly deny them certain sweets and harmful foods, permit them to absorb a menu of visual hodge podge that may sicken the minds and dwarf the souls of these same children. The parents watch closely what enters into the physical nourishment, but exercise no censorship or direction

(Continued on page 29)

The Catholic Dramatic Guild

By Rev. M. Helfen



REV. M. HELFEN
Leader in movement for a better Catholic stage.

A NEW MOVEMENT which aims the elevation of the Catholic stage, has been created in the Catholic Dramatic Guild. Three factors are working in harmony for the one great aim; they are "The Catholic Dramatic Company" as publishers of good Catholic plays only, "The Catholic Dramatic Guild" as the organization of Catholic dramatic clubs which are willing to stage only good plays, and the Catholic Dramatic

Monthly *Practical Stage Work*, which in a practical way shows how dramatic clubs will reach their Catholic aim in the work on the stage and in their society.

FIFTY CATHOLIC PLAYS AVAILABLE

The Catholic Dramatic Company has already published about fifty plays which are written for Catholic stages; the list of publications is increasing every month. The term "Catholic play" is very often used for "religious play." We are Catholics not only while we are in church, but in all situations and stations of life, so also the Catholic stage as the true mirror of life should represent Catholics as they live their life in church, in business, in social work, and even in amusements. Therefore all kinds of plays, religious plays, dramas and even comedies can and should be represented in a Catholic atmosphere. For this reason the Catholic Dramatic Company publishes "plays with a Catholic air" which include all kinds of plays. So it is no longer necessary for the play directors to cross out objectionable words, phrases and parts of the plays, because no word and no scene of any play published by the above-mentioned company will offend Catholics. The publishing company is not a business, but a part of the movement "for a better Catholic stage."

The Catholic Dramatic Guild is the great power in this movement for the elevation of the Catholic stage. The success of the Guild means the final success of the movement. Catholic plays will become popular when they are staged. Many dramatic clubs of parishes, schools, institutions, and organizations throughout this country and Canada, from coast to coast, from the sunny South to the

icy North are already affiliated with the Catholic Dramatic Guild and have promised to stage only plays that are written and represented in a Catholic atmosphere. In order to encourage dramatic clubs to work for the elevation of the Catholic stage and to make it easy for any club to cooperate for this aim, the Catholic Dramatic Guild together with the publishers have offered many benefits and privileges to members of the Guild, so that practically every affiliated club may stage all its plays during the year without paying any royalty fees.

The Guild does not interfere in any way with the rules of any Catholic organization; therefore, all branches of Catholic societies and organizations may cooperate with the Guild. Any club or school that aims to have a good Catholic stage and elevating entertainments can and should become a member of the Catholic Dramatic Guild. Though we have spoken here especially for the young people, the Guild works not exclusively for the youth, but its leaders know that married people are faithful workers for Club and Guild.

HOW THE GUILD OPERATES

Space does not allow to give here the whole constitution of the Catholic Dramatic Guild. If you are interested in Catholic dramatics and entertainments, write for free information about the Guild to Catholic Dramatic Guild, Brooten, Minn.

In the few words given, the Guild operates in the following way: The publishers collect manuscripts from Catholic authors in different languages, select the best ones and publish them in the English and also in other languages. Plays which are written in a non-Catholic atmosphere or with a mischievous tone are not considered for publication. The copies of the plays are sent to affiliated clubs at prices which they can afford to pay. "Charity rates" are granted to poor members, free copies are given to poor missionaries; for all members the royalty fee is cut down and the publishers aim to make it possible for any dramatic club that cannot afford to pay royalty to get their plays without special charges. The affiliated clubs on the other hand promise to stage good plays only and to support the Guild in any possible way, and to provide decent entertainments not only to the public but also to the members of their club. For the purpose of assisting the affiliated clubs in their social and dramatic work, the Guild sends to the members a free copy of *Practical Stage Work* which shows in words, photos and drawings the best and easiest ways of building and arranging the stage, of costuming the plays, of rehearsing, of entertaining, etc.

Practical Stage Work is the first and only practical dramatic magazine published in this country. Its standard features are: Pertinent editorials on the movement for the elevation of the stage; information pertaining to the Catholic Dramatic Guild; reviews and lists of plays with a "Catholic atmosphere"; departments with practical suggestions and pictures illustrating the best amateur stage arrangements and making of theatrical costumes; tentative programs for home, club and church socials and entertainments. The magazine is of real help to dramatic clubs in their society and stage work; it does much to keep the young people of the parish together and foster their enthusiasm for local plays. It should greatly help all interested in the Catholic stage.



SCENE FROM "MARY MAGDALENE,"
A religious play in three acts, by Father Helfen.



Catholicism and Patriotism in Mexico

By William F. Montavon

THE CAMPAIGN of falsehood and calumny to which Calles and his supporters have had recourse goes on unchecked, not only in Mexico, but in the United States, in the Republics of South America, and in Europe. The diplomatic and consular agents of Mexico throughout the world are devoting themselves to a campaign which has for its avowed purpose the destruction of the good name of the Catholic Church in Mexico, but which, if allowed to go unchecked, can have no other result than the breaking down of respect for religion, as such, and the undermining of respect for the great principles of liberty and justice which have been achieved by civilized nations only through centuries of warfare.

We can perhaps overlook the willingness of paid agents to resort to falsehood and calumny in defense of their master. We can have only contempt for these—they are unworthy of our indignation. Public opinion can not be misled by them. There are not lacking, however, those whose hatred for the Catholic Church blinds them to the consequences of their actions who are willing to devote themselves to the defense of tyranny in Mexico in the hope that, in some way, they may thus undermine the position of Catholicism. So absurd have for the most part been the claims of those who thus attack the Catholic Church in Mexico that but little has been done to refute them.

NAPOLÉON AND THE FRENCH INVASION

Of late, however, the definite charge has been made that the Catholic Church in Mexico was responsible for the invasion of Mexico by the forces of Napoleon III and the setting up of the Maximilian empire; a deliberate attempt to show that the Catholics of Mexico have been unpatriotic.

It is indeed true that Almonte, Marquez, and other opponents of Juarez, having fled to Europe after their defeat in Mexico, allowed themselves to be taken up and encouraged by Louis Napoleon. By the promise of wealth and power, they were induced to become the supporters of an armed invasion of Mexico. These men confidently represented to Napoleon and his allies that all that he had to do was to land a small occupation force in one of the ports of Mexico and a great majority of the people of that country, especially the educated, the property-owners, and men of public standing, would flock to his standard. These plotters against Mexico assured Napoleon they would thus, practically without any bloodshed, be able to establish a new government in Mexico which would be a useful ally to Napoleon in his designs against the United States.

That Almonte and Marquez did not count solely upon the support of Catholics in Mexico is perfectly evident from the fact that the Count de Reus, who was closely related, through his wife, with Benito Juarez, was selected to be a member of the Inter-allied Commission which ac-

companied the first expeditionary forces to Mexico. It is a fact of history that the Count de Reus had no difficulty in obtaining the cooperation of Juarez and his revolutionary bands. This first expeditionary force was allowed to land without opposition at Vera Cruz and when the "Vomito" broke out among the foreign troops, Benito Juarez and his government made no objection to their moving into the interior and taking possession of two important strategic posts on the plea that sanitary conditions there would be better, but with no other purpose than to place themselves in control of the only road available for an assault on Puebla and Mexico City and the invasion of the Republic.

CIVIL GOVERNMENT UNDER FOREY

Later, when General Forey sought to establish a civil government in Mexico City, he set up an executive committee composed of three Mexicans, one of whom was the traitor Almonte, another of whom was an ex-liberal, and the third, the only neutral member of the commission, was the Archbishop of Mexico City. The Archbishop entered upon his functions as a member of this commission and from the first undertook the defense before the government of Forey of the rights of the people of Mexico. He failed in this attempt. He refused further to cooperate with Forey and the commission.

Later, when Bazaine, having succeeded Forey as commander of the French troops in Mexico, undertook his triumphal march into the interior, Juarez and his government fled from place to place in hiding. There was no resistance. The Archbishop, together with his fellow-bishops of Mexico, filled with the love of country, dismayed at the indifference of the people of Mexico under the government of Benito Juarez, issued a joint pastoral appealing to the Mexican people and demanding of them that they show their patriotism by exercising their rights as citizens. This joint pastoral is described by a French writer who accompanied the expedition as the only serious opposition which the invasion encountered after the fall of Puebla and it is notorious that Juarez made no effort either to relieve the beleaguered forces at Puebla or to prepare himself for the defense of his capital, Mexico City. The bishops and many Catholics were charged with sedition and arrested.

When Maximilian got ready to depart for Mexico, he passed through Rome en route to the port of embarkation. He failed to even make a visit of courtesy on that occasion to the Vatican and the Holy Father.

When Maximilian, without any apparent opposition, had set himself up as ruler in Mexico, he was met with a passive resistance not unlike that the Catholics at present are making against Calles. The women of Mexico, whose

Catholic piety has never been questioned, refused to serve in posts of honor in the Court of Carlota.

The Holy Father sent Monsignor Meglia as Nuncio to the court of Maximilian for the purpose of undertaking to defend the interests of the Catholic Church of Mexico against the tyranny to which it was being subjected by the government of the usurper. Meglia found it impossible to treat with the government of Maximilian and returned to Rome to report his failure to the Holy Father.

Ever since colonial times, it has been customary, on the 15th of August, the Feast of the Virgin Mary, Patroness of Mexico, to hold a pontifical service in the Cathedral of Mexico City. The government, from the beginning, adopted the practice of attending this service in a body. August 15, 1863, was no exception. The service was held; Almonte and the members of the Regency and Council appointed by Forey were disgusted when they arrived at the Cathedral to find that no seats had been reserved for them.

When Maximilian, unresisted, made his triumphal march through the provinces and came to Querataro, one of the most Catholic cities of Mexico, he was surprised that the bishop of that see failed to pay him a visit of courtesy. He summoned the bishop who, like a true patriot, replied that he was busy with the affairs of his diocese.

Finally, on the 29th of March, 1865, the Holy Father, Pius IX, in an allocution condemned the Government of Maximilian in Mexico in the follow terms:

Sad indeed are the things that are taking place in the Mexican Empire.

Commenting on this allocution, Jose M. Iglesias, the attorney general and chief defender of Benito Juarez and his government, in a letter, dated May 31, 1865, says:

The statement of His Holiness is too clear to admit of any misunderstanding. There is no agreement possible now between Pius IX and Maximilian.

Thus, the historical facts do not support the assumption made by Professor Hackett, that the Catholics in Mexico had the support of "Napoleon and the pathetic Maximilian." Indeed, the facts are quite otherwise.

Jose M. Iglesias became attorney general of Juarez as a result of the cabinet crisis, about the middle of 1863. He was the chief defender of Juarez and his government not only before the people of Mexico, but, through his published writings, before the people of the United States and of Europe. In a statement issued by him in 1865, Iglesias remarks as follows concerning the large number of former supporters of Juarez who had entered the service of Maximilian:

The change of policy announced a few months ago by which the conservatives were to be repudiated and their places filled with liberals is in full swing.

Iglesias contributed, in all, some fifty pamphlets to the support of Juarez and against the invasion of Mexico by Maximilian. We search through these in vain to find anywhere the charge that the Catholic Church was in any manner responsible for the intervention in Mexico by Napoleon

III or that the Catholic Bishops or clergy of Mexico at any time did anything to further the interests of Maximilian.

To understand the Maximilian episode in Mexican history one must be familiar with what went before it and especially with the relations which existed between Mexico and the United States at that time.

In his second Annual Message to Congress, in 1865, President James Buchanan discussed at much length the Mexican question. He said:

Abundant cause now undoubtedly exists for a resort to hostilities against the government still holding possession of the capital (the conservative government against which Benito Juarez was in rebellion). Should they succeed in undoing the constitutional force, (Juarez) all reasonable hope will then have expired of a peaceful settlement of our difficulties.

There can be no doubt that President Buchanan, in this statement, sought to place the influence of the United States Government definitely on the side of Juarez, who was at the time in rebellion against the constituted government of Mexico.

Referring, in the same message, to the difficulties encountered by the Government of the sparsely populated territory of Arizona, Buchanan says:

I can imagine no possible remedy for these evils and no mode of restoring law and order on the remote and unsettled frontier but for the Government of the United States to assume a temporary protectorate over the northern States of Chihuahua and Sonora and to establish military posts within the same; and this I earnestly recommend to Congress. I do not doubt that this measure will be viewed in a friendly spirit by the government and people of Chihuahua and Sonora.

This is perhaps not the place to discuss at any length the weight which the friendly attitude of President Buchanan toward Juarez may have had in enabling him to overthrow the conservative government in Mexico. The *New York Herald*, referring to the probability that England and France might invade Mexico for the purpose of protecting the interests of their citizens in that Republic, wrote as follows:

If the French and English forces drive Juarez and the constitutionalists from Vera Cruz and threaten to drive him from power, the only result will be to make Juarez even more disposed than he now is to accept assistance from the United States; and if Juarez seeks that assistance in the right quarters, he will obtain it in a manner which will be acceptable to him. Let President Juarez himself come to New York and we will show him how he can obtain experienced military officers, brave and deserving of his full confidence, who within three months will be able to organize and equip and lead into Mexico fifty thousand men and restore to office and power the constitutional president and Congress in the capital city of Mexico and we assure him that he can do all this within a quarter of the expense which he has frittered away in the useless campaign of last year.

The loyal people of Mexico were, therefore, confronted only a few years after the conclusion of a disastrous war with the United States with a renewal of the conflict. Benito Juarez and his followers were believed by then to be capable of entering into agreements. Indeed the Maclane-Ocampo Treaty which the United States Senate failed to ratify is ample evidence of the fact that they were not only willing but anxious to enter into agreements, by which the territorial integrity of Mexico would be sacrificed as the price of their remaining in office.

It is not surprising that under these conditions the opponents of Juarez sought to enter into alliances and it is but natural that they should have recourse to the court of Napoleon, whose ambition had led him to announce himself as the champion of the Latin race in opposition to the Anglo-Saxon.

Thus the movement which resulted in the creation of the ephemeral empire of Maximilian is in no sense to be considered a religious movement in Mexico. To the lasting credit of the people of Mexico it can be said that Almonte had not the support of the Mexican people. Clericals and anti-clericals were welded into a united nation to oppose the invader and the downfall of Maximilian was the result.



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ORGANIZED TO SERVE AS

- (1) A clearing house of information concerning Catholic education;
- (2) An advisory agency in the development of Catholic schools and the Catholic school system;
- (3) A connecting agency between Catholic Education activities and Government Education Agencies;
- (4) An active organization to safeguard the interests of the Catholic school.

The Catholic School System of 1926

New Directory Reveals Wonderful Growth of Catholic Education in United States

IT IS A FAR CRY from the modest beginnings of the Catholic schools in what are now the states of Florida and New Mexico in the early part of the seventeenth century to the wonderful system which we find in existence in the United States at the present time. The history and development of Catholic education in this country reads almost like a fairy tale. The fact is, however, that truth is stranger than fiction and in no other phase of our American development is there so much to glory in as in the results which we find in 1926 of the labors and sacrifices of our Catholic people in supplying, in accordance with the dictates of Holy Mother Church, a system of schools second to none with regard to its secular advantages and superior to all in its emphasis upon religion and moral training.

The new *Directory of Catholic Colleges and Schools*, just published by the N. C. W. C. Department of Education, shows how remarkable has been the growth of the Catholic Educational System. The Directory, which gives an authoritative and exhaustive analysis of the system for the school year 1924, shows 9,783 Catholic educational institutions in the United States, with 71,705 instructors on their faculties and 2,313,183 pupils in their classes.

In comparison with a survey made in 1922, these figures show a 4 per cent increase over the 9,411 institutions open in 1922. The number of teachers at the time of the present survey was 13.5 per cent greater than the 63,138 instructors in Catholic schools in 1922, and the number of pupils increased from 2,174,204, a gain of 6.4 per cent.

In 1920 there were only 8,706 schools with 54,265 teachers and 1,981,051 pupils.

ELEMENTARY SCHOOLS' GROWTH

The elementary schools were, of course, found to be most numerous. A total of 7,198 such schools are given in the new Directory, with 51,623 elementary school teachers and 2,036,569 pupils. Among the pupils there were 739,561 boys and 780,533 girls, while 516,475 have not been put into classifications.

In 1920 there were 6,551 elementary schools, and in 1922 there were 6,867. In 1920 there were 41,581 teachers and 1,795,673 pupils in the elementary schools, and in 1922 there were 46,322 teachers and 1,947,495 pupils.

The secondary schools, in the present survey, numbered 2,181. They had 185,098 pupils, who were taught by 2,473 religious men, 7,939 religious women and 1,498 lay men and women. In all, there were 11,910 teachers in these schools. Of the students 77,656 were boys and 104,693 girls, with 2,749 not classified.

STATUS OF THE SECONDARY SCHOOLS

The first survey of Catholic secondary schools was made in 1915, when it was shown that there were 1,276 such institutions. In 1920 there were 1,552 of these schools, and in 1922 there were 2,129. Between 1922 and 1924 there were 52 new secondary schools opened. This was a gain of 2.5 per cent. Between 1915 and 1924, 905 new schools were opened.

In these schools the number of teachers increased from 2,505 in 1915,

THE CATHOLIC SCHOOL SYSTEM AT A GLANCE

In the national summary table of the new Directory of Catholic Colleges and Schools, we find the following enlightening figures, which show at a glance the present status of the Catholic school system in the United States: Total number of schools, 9,783; total number of instructors, 71,705 (64,005 religious and 7,700 lay); total number of pupils, 2,313,183.

Complete data concerning the Catholic school system in the United States are contained in the N. C. W. C. Education Department's new publication—*The Directory of Catholic Colleges and Schools*—now ready for distribution at \$7.50 per copy.

to 7,915 in 1920, to 9,970 in 1922 and to 11,910 in 1924.

The pupils increased from 74,538 in 1915, to 129,848 in 1920, to 153,679 in 1922, and to 185,098 in 1924.

According to the new Directory there were 95 normal schools, 92 of which were religious, in the United States. They cared for 17,067 religious pupils and 296 lay pupils. These were taught by 1,645 religious and 46 lay instructors. In the religious normal schools, there were 546 men students and 16,503 women, while in the lay normal schools, where the pupils are women only, there were 296.

In 1922 there were 87 normal schools. The teachers in these schools totaled 1,086 in 1922. In 1922 the students numbered 10,348.

COLLEGES AND UNIVERSITIES

The increase in the number of Catholic colleges and universities was necessarily small. The new Directory shows that there were 139 institutions. In 1922 there were 133.

The latest figures show that the student bodies of these institutions totaled 60,169, of which number there were 46,282 in the 76 colleges for men and 13,887 in the 63 colleges for women. In the colleges for men there were 1,309 men religious teachers, 48 women religious teachers and 1,960 lay teachers. There were 12,945 women students in the colleges classified as for men. The women's colleges were taught by 216 men religious, 821 religious women, and 361 lay instructors.

When, in 1922, there were 133 Catholic colleges and universities, they employed 4,185 teachers and had student bodies totaling 48,888, of whom 24,933 were men and 19,491 women. Four thousand four hundred and sixty-four students were unclassified.

Of the students in 1924, 33,373 were men and 26,796 women. Thus between 1922 and 1924 there was an increase of 8,440 men students and 7,305 women students, totaling 11,281, and an increase of 530 in teachers. As compared with 1920 there was an increase of 26,371 students and 1,018 teachers. The increase in students was 13,534 for the men, 15,764 for women.

The Directory divides seminaries as to major and preparatory. There were 79 of the former with faculties totaling 729 instructors and students totaling 5,095 and 91 of the preparatory seminaries with 1,037 instructors and 8,889 students. There were 17 lay teachers in the major seminaries and 63 in the preparatory.

WHY CATHOLIC SCHOOLS EXIST

"The Church, in order to be true to her divine mission, must establish schools. Her commission 'to teach all nations' authorizes the Church to teach the truths of salvation to every person, whether adult or child, rich or poor, private citizen or public official.

"If the Church has the duty of establishing schools, Catholics have the correlative duty of sending their children to these schools.

"Catholics, where Catholic schools exist, should not send their children to schools where the teaching of religion is abandoned or the teaching of morality excluded from the curriculum.

"If religious education is to continue, the Catholics of America must not swerve in their allegiance to the principles laid down by the Church.

"The future both of the Church and of our Country depends upon our allegiance to the religious ideal in education."—From Chapter VIII, A Catechism of Catholic Education (N. C. W. C.).

In 1920 there were 164 seminaries with a total of 1,063 instructors and 11,198 students. In 1922 there were 169 seminaries with 1,408 instructors and 12,435 students.

The new volume has gone a step further than the popular directory published five years ago, and by means of almost 100 tables, summaries, charts and maps makes the numerous statistics embodied intelligible even to those only remotely interested in educational matters.

HOW FACTS WERE COLLECTED

The magnitude of the task involved in collecting the statistics included in the Directory may be judged from the fact that twelve different forms of questionnaire were sent to the 10,000 institutions comprised in the system, and that in hundreds of cases many of these had to be sent a half dozen times before anything like accurate information could be obtained.

In the seminary, college, normal and secondary school sections the exact address of each institution is given, as also the name of the president, the dean or principal, the religious order or organization in control, and in cases of schools conducted for resident students, the amount charged for board and tuition. It is specified whether the college is a boarding or day school, and there also are given the agencies by which it is accredited, the requirements for matriculation, the courses offered, the deans of the different departments and the conditions to be fulfilled for obtaining degrees, together with other data which make the volume an invaluable guide for parents in the selection of a college or university for their sons or daughters. All these special data on colleges were obtained in 1926 and were submitted for the approval of the school officials in each case.

Each of the 102 dioceses is treated separately in the elementary school section. The names of the bishop, school superintendents and members of the school boards, with their addresses, are inserted, together with the total number of schools, classified as parochial, private or institutional, with the student enrollment in each type of school given, and the faculty, classified as religious or lay.

The Directory contains 544 pages. It is bound in cloth, and the price has been set at \$7.50. Orders are to be addressed to the National Catholic Welfare Conference, Bureau of Education, 1312 Massachusetts Avenue northwest, Washington, D. C.

The Directory is the work of Francis M. Crowley and Edward P. Dunne, director and statistician, respectively, of the Bureau of Education, N. C. W. C.



Catholic Institutions of Higher Education

XXXV—Manhattan College, New York City

MANHATTAN COLLEGE is conducted by the Brothers of the Christian Schools, a congregation of religious teachers founded by St. John Baptist De la Salle in the latter part of the seventeenth century. A group of four of these religious teachers opened the first school in the metropolitan district in 1849. This foundation marked the beginning of what is now known as Manhattan College. From its original location in Canal Street, it was transferred to Manhattanville, and occupied the plot of ground east of Broadway and north of One Hundred Thirty-first Street. From 1853 to 1863, it was known as the Academy of the Holy Infancy. In 1863, it was incorporated by the Regents of the University of the State of New York under its present title, and empowered to confer the usual academic degrees. In 1921, new buildings were begun on a site lying west of Broadway on Spuyten Duyvil Parkway near Van Cortlandt Park. The corner-stone of the new buildings was laid with appropriate ceremonies on June 11, 1922. Complete transfer to the new College took place at the beginning of the second semester of the year 1923-24.

UNDERGRADUATE DEPARTMENTS

The principal undergraduate departments maintained by the college are the School of Arts and Sciences, the School of Commerce, the School of Engineering and the School of Architecture and the following degrees are granted: Bachelor of Arts, Bachelor of Science, B.S. in Civil Engineering, B.S. in Architecture, B.S. in Industrial Engineering, and B.S. in Commerce.

As the vernacular language and literature constitute an essential feature of a sound education, special attention is given to the study of English. The importance of the natural sciences is emphasized in the courses given in the departments of Astronomy, Biology, Physics, Chemistry and Geology. Many of these courses meet the demands of students who aspire to the medical profession. For the prospective law aspirant there are courses offered in logic, and in the political and social sciences. For students who intend to follow the teaching profession there are courses offered in pedagogy and in the history and psychology of education. Short-term courses preparatory for the professional schools are not given.

Extension courses are offered throughout the year and during the summer session that lead to college credit for the appropriate degrees. These courses, though conducted outside the college lecture halls are the exact counterpart of the courses offered during the regular sessions within the college. All courses of this nature are given under the guidance of departmental professors.

The College is accredited by the Catholic Educational Association, the University of New York, the Association of Middle States and Maryland, and the American Council on Education.

Physical Culture is given as a required course to Freshman and Sophomore students, and as an optional course to Junior and Senior students. A maximum of two College credits per year is allowed for successful work in these courses.

EDUCATION COURSES OFFERED

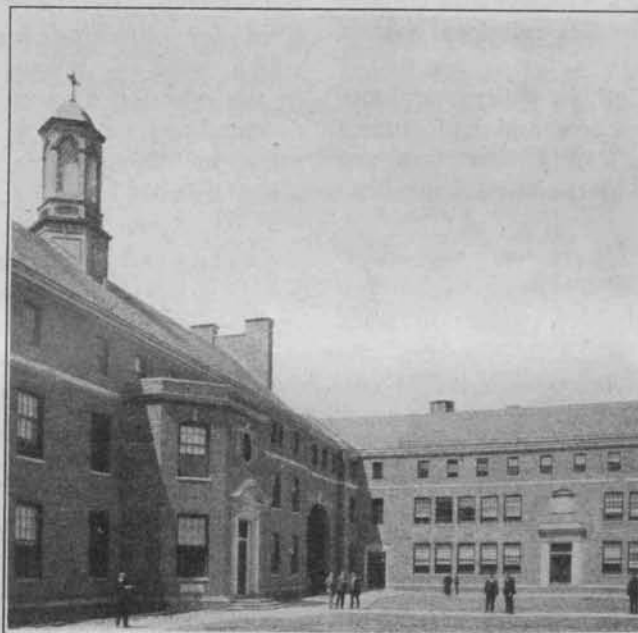
In the Department of Education are offered courses available to such students as contemplate entering the teaching profession. The regular College work in logic and psychology satisfies the requirements of both state and city superintendents of public instruction, under whose immediate direction examinations in the history and principles of education, and in the methods of teaching are held. Upon completing satisfactory examinations in these subjects, the provisional license may be exchanged for a life certificate.

The main requirement is that the candidate be a graduate from a college or university recognized by the Regents of the University of the State of New York, wherein at least one year was spent in pedagogical study aggregating not less than 18 semester hours; with attendance upon lectures and recitations as follows: Principles of Education, 3 semester hours; Methods, 6 semester hours; General Psychology, 3 semester hours; Educational Psychology, 3 semester hours; History of Education, 3 semester hours.

The aspirant to the teaching profession may map out his work by consulting the courses offered in the Department of Philosophy, the specialties offered in the various departments for which one has a predilection, and the courses in Education.

In connection with, and under the jurisdiction of, the Department of Industrial Engineering, the college conducts a Personnel Bureau. The Bureau aims to have a position ready for each graduate of the course. It also tries to provide permanent employment after graduation for all students and part time or temporary employment during the school year and summer vacation for students needing financial assistance in meeting their expenses.

Both boarding and day pupils are received. During the past year over 500 undergraduate students were registered and an equal number in the high school department maintained adjacent to the College building.



CORNER OF THE QUADRANGLE, MANHATTAN COLLEGE
Showing Administration Building and De la Salle Hall.



XXXVI—College of Mount St. Joseph-on-the-Ohio

AS THE BIOGRAPHY of an eminent man is deficient without some mention of his ancestry, so the briefest sketch of the College of Mount St. Joseph would be incomplete without due tribute to the gentle woman who pioneered Catholic education in the United States. The academic history of the College of Mount St. Joseph-on-the-Ohio had its material beginning when the Legislature of the State of Ohio gave its charter early in the year of 1920. The origin of its spirit may be traced in an unbroken lineage back to that September day in 1808, when Mrs. Elizabeth Seton gathered her first little group of students about her in old-time Baltimore. That spirit was brought to Cincinnati in 1829 by the band of Mother Seton's Daughters who opened St. Peter's Academy in what was then a far-western town. That spirit was cherished by Mother Margaret George, the friend, confidant and co-worker of Mother Seton, when as the first Superior of the Sisters of Charity of Cincinnati, she pledged her declining years to the refoundation of an American community devoted to Christian education and to relief of God's suffering poor. That spirit has been the animating principle of each successor to Mother Margaret, and the vivifying inspiration of school, academy and college.

SUCCESSOR OF MOUNT ST. VINCENT ACADEMY

Mount St. Vincent Academy, the immediate predecessor of Mount St. Joseph College, was chartered in 1854 and empowered to confer academic and collegiate degrees. But the nineteenth century had small demand for college women, and so the second privilege expired through its own inactivity. In 1906, the resident students of Mount St. Vincent were transferred to Mount St. Joseph, and to the four-year high school course that had been given during more than half a century, some work of collegiate grade was added. From this time until its formal recognition as a standard college, Mount St. Joseph maintained advanced classes in English, Latin, modern languages, mathematics, psychology and home economics. Students who went from Mount St. Joseph to State or other colleges received full credit for work done in these classes.

Normal diplomas were awarded in 1922, '23, '24, '25, and '26. Bachelor degrees were conferred in 1924, '25, and '26.

The College of Mount St. Joseph-on-the-Ohio is accredited as a standard college by the Ohio State Department of Education, and is affiliated with the Catholic Educational Association of Colleges and the Catholic University of America, Washington, D. C.

Besides the regular courses leading to the degrees of Bachelor of Arts, Bachelor of Letters, Bachelor of Science and Bachelor of Philosophy, the College gives special train-



APPROACH TO MOUNT ST. JOSEPH-ON-THE-OHIO

ing in pedagogy, home economics, journalism, library science, and secretarial work. In cooperation with the Good Samaritan Hospital it offers a five-year course leading to the Bachelor of Science degree and the Graduate Nurse diploma. The Normal Department prepares teachers for grade schools. Its diploma carries with it a state elementary teacher's provisional certificate. If her four years' course has included the thirty semester hours of professional training required by the State Department of

Education, every graduate of the College is entitled, without examination, to a State provisional high school teacher's certificate. It is gratifying to note that Mount St. Joseph graduates have met success in their chosen vocation. Nearly all the "Bachelors" began teaching in public high schools the September following their graduation and were reengaged for subsequent terms. The demand for Mount St. Joseph "Normalites" to teach in public and in parochial schools far exceeds the supply.

RELIGIOUS ATMOSPHERE OF COLLEGE

Among the intangible elements to be considered in evaluating the worth of a college, the American Council on Education includes "moral influences vitally affecting the life and training of every student." Being a Catholic school it is needless to stress the part religion, the greatest moral influence, has in daily life at Mount St. Joseph.

Good music, excellent art, beautiful environment—all these have potency in ethical development, and all these are available to the Mount St. Joseph student.

Situated on the brow of a hill 600 feet above the Ohio, Mount St. Joseph is surrounded by scenic beauty. To the south, beyond the river, are Kentucky homes and fields, the reputed setting for John Uri Lloyd's once famous "Stringtown-on-the-Pike." In the farther distance wooded slopes rise to the level of the Mount in a wavy skyline. To the west and north, rolling hills and dipping valleys diversified with pasture, garden and orchard, reach to the horizon. Eastward, Delhi Pike, bordered by suburban homes, leads to Cincinnati renowned as a center for both music and art. Her annual symphonies and biennial May Festivals, as well as concerts by noted musicians, offer unusual opportunities for musical culture. Through permanent and special exhibits, her Art Museum and Rookwood Pottery show much of what is best in sculpture, painting and ceramics.

It is related of Mother Seton that in one of her daily visits to the classroom, she set forth her pedagogical objective in these words: "Your little Mother, my darlings, does not come to teach you how to be good nuns or Sisters of Charity; but rather I would fit you for that world in which you are destined to live; to teach you how to become good

mistresses and mothers of families; yet if the dear Master selects one of you to be closer to Him, how happy are you! He will teach you Himself." Through one hundred and fifteen years this inspiring objective has guided the educational work of the Sisters of Charity. From Emmitsburg it was carried to New York and to Cincinnati. New York transmitted it to Halifax; Cincinnati shared it with Greensburg; and New

York and Cincinnati united in giving it to Convent Station.

The world in which girls of today are destined to live is not the same world in which young ladies trained by Mother Seton moved as queens in a realm of protected womanhood; but the need for good home-makers is now even more urgent than it was in the early years of the nineteenth century. Now, the home-maker's influence passes far beyond her family circle. It is apparent in every civic enterprise and felt in every benevolent undertaking. It reaches out to



CHAPEL OF MOUNT ST. JOSEPH-ON-THE-OHIO

even larger problems — problems that concern not merely the well-being of a neighborhood or of a city, but problems whose solution affects the progress of a state and the welfare of times yet to come.

Coordinate with the need for good home-makers is the need for good teachers. Upon the school, our country depends to give such training to home-neglected children as will make them God-fearing, law-abiding citizens. Year after year

the Christian teacher sows in the hearts of her pupils the seed of noble ideals and of high principles that may be trusted to grow, to blossom and to come to fruition in later years.

While the College of Mount St. Joseph would prepare students for the business world and for the higher places in the nursing profession, its leading ambition is to fit young women to be skilful teachers of children and efficient makers of homes.



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N. C. C. M. Convention—Cleveland, October 17, 18, 19



RT. REV. JOS. SCHREMBBS,
D.D., Bishop of Cleveland
In whose see city the Sixth
Annual Convention of the
N. C. C. M. will be held on
October 17, 18, and 19.

ARRANGEMENTS for the Sixth Annual Convention of the National Council of Catholic Men, which is to be held in Cleveland on October 17, 18 and 19, are rapidly being completed.

Right Reverend Joseph Schrembs, Bishop of Cleveland, has given to Monsignor Joseph M. Smith, vicar general of the diocese, full charge of the details and Monsignor Smith and those associated with him send the assurance that all the arrangements for the convention are being satisfactorily worked out.

The Hollenden Hotel has been selected as convention headquarters. This hotel possesses excellent facilities for a convention of the character of that to be held by the N. C. C. M. It will provide a meeting hall with capacity for one thousand delegates with registration headquarters and committee rooms all on one floor.

PROGRAM ARRANGEMENTS

As already announced, the convention will open with Pontifical High Mass at the Cathedral. The celebrant will be the Right Reverend Bishop of Cleveland.

A public meeting will be held on Sunday night in the Masonic Auditorium, one of Cleveland's finest public auditoriums. Two speakers who are national figures will address this meeting on important subjects of Catholic concern.

Conferences, convention sessions and informal meetings of the delegates are being planned with a view of providing ample time for the discussion of the serious matters which will engage the attention of the delegates to the

convention, but insuring, also, that every hour of the days upon which the gatherings will be held shall be most delightfully spent.

A large attendance of the clergy and laymen is expected at the convention and in addition to the delegates who will come accredited to the business sessions of the Council, it is desired that many persons come to take part in the general discussions. These will be free to exchange a full expression of their views and make helpful suggestions so that at the conclusion of the sessions all will have the comfortable assurance that will come from a knowledge of the spirit and intention of cooperation and coordination among all Catholic groups and in all Catholic activities which the National Council of Catholic Men was designed to foster.

The convention will close on Tuesday night with a banquet at the Hollenden Hotel. This dinner will be an important feature of the convention.

LAY GROUPS COOPERATE

Bishop Schrembs is having the hearty cooperation of the lay groups in his diocese who have undertaken to carry out, under Monsignor Smith's direction, all of the details of the preliminary work and the arrangements necessary for the convention and conduct it to a very successful conclusion. Not only have they entered into this work with enthusiasm, but they have appropriated an ample amount of money to cover all of the cost of the gathering and to provide very delightful entertainment for delegates and guests, including entertainment for ladies who may attend. There is ample assurance that the convention will be most satisfactory in every respect and prove to be a memorable occasion in the history of the National Council of Catholic Men, and a high compliment to His Lordship, Bishop Schrembs, the episcopal chairman of the N. C. C. M.

Cleveland is noted for the thoroughness with which it carries out everything it undertakes. Its people will welcome the delegates to the Sixth Annual Convention of the National Council with their traditionally warm greeting and extend to them the hospitality for which the Lake City is noted.



Catholic Lay Leaders Denounce Mexican Persecution

N. C. W. C. Forms National Committee to Aid in Present Religious Crisis

IN RESPONSE TO THE DIRECTION of the Administrative Committee of the N. C. W. C., the Lay Organizations Department of the Conference, including the National Councils of Catholic Men and Women, has formed a national committee of lay men and lay women to assist in securing and distributing information on the situation in Mexico and in creating a right public opinion with reference to the present persecution of the Church there. Honorable Morgan J. O'Brien of New York City, is chairman of this committee, upon which one hundred and fifty leading Catholic lay men and lay women have already accepted membership. Walter T. Johnson, president of the N. C. C. M., and Mrs. Arthur T. Mullen, president of the N. C. C. W., are vice-chairmen, and Charles F. Dolle, executive secretary of the Men's Council, is secretary of the committee, whose headquarters is that of the Conference, at 1312-14 Massachusetts Avenue, Washington, D. C.

In addition to circulating literature dealing with the facts of the Mexican situation, the committee is taking charge of the relief of refugee priests and nuns who are fleeing to this country. To aid in the creation of a fund necessary for this and other work the committee is receiving contributions.

The following are excerpts from some of the numerous statements which have been received by the N. C. C. M. from leaders representing Catholic lay groups actively cooperating with the Lay Organizations Department of the N. C. W. C. in this work. These statements will serve to enlighten BULLETIN readers with regard to the persecution of religion in Mexico.

"Mexico Stands with Russia"

MEXICO STANDS WITH RUSSIA as the enemy of all religion; as the foe of civil and religious liberty and of the fundamental rights of man which in our constitution are safeguarded by granting to all the right of life, property and the pursuit of happiness.



Hon. M. J. O'Brien

What can free men of every church or nation think of a government which has no respect for the marriage tie; for the freedom of conscience and worship; which has driven out and confiscated the property of priests, clergy, religious and people guilty of no wrong greater than the love of God?

A government that forbids freedom of speech and of the press; that confiscates property without due process of the law; in which freedom of education is abolished; where constitutional liberty and orderly government are unknown—such a government is a standing menace and a challenge to our Christian civilization. Like Russia, it is no longer a member of the family of nations.

The struggle between the Catholic Church in Mexico and the tyrannical government of that country is not solely a Catholic question. It is and should be a matter of deepest concern to everyone who loves liberty and cherishes American ideals.

Our committee will seek to awaken on this continent a public opinion that will show how thoroughly America condemns Mexico's un-Christian laws and the enforcement of its program of religious persecution.

—Hon. Morgan J. O'Brien,

Chairman, National Committee for the Protection of Religious Rights in Mexico.

"Our Duty Is to Act Together"

OUR FELLOW CATHOLICS in Mexico stand before the world as the champions of the human rights of liberty, of conscience and freedom of worship and education. These are threatened with destruction in Mexico. Right-minded and right-thinking Americans of every creed, or of no creed, who value the preservation of these human rights cannot be indifferent to their cause. The campaign of religious persecution in Mexico presents a real danger to our Church and to our country that can only be met by the closest cooperation among all Catholic lay groups. Let Mexico succeed in its attempt to suppress religious worship or place it under the con-

trol of government directed committees and its success will hearten the enemies of our Church in our own country who are alert to find an excuse to renew their attacks upon it and weaken its influence.



W. T. Johnson

I am sure that the true sentiment of America condemns thoroughly the laws of Mexico for the control or suppression of religion and their tyrannical application by the chief officers of the present government of that country.

Our duty is to act together, with a common purpose and by common means to put before the American people the facts concerning the persecution of religion in Mexico and to meet the necessities growing out of the situation.

The National Council of Catholic Men welcomes the cooperation of the National Committee for the Protection of Religious Rights in Mexico whose object is to assist in the work to be done.

—Walter T. Johnson,
President, N. C. C. M.

Women's Council Welcomes Cooperation

AS PRESIDENT of the National Council of Catholic Women, I am glad to announce the formation of the National Committee for the Protection of Religious Rights in Mexico. Such a committee is necessary because it is difficult for the average American to realize that the Mexican Government has deprived its own people of their most sacred rights. It is all the more difficult when its representatives are continually denying this fact.



Mrs. A. F. Mullen

The National Council of Catholic Women, moved with the deepest sorrow and sincerest sympathy, calls upon the Catholic women of the United States to give not only moral support but generous financial aid. At the same time

we congratulate the women of Mexico on their determined but peaceful resistance, and we pray that the persecution be speedily ended.

—Mary T. Mullen,
President, N. C. C. W.

Oregon Catholics Thoroughly Alert

MANY CATHOLICS, though anxious to learn, are as ignorant of past conditions and present issues in Mexico as is the average Protestant. Hence, the grave necessity of a widespread, aggres-

sive campaign of agitation and education. From which follows also the extreme need of cooperating with the N. C. W. C. in its program of enlightenment. The ever-flowing stream of Protestant and other anti-Catholic propaganda, not only crystallizes American public opinion against the Church in Mexico, but also reflects unjustly upon the Catholic religion itself; thus lowering the morale of Catholics and putting them among the ranks of apologizers. Proof of this is found in the number of Catholics who are willing to concede that "the Church in Mexico is altogether different from the Church in the United States."



Rev. C. A. Smith

In Oregon the Catholic Truth Society is (1) answering every misstatement about Mexico appearing in the public press; (2) circulating the N. C. W. C. booklet "Facts Concerning the Mexican Problem" among the papers, persons and institutions likely to exercise the most influence; (3) printing a weekly paid article on the Mexican question in the largest public newspaper; (4) giving a series of fifteen-minute weekly talks over the radio; (5) distributing among Oregon Catholics many thousand copies of a six-page pamphlet about Mexico, compiled at our office. Each one of these is urged to study the subject carefully, and then to write one or more personal letters of protest to designated officials of our Government.

—Rev. Charles M. Smith,

Executive Secretary, Catholic Truth Society of Oregon.

"America's Liberty Is Threatened"

IT IS DIFFICULT to write dispassionately about the turmoil in Mexico. It is hard to have patience with the present Mexican madmen in their ruthless attempts to confiscate Church property; to drive out the priests and the teaching Orders; to banish God from the schools; to spread a reign of terror and to broadcast a propaganda of misleading falsehoods. Evidently, those in control of the government of distressed Mexico are bent on making a godless land of what has long been known as a Christian nation. But all these tyrannical assaults on religious liberty in Mexico are bound to fail as they have failed wherever they have been attempted. The ancient society for which I have the honor to speak, knows something of religious persecution in its foulest and most fiendish forms, and it knows that no modern tyrant, be he atheist, agnostic, or plain black bigot, may hope to succeed in this enlightened day, by methods which failed miserably when darkness and isolation were their powerful auxiliaries.



Michael Donohoe

Liberty—civil and religious liberty—is the very corner-stone of America's strength. It has been the prime factor in the nation's phenomenal rise to prosperity, happiness and greatness. While that liberty is menaced in any part of the American continent, those who appreciate its blessings cannot afford to be indifferent. We must stand together.

—Michael Donohoe,

National President, Ancient Order of Hibernians.

Mexico's Stand Opposed to American Ideals

WITH ITS ATTEMPT to enforce laws forbidding freedom of religious worship; forbidding freedom of speech; forbidding freedom of the press; denying parents the right to teach to their children religion, the basic and fundamental principle of good government; confiscation of property; denial of trial by jury; the Mexican Government is today taking a stand which is diametrically opposed to the very foundations of American Government.

With a border separating these two countries extending from the Pacific Ocean to the Gulf of Mexico; with no limitation on the immigration from Mexico to our country; it is plain to be seen

that this pernicious doctrine, this insidious propaganda must of necessity trickle across the border and permeate our political structure and gradually but none the less surely undermine those very basic principles of human rights on which our Government was founded.



George J. Erb

Already too long have we as a nation hesitated in making such strong representations to the Mexican Government that they would of necessity pause and consider before proceeding on a course which will eventually force a withdrawal of recognition of the government which would persist in the course now being followed in our neighboring republic.

—Geo. E. Erb,

President, Idaho Catholic Laymen's Association.

Question Not Entirely Domestic

IN REPLY TO THE protest of thousands of Catholics and Protestants to the White House and to the State Department, we are told by Washington that the religious question in Mexico is entirely a domestic one and that the United States has no right to interfere.



Rev. M. J. Ripple

The peculiar complexity of international politics may be such that the question at the present moment may be considered an entirely internal one in which we should not interfere, but we wonder if this same constitution looking after the welfare of Mexico were suddenly to declare confiscated all oil lands and mineral deposits of Mexico, as well as forest rights, whether this would be regarded warranting American intervention.

We do not agree with those who advocate the use of arms in Mexico because we believe with the Holy Father in Rome and the Mexican bishops that the Church is the messenger of peace.

The world need not fear that the use of arms will be counseled in the present difficulty. The world may be assured that no repetition of the bloodshed of Russia or of Europe in the name of liberty will occur in Mexico on the part of the Mexican Catholics.

—Very Rev. M. J. Ripple, O.P.,
National Director, Holy Name Society.

Lesson for American Catholics

THE PERSECUTION TO WHICH our brethren in the faith are being subjected in Mexico is distressing to Catholics, but not disheartening. In common with the Catholics of Mexico, we find our greatest consolation and courage in the promise of our Divine Saviour that He will be with His Church "even to the consummation of the world" and that "the gates of hell shall not prevail against it."



Richard Reid

While God does not will evil, He draws good from it where it exists, and it does not require a mighty intellect to foresee that result in Mexico. The storms through which the Church is riding will draw her sons and daughters closer to her. The backbone of our co-religionists across the Rio Grande will be strengthened. Persecution will weld them into a compact and unyielding mass.

The situation in Mexico has its lessons for American Catholics. It proves that in this enlightened twentieth century the Church may be persecuted in as vicious a fashion as in the days of the early martyrs. It should convince us that "eternal vigilance is the price of liberty" and that Catholics can exercise this vigilance only through cooperation and organization under the guidance of their consecrated leaders.

—Richard Reid,

Publicity Director, Catholic Laymen's Association of Georgia.



N. C. C. M. EXECUTIVE SECRETARY'S PAGE:

By
CHARLES F. DOLLE

What the N. C. C. M. Is Doing in the Mexican Crisis

AT NO TIME since the organization of the National Council of Catholic Men has this department of the Welfare Conference been called upon to give attention to more serious matters concerning Catholic welfare and the interests of the Church than at present. The Church in Mexico is in grave peril. It needs the support of all liberty loving Americans in its struggle for the preservation of the rights of liberty of conscience and liberty of worship.

Through its bulletin service the N. C. C. M. has urged its membership groups to take an active part in presenting to the American public the facts concerning the persecution of the Church in Mexico. It has sought to create a right public opinion in this country which would show how thoroughly America condemns Mexico's unchristian laws and the program for their enforcement against the Catholic Church which the Government of that country is attempting to put into effect.

THERE IS considerable bewilderment and lack of understanding in America of the policy of the Government of Mexico and the reason for its harsh action. Mexico is a Catholic country. Its population is almost wholly Catholic. America is being taught by the Mexican Government to believe that that government is seeking to protect itself from undue political activity on the part of the Mexican Hierarchy and clergy. This is the phase of the situation which the Government of Mexico, through its agents in America, is endeavoring to put before the American people by statements and representations in the public press that, to many, seem plausible. But this is wholly untrue. One needs only to read the anti-religious provisions in the Mexican Constitution and the Calles Regulations to see how baseless is this assertion and realize at once the grim determination of the Mexican Government to crush the Church. The Church in Mexico has not engaged in activities against the government and has not expressed by word or act any desire to interfere in the politics in that country.

The Catholic Church in Mexico is fighting for the fundamental principles upon which our own country is founded. Americans can not look with indifference upon the struggle. Champions of religious liberty in Mexico should have the sympathy of the Christian world and, in our own country, the support of all liberty loving people, Catholic and non-Catholic alike.

OUR GOVERNMENT is aware of the deep significance to the people of the United States of the awful error in which President Calles and his associates have plunged the land toward which they profess patriotic love. Upon other occasions our Government has warned Mexico that its basic laws and its program of persecution are out of accord with and subversive of American ideals and the principles of human rights upon which our Government is founded and all just government must be founded. Our Government will remain true to its tradition and ideals. It can not encourage cordial relations with the atheistic Government of Mexico.

THE NATIONAL Committee formed to assist the N. C. C. M. and N. C. W. in conducting Catholic thought and action in the Mexican crisis will promote the holding of meetings throughout the country at which the Mexican situation will be discussed by capable, well informed speakers. It has asked that local groups composed of representatives of all Catholic lay societies be formed in every diocese. These will further the preparation and distribution of explanatory pamphlets giving the texts of actual documents explaining the position of the Church in the controversy with Mexico. They will secure financial help that will make possible the wider publication and distribution of such literature and will assist in providing the means

to aid refugee priests and sisters driven out of Mexico who are coming into the United States in large numbers.

THE LITERATURE thus far prepared by the N. C. W. C. and put out on the Mexican situation consists of the pamphlets *The Facts Concerning the Mexican Problem* and *Religious Crisis in Mexico* and the special bulletin service issued on the Mexican situation by the N. C. C. M. *Special Bulletin No. 1* contains the sections of the Constitution of Mexico relating to the control of religious worship and education and the regulations promulgated by President Calles on July 4th which brought about the present crisis in that country. *Special Bulletin No. 2* contains a statement by Reverend John J. Burke, General Secretary of the Welfare Conference, showing the position of the Church in the controversy and a reprint of an article from the *New York Times* showing the developments which have led up to the present stage of the controversy. *Special Bulletin No. 3* contains a reprint of the article by Sir Philip Gibbs giving the British view of the Mexican dispute as an evidence of Bolshevism in that country. Of these three special bulletins more than eighty thousand copies have already been distributed.

These publications will assist everyone to a right understanding of the Mexican controversy and will help Catholic groups to put the facts regarding the Mexican controversy before the American people. The task of doing this is peculiarly our task because, while Mexico aims to suppress all religion, it is our Church, at this time, which is the object of Mexico's attack. Catholic people of Mexico need the comfort, sympathy and support of all liberty-loving people of America. They will be heartened by a knowledge that American Catholics are solid in their approval of the stand taken by our Church in that country and appreciate the struggle being made by the Catholic Hierarchy and Catholic people of Mexico for the maintenance of the rights of liberty of conscience, liberty of worship and freedom of spiritual, moral and intellectual development.

The great need of the hour is that in every diocese Catholic lay groups will form a local committee for action in this matter made up of representatives of all local societies and organizations and immediately put themselves in touch with the headquarters office of the National Council of Catholic Men.

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No. 3. *Recounts steps taken by the N. C. C. M. to promote group action and contains condemnation by Sir Philip Gibbs.*
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These should be ordered by pastors and lay groups for distribution throughout the country.



Meeting the Italian Situation in Cincinnati

By Anna C. Minogue

ONE OF THE EARLIEST and most successful efforts for the preservation of the faith and the uplift of the Italian people in the United States has been made by the Santa Maria Institute of Cincinnati, founded twenty-nine years ago to counteract the proselytizing of large numbers of Italians in that city. Prior to its organization, missions had been opened by sectarians in the crowded Italian neighborhoods and every inducement offered to attract the neglected Italian Catholics. Engaged in the work were several apostate Italians, who, naturally, had an access to the people and exerted an influence upon them. What a persecution could never have done among these people, neglect and indifference were readily accomplishing.

INAUGURATION OF THE WORK

At the request of Most Rev. William Henry Elder, then Archbishop of Cincinnati, two of Mother Seton's Sisters of Charity of Cincinnati, themselves Italians—Sister Justina Segale and Sister Blandina Segale—were assigned for work among the Italians. What they saw was well calculated to daunt the heart of the stoutest. Poverty, squalor, ignorance, vice, met them on every side.

In September, 1897, the Sisters opened a school for the Italian children in two rooms assigned to them in Holy Trinity parochial school. The school was a success in every way. The children became so many little missionaries among their people. They drew their elders to the regular practice of their religion, and proved a stumbling block to the proselytizers. A second school was later opened in connection with the Sacro Cuore Church, in the East End, by the Sisters and, with the parent institution, had its part in shaping the ardent Catholicism which distinguishes the Italian-Americans of Cincinnati today.

In the course of a few years the Sisters had drawn to their aid many Cincinnati Catholics and were able, not only to stamp out the proselytizing in the downtown section, but to ward off the invader in other Italian neighborhoods. Long ago the danger passed. As far as proselytism is concerned, there is now no Italian problem in Cincinnati.

Very early the Sisters realized that the ordinary method of mission work would not meet the situation. They were facing rapidly changing conditions and it behooved them to recognize the fact and prepare for it. An absolute necessity for the work was a home of its own and they added to their labors by raising funds for the purpose. Through the efforts of the steadily increasing group of friends of the Sisters, or the Santa Maria Institute, under

which title their work had come to be known, a first payment was made on a small brick house at 534 West Seventh Street. This little house became the nursery for those departments which the Institute in succeeding years developed, accomplishing untold good for human beings.

In 1912 the Institute went to its second home, the former Seton Hospital Building, 640 West Eighth Street. Classes in domestic science for girls and women were opened, with efficient teachers in charge. The dressmaking and millinery classes, early established by the Institute, now were increased; the night school was enlarged; and club rooms for the young people's societies were afforded. The Institute became, not only a center for everything pertaining to the interest of the Italians, but of other Catholic interests as well. Charity flowed from it in a wide, never-failing stream—charity as varied as human need and human weakness. Primarily on the trail of their own people, the Sisters were led to the various charitable and penal institutions of the city and, hearing any cry for help, they never closed their ears to it.

Further expansion of the work of the Institute included the opening of a kindergarten, a day nursery, and a residence hall for the women workers of the Institute and a temporary home for girls and women. Branch centers of the Institute have become the nucleus of two new Italian parishes, which assure the perpetuation of the faith among the descendants of the Italian settlers.

But the changing population of the West End began to demand another location for the Institute. A short time ago this was made possible in the purchase of a splendid piece of property at the corner of Thirteenth and Republic Streets.

WORK AIDED BY PRESS

Of great assistance to the Sisters has been the press, especially the Catholic press, through which they were able to present their cause and make new friends. Last February a magazine, *Veritas* (Truth), for their own people, printed in English and Italian, was launched and has been well received. Its editor is Rev. A. J. Stefanetti, pastor of Sacro Cuore Church.

In its work of twenty-nine years, the Santa Maria Institute is indebted to the staunch friendship and earnest cooperation of the pastors of the Sacro Cuore Church. Further has the Institute been blessed in the interest and warm approval of its ecclesiastical superiors. On the death of Archbishop Elder it found a true friend in the late beloved Archbishop Moeller, which friendship is sustained by his illustrious successor, the Most Rev. Archbishop McNicholas.

It is gratifying to close this brief sketch of the Santa Maria Institute, by adding that the two valiant women, Sister Blandina and Sister Justina, who inaugurated the work and carried it to such success, are still in charge and as alert as ever.



NEW HOME OF SANTA MARIA INSTITUTE,
CINCINNATI, OHIO



National Council Catholic Women

Chairman: RT. REV. JOSEPH SCHREMBBS, D.D.

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The Sixth Annual Convention—October 10-14

DOES IT SEEM possible that we are now preparing for the *sixth* of our annual meetings? What have these six years of our existence as an organization meant to you? Is there not a striking contrast between conditions six years ago, and conditions today? Do you not feel that the unity which has been promoted among Catholic women; the stimulus given to their work as individuals and through their respective organizations; the development of a national Catholic consciousness; the success in opposing anti-Christian movements and anti-American projects, both legislative and social, have been of untold value in bringing the Catholic woman in direct touch with the major currents of our national life and in enabling her to give to that life the special contribution which she is so well fitted to give? Surely you do, and if you will but make a brief mental review of the accomplishments of the past six years, you will, no doubt, be more determined than ever to make every effort, every sacrifice even, to attend the Sixth Annual Convention in Milwaukee in order that you may have a share in shaping the plans and program which are to direct the work of the N. C. C. W. for the coming year.

PRE-CONVENTION MEETING OCTOBER 9

Before telling about the convention proper, which opens formally on Sunday, October 10, a word must be said about the pre-convention meeting on October 9. The purpose of this meeting is to discuss organization—national, diocesan, local—from every point of view. It is planned especially for diocesan representatives and presidents of diocesan councils. Those who have met with conspicuous success in organizing the council in their localities will tell how they did it. Those who have met obstacles will describe them also. The greatest possible good should come from this frank exchange of views and experiences which

was initiated for the first time at the convention last year and which won such favor that it has been decided to continue it. This year the discussions will include many novel features.

The final details of the convention program have not been completed as the BULLETIN goes to press, but the main outline of events is approximately as follows:

ARCHBISHOP MESSMER TO PONTIFICATE

The Pontifical Mass, which officially opens the convention, will be celebrated at the Gesu Church at 12th Street and Grand Avenue, at eleven o'clock. His Grace, Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee, will pontificate.

At one o'clock a popular price luncheon will be served to the visiting delegates at the Knights of Columbus Club House, at 15th Street and Grand Avenue. This will be followed by a sight-seeing tour of the city, terminating with tea at St. Francis Convent and Benediction of the Blessed Sacrament at St. Joseph's Convent. All who remember the delightful automobile tour in St. Louis will look forward with pleasure to the afternoon to be spent in visiting the points of interest in Milwaukee as the guests of the Milwaukee Catholic women.

The local committee will hold a formal reception for the national board and visiting delegates on Sunday evening, at a quarter past eight o'clock in the City Auditorium. The delegates will then be formally welcomed to Milwaukee by His Grace, Archbishop Messmer, for so long our devoted friend, and by His Honor, Mayor Daniel F. Hoan. An address by the beloved Episcopal Chairman of the National Council of Catholic Women, Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland, will complete the formal program and the rest of the evening will be given over to the meeting of old friends, renewing of old contacts or formation

of new ones, to the inspection of the exhibits and all the other informal incidents which go to make a national convention worthwhile. Some of the most important events take place, and some of the greatest inspiration is received, during these informal gatherings between the regular sessions.

On Monday, October 11, the convention will make another departure from past tradition—you see, we have already been in existence long enough to establish traditions!—when, instead of convening for our first business meeting, we “look in” and “listen in” on the Annual Convention of the Milwaukee Archdiocesan Council. The Milwaukee Council usually holds its annual meeting in December, on the Feast of the Immaculate Conception, but in order that delegates may have a chance to see how a flourishing archdiocesan body conducts its business, it was decided to make the archdiocesan meeting coincide with the National Convention this year. This will also stimulate interest among the women of Wisconsin as well, and it already may truthfully be said that the cooperation which the Catholic women from all parts of the State are planning to give is almost overwhelming.

All members of the N. C. C. W. are invited to attend the Communion Mass of the Milwaukee Archdiocesan Council in St. John's Cathedral at eight o'clock on Monday morning and also the Communion breakfast following the Mass, in the Cathedral Auditorium. The Archdiocesan Council will then hold its opening business meeting in the Cathedral Auditorium, adjourning in time to attend the opening business meeting of the National Council, which will be held in Plankinton Hall, City Auditorium, at eleven, with Mrs. Arthur Mullen, national president, presiding, when the convention will come to order.

DR. LAPP TO ADDRESS DELEGATES

On Monday afternoon the delegates will be privileged to hear an address on “National Organizations—Work and Resources,” by Dr. John A. Lapp, newly elected president of the National Conference of Social Work and one of the directors of the Social Action Department of the N. C. W. C. All will agree that no more suitable subject could be selected and that no one is more qualified to discuss it than Dr. Lapp. This address will be followed by the report of the Executive Secretary, Miss Agnes G. Regan, and by the presentation and discussion of a Budget for 1926-27, by Mrs. John McMahon. A report of the pre-convention meeting will also be given at this session, during which Mrs. Mullen will again be in the chair.

A genuine treat is in store on Monday evening. Mrs. M. J. O'Fallon, of Denver, Colo., elected last year as director for the Province of Santa Fe, will preside and the speakers will be the Rev. Albert C. Fox, S.J., the distinguished president of Marquette University, and Mrs. Cecil Smith, of Sherman, Texas. Two years ago Mrs. Smith, as the representative of Catholic women, spoke on citizenship at the Biennial Convention of the General Federation of Women's Clubs. Her address on that occasion was deeply appreciated and widely quoted, so, very appropriately, she will speak to us in Milwaukee on “What Citizenship Means to Catholic Women.” Father Fox will then speak on “Christ, Universal King of Society.” The new feast of the Universal Kingship of Christ comes, as you know, at the end of October and will be celebrated for the first

time this year. The meaning of this Feast, and the part which women may play in bringing about a wider recognition of Christ as the King of Society will be explained by Father Fox whose address will contain a message which we shall be eager to hear and which we shall carry back to our respective homes as the first step toward helping to bring about its realization.

Tuesday morning will be given over to a business meeting, to the amendment of the Constitution and to round tables on Girls' Welfare, Immigration and Americanization, Study Clubs, and Parent Teachers' Associations.

Tuesday afternoon will be given over to the general subject of Social Service. Mrs. Carlton Hayes, national director for New York, will preside, and the first address will be given by Dr. Edward A. Fitzpatrick, dean of the Graduate School of Marquette University, on “Social Service in the Community.” Sister Mary Helen, head of the Social Service Department of Mercy Hospital, Baltimore, Md., and the first nun to graduate from the National Catholic School of Social Service, will then read a paper on “Hospital Social Service” and Miss Mary G. Hawks, president of the Newark Diocesan Council will speak on “The Trained Executive Secretary.” A general discussion of the Endowment Fund for the National Catholic School of Social Service will follow.

Tuesday evening will be given over to the very serious and all-compelling subject of Mexico, and the speaker will be the Reverend John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference.

RURAL PROGRAM TO BE DISCUSSED

Wednesday, October 13, will be the last day of the convention. The morning session will be devoted to Rural Activities, with the Reverend Edwin V. O'Hara as the principal speaker. Mrs. Joseph B. Brady of Milwaukee, will tell about the religious vacation schools operated in the State of Wisconsin, and Mrs. Wm. Van Laanen will describe those in Green Bay. The question of the N. C. C. W. and the Rural Program will then be presented by Miss Margaret Lynch, assistant executive secretary of the N. C. C. W., who will describe other concrete work accomplished along this line with very satisfactory results.

Wednesday afternoon will be given over to the usual reports of the credentials committee, nominating committee, and to the election of members of the board of directors for the provinces of Milwaukee, Harrisburg, St. Louis, St. Paul, San Francisco, Cleveland and Seattle. A banquet, in the evening, at the Pfister Hotel, will bring the Sixth Annual Convention to a close.

This is merely a summary outline of the program. Other features will be added, and it is too early, yet, to announce the names of all the speakers. But this is enough to show that the Sixth Annual Convention will be no less interesting than its predecessors.

And now a word about practical details. Did you know that summer railroad rates will still be in effect until October 30? This should prove a great benefit to those who live a long distance from Milwaukee. Of course, the usual reduction, on the basis of half-fare on the return trip will be granted to all persons attending the convention, provided they present a certificate. It is necessary for two hundred and fifty of these certificates to be turned in before the reduction becomes effective, so, even though you may not live far enough away to benefit by the reduction yourself, do not fail to ask for a certificate when buying your ticket, since by doing so you will help those who live in distant parts of the country.

It is well to recall, also, that the convention is for *all Catholic women*. You do not have to be the official delegate of an organization. Individual members are more than welcome, as are visitors who have not yet become members. Individuals have a right to participate in all discussions and to present resolutions, but have no right to vote. The experience of the past has shown that there are few Catholic women who fail to derive inspiration from these

(Continued on page 29)

Letter of Archbishop Messmer to the Pastors of the Milwaukee Diocese

THE FOLLOWING letter, addressed by His Grace, Archbishop Sebastian G. Messmer, to the pastors of the Milwaukee Diocese, calling upon them for their assistance in making the National Convention of the N. C. C. W. a success, sets forth in a very wonderful way the object and the meaning of an organization such as the N. C. C. W. and the value and importance of its conventions. The letter contains a real message which will be appreciated far beyond the confines of Milwaukee:

ARCHBISHOP'S RESIDENCE

2000 Grand Avenue
Milwaukee, Wis.

July 27, 1926.

Rev. dear Sir:

In the coming month of October, from the 10th to the 14th day, there will be held here in Milwaukee a joint convention of the National Council of Catholic Women of the United States and of the Archdiocesan Council of Catholic Women.

No one who understands the paramount importance of the Christian influence of Catholic women upon the religious, moral and social conditions of society in modern times can for a moment hesitate to assist in furthering the great movement toward the unification and concentration of the public activities of the Catholic women of the country. Our Holy Father, himself, has encouraged

and blessed the work. But to attain this result it is necessary that the Catholic women should take an active part in these national and provincial conventions. They are the means of the proper education and training of our Catholic women and of arousing a deep and genuine interest in the great social and moral vocation of the Catholic woman in our days.

A committee of Catholic women has been appointed to secure the attendance of as many women representing our parish groups, societies and organizations as possible at the coming convention. Individual ladies as well as delegates of women's organizations are urged to be present.

The American Hierarchy, through the National Catholic Welfare Conference, and in particular its department of lay organizations of men and women, is at the head of this Catholic women movement. It therefore behooves every Catholic priest to encourage and urge our Catholic women to take an active part in this great Catholic agitation.

I trust that the Rev. Pastors will bring the matter to the attention of the women of the parish and assist in every way the ladies of the central committee when these call upon them. We all, clergy and laity, must do all to make this National Convention in Milwaukee a real success for the good of Holy Church and our country.

Sincerely yours,

† S. G. MESSMER, Archbishop.

Opening of the National Catholic School of Social Service

ON SEPTEMBER 11 the National Catholic School of Social Service will open for the 1926-27 term with the largest enrollment yet registered. There are already thirty names on the list of prospective students, and they represent nineteen states, the Philippine Islands and Porto Rico. The Filipino scholarship was provided by an anonymous friend of San Francisco, and Bishop McCloskey, of Jaro, whose interest in the Service School is very keen, has announced that Miss Arguellas has been selected to benefit by this scholarship, thus becoming the third student to come to the School from the Philippines since it opened. Two students will come from Porto Rico.

The great majority of the prospective students have the B.A. degree, although some of them are graduates of normal schools and special nurses training schools whose education and experience have equipped them for the study of social science. The following is the list of students to date:

Frances Cassidy, Mt. Washington, Md.; Frances S. Engel, Jamestown, N. Y.; Mary Lucile Bruner, Waterloo, Ia.; Elise E. Slavin, Yakima, Wash.; Mary Alice Moran, New London, Conn.; Olive F. Elder, Los Angeles, Calif.; Loretta Gormley, Butler, N.J.; Margaret Howland, Oregon, Ill.; Irene Doyle, San Francisco, Calif.; Miss Arguellas, Philippine Islands; Helen Hierholzer, Pittsburgh, Pa.; Paula Frank, Two Rivers, Wis.; Elise Linfert, Cincinnati, O.; Catherine Meehan, Malone, N. Y.; Martha Bonham, Anderson, South Carolina; Marcella Chawk, Louisville, Ky.; Florence Homan, Bismark, N. D.; Virginia M. Judge, Baltimore, Md.; Huldah Moorhead, San Rafael, Calif.; Mary Shannon, Omaha, Neb.; Mary Slattery, Des Moines, Ia.; Mildred Tongate, Kansas City, Mo.; Angela Hartman, Baltimore, Md.; Dorothy Schwartz, York, Pa.; Mrs. Prillie Griggs, Dothan, Ala.; Kathleen B.

O'Connor, Elkton, West Virginia; Aurelia Lammers, Harkington, Neb.; Clara Frey, Oklahoma City, Okla., and Miss Elvira Vincente, of Porto Rico.

The following is a list of scholarships donated to the National Catholic School of Social Service by Catholic women's organizations and by individuals who are interested in the school and anxious to promote its work.

Catholic Daughters of America (National).....	5
Catholic Daughters of America (California).....	1
Daughters of Isabella (National).....	1
Daughters of Isabella (Wisconsin).....	1
Young Ladies Institute (California).....	1
Marquette Women's League, Milwaukee.....	1
San Francisco Diocesan Council.....	1
St. Louis Archdiocesan Council.....	1
Rockford Diocesan Council.....	1
Newark Diocesan Council.....	1
Hartford Diocesan Council.....	1
Los Angeles Diocesan Council.....	1
Anonymous donor, San Francisco (for Filipino).....	1
Mrs. M. B. Daly, Cleveland, Ohio.....	1
Dr. Charles P. Neill, Washington, D. C.....	1
Right Reverend John J. Cantwell, Bishop of Los Angeles and Monterey.....	1
Total.....	20

The scholarship donated by Right Reverend John J. Cantwell, Bishop of Los Angeles and Monterey, is one of those which has come to us quite recently, and is the second to be donated from the Los Angeles Diocese. We feel sure that all members of the N. C. C. W. will appreciate deeply this expression of interest in the work of the Service School on the part of a member of the hierarchy.

The N. C. C. W. at the Sesqui-Centennial in Philadelphia

THE PROGRAM in celebration of the 150th anniversary of our American Independence held at the Pennsylvania Building in the Sesqui-Centennial grounds on August 18 and 19 under the auspices of the Harrisburg Diocesan Council of the N. C. C. W., assisted by the Pittsburgh Diocesan Council, was a real contribution to the history of the part played by Catholics in the founding of our country. The program was attended by the Right Reverend Philip R. McDevitt, Bishop of Harrisburg, prominent members of the Pennsylvania clergy and a large representation of Catholics from different parts of the State. The success of the two-day program was due, in large measure, to the efforts of Miss Anna Dill Gamble, secretary of the National Council of Catholic Women and president of the Harrisburg Council, who was ably assisted by Mrs. Teresa Molamphy, president of the Pittsburgh Council, and a committee of prominent Catholic citizens.

A pamphlet, attractively illustrated and containing an unusually interesting and appropriate compilation of facts concerning the early Catholic settlements in Pennsylvania and the part played by Pennsylvania in revolutionary history, as well as the French Alliance and the contribution of Catholic France to American independence was distributed.

REVIEW WORK OF CATHOLIC PIONEERS

On the first day, the contributions of Catholic pioneers to the achievement of American liberty and the growth of the Catholic Church in Pennsylvania were reviewed in two historical addresses by the Rev. Paul E. Campbell, of Pittsburgh, who spoke on "Catholic Pioneers in Western Pennsylvania" and by Mr. P. A. Kennedy, of Harrisburg, whose subject was: "Conewago, the Mother Parish of Pennsylvania."

Mrs. Molamphy presided at the meeting on the second day, at which Miss Gamble spoke on "The Continental Congress in York, 1777 and 1778." This was followed by an address by Miss Elizabeth S. Kite, a well-known writer on historical subjects, on "The Contribution of Catholic France to American Independence."

"How little we Catholics know of the important part played by the Church in the establishment of our liberty," Miss Kite said. "Who knows that when France went to war she offered a Solemn Mass on the high seas, calling down the blessings of Heaven on our united efforts? Who knows that the first Fourth of July celebration, that of 1779 at old St. Mary's Church in Philadelphia, was a Te Deum at which members of Congress, of the Pennsylvania State Legislature, prominent military chiefs and prominent citizens of the city were present? Who knows that a large part of the vast sums by which it was possible for Louis XVI to equip armies was provided by the clergy of France?"

At the close of the meeting, Mrs. Molamphy said that because of our fight for freedom of speech, of religion and of press in this country, and because of the anniversary of the victory of those rights which we are now celebrating, it would be suitable to pass a resolution of protest against the action of the Government of our sister republic, Mexico, in denying these rights to her citizens. Miss Gamble then offered the following resolution:

"Whereas, We as American citizens prize above all our other blessings the recognition by our Government of the inalienable rights of all men to civil and religious liberty; be it

"Resolved, that the Harrisburg and Pittsburgh Councils of the National Council of Catholic Women protest against the denial of these inalienable rights of freedom of speech, freedom of the press and of public assembly by the Mexican Government to our fellow Catholics there."

A delightful musical program was offered each afternoon, and at the close of the proceedings tea was served to those attending the program by the state hostesses.

The N. C. C. W. at the "Birthplace of Religion in Montana"

WORD HAS COME from the Helena diocese of the splendid accomplishment of the N. C. C. W. of Missoula, in cooperation with the Councils of Helena, Philipsburg, Dillon, Stevensville and Hamilton, in placing a bronze tablet at St. Mary's Mission, the first church erected in Montana and commonly known as the "Cradle of Montana Religion." Founded by Father Peter de Smet, St. Mary's had as its first resident priest Father Ravalli, whose name is known by Catholic and Protestant, Indian and White, throughout the Rocky Mountain region where he spent 40 years laboring for the good of souls. The cemetery at St. Mary's, in which he is buried, was also restored through the efforts of the councils listed above.

The movement to place a marker at the old mission met with general cooperation. Numerous friends of Father Ravalli, Catholic and Protestant alike, contributed to the fund to restore the cemetery where he lies buried. The tablet was placed on August 12, the date of the annual creamery picnic at Stevensville, a homecoming occasion in the Bitter Root Valley, and was attended by large crowds. We give an account of the ceremonies as nearly as possible in the words of Mrs. A. B. Kimball, of Missoula, not merely because of the picturesque period in our history which the events related recall, but because the ceremonies formed a chapter of history in themselves.

"The day started with a band concert, then a parade in which Indians of the Selish tribe, gorgeously arrayed, took part. Some of the older Indians were among those who formerly lived in the Bitter Root Valley before they were removed to the Jocko Agency, and had been parishioners of Father Ravalli.

HONOR MEMORY OF FATHERS DE SMET AND RAVALLI

"After the parade, addresses were made by Dean A. L. Stone of the School of Journalism of the University of Montana and Mayor John McLaughlin. Dean Stone recalled the work of the two pioneer priests, Fathers de Smet and Anthony Ravalli. 'Montana's history found its first utterance in the silent deeds of these two men,' he said. 'They were the pioneers of our pioneers; their finest memorial is found in the commonwealth which has grown out of the wilderness which they penetrated—their armor was the cassock, their lance the Cross, but no crusader ever rode forth to more splendid conquest, and it is a pleasant thought today that the first trail into Montana was blazed by the Cross.'"

"The unveiling of the bronze plaque which had been donated to the N. C. C. W. by the Anaconda Copper Mining Company, took place on the grounds of St. Mary's. Reverend Louis Taelman, of St. Ignatius Mission, opened the ceremony with a eulogy of the pioneer priests. His remarks were addressed first in English, to the Whites, then in Selish, the native tongue of the Indians present. Father Taelman has labored among the Indians for many years and speaks five Indian dialects.

"After Father Taelman's talk, the Indians sang an old war chant to which Christian words have been adapted, and then offered prayers, in the Selish tongue for the repose of the soul of Father Ravalli.

"The tablet was covered by two American flags, one weather-worn and old, the other bright and new. Two small children, one Indian and one White, lifted the flags, and immediately after the unveiling a group of women from the Missoula Council of the N. C. C. W. sang 'America the Beautiful.' Henry Buck, a pioneer of Stevensville and an intimate friend of Father Ravalli, then accepted the memorial on behalf of the people of Stevensville and the Bitter Root.

"Thousands of people visited the little church and the cemetery at the rear where the body of the beloved Father Ravalli lies."

The tablet bears the following inscription:

Montana's First Church—St. Mary's Mission—Founded by Father Peter de Smet, 1842. In charge of Father Ravalli, 1846 to 1884. Erected to the memory of these pioneer priests by the N. C. C. W., Helena Diocese.



What Catholic Women Are Doing at Home

DENVER, COLO.

N. C. C. W. President Visits Denver

Mrs. Arthur Mullen, national president of the N. C. C. W. was recently a visitor to the Denver Council and was the principal speaker at a luncheon given in her honor at the Argonaut Hotel. Describing the Council as "the only Catholic women's organization which has been called into being by the hierarchy," Mrs. Mullen earnestly urged a large attendance at the convention in Milwaukee in October, declaring that these meetings of Catholic women from far and near were the best means of awakening enthusiasm, co-operation and a national outlook among women. She also spoke of the unlimited field of service for the trained social worker and described the School of Social Service in Washington.

Mrs. M. J. O'Fallon, president of the Denver Council, also made a brief address, and Miss Coughlin told of the work of the Denver unit, describing the clinic and the gift shop which is run to support it. Miss Madge Creagh, of Lamar, made an interesting speech on what has been done for the Mexicans in the lower Arkansas valley.

EL CAJON VALLEY, CALIF.

An Unusual Report

The remarkable accomplishments of 13 Catholic women living in a scattered community whose territory embraces 40 square miles was revealed at the meeting of the Council of Catholic Women of El Cajon Valley on July 12, at the home of Mrs. Joseph Hayden, of Santee. The reports given were very gratifying and showed that all committees had been active. The legislative committee reported on the Phipps Bill, after which a brief résumé was given of the Eucharistic Congress.

This council has been in existence one year. The outstanding features of the year's work are organization of catechism classes with an enrollment of 90 children and the charitable work of collecting and distributing clothing and sewing to the needy poor. Under the head of legislation much has been accomplished by lively discussions on current topics of Catholic interest such as the Sterling-Reed Bill, Child Labor, Phipps Bill, etc. Perhaps the most lasting result, in this scattered community, is the spirit of friendliness and neighborliness fostered among the various Catholic families.

The officers of this council for the coming year are: Mrs. W. J. Collard, president; Mrs. P. P. Martin, secretary, and Mrs. L. P. Larsen, treasurer.

DAVENPORT, IOWA

Date Set for Diocesan Convention

The Second Annual Convention of the Davenport Diocesan Council will be held at Clinton, Iowa, on October 17 and 18. The fact that this is a two-day convention shows the importance which is attached to this gathering, and the fact that it follows so closely after the national convention in Milwaukee, which closes on October 13, means that the delegates from Davenport will be able to carry back to their own meeting a fresh report, full of interest and inspiration from the national. It is expected that representatives of the national organization will be on the program of this diocesan convention.

BATTLE CREEK, NEB.

President of N. C. C. W. Visits Battle Creek

On August 11, Mrs. Arthur Mullen, national president of the N. C. C. W., was the guest of honor and principal speaker at a luncheon given at the home of Mrs. Wm. Dittrick in Battle Creek.

After paying tribute to the work of the local women, Mrs. Mullen outlined the history of the National Council and discussed briefly some of the special lines of work it is pursuing. The interest of those present was revealed in the animated discussions which followed, during which many questions were asked and many suggestions offered about future work.

Brief talks were given also by Mrs. Cowan, of Stanton; Mrs. Frances Brecheison, of Buffalo, N. Y., and Miss Marion Preece, of Battle Creek.

While in Battle Creek, Mrs. Mullen was the guest of Miss Anna E. Hughes, president of the Omaha Diocesan Council of Catholic Women.

ROCKFORD, ILL.

Diocesan Convention on October 3

The Rockford Diocesan Council will hold its Annual Convention on October 3, scarcely more than a week before the national convention. Miss Agnes G. Regan, executive secretary of the N. C. C. W., has been invited to be one of the principal speakers at this meeting.

NOTRE DAME, IND.

Biennial Convention of the I. F. C. A.

No doubt many members of the N. C. C. W. will be among the delegates attending the Biennial Convention of the International Federation of Catholic Alumnae when it convenes at St. Mary's College, Notre Dame, on September 4. The I. F. C. A. was one of the first of the great organizations of Catholic women to affiliate with the N. C. C. W. Its president, Mrs. Harry M. Benzinger, was one of the first members of our national board, serving as our first secretary and later as our representative at the Congress of the International Union of Catholic Women's Leagues in Rome.

The N. C. C. W. extends greetings and best wishes for the success of the Biennial. May the sessions to be held from September 4 to 10 be productive of every good.

Kathleen Norris to Write on Service School

Kathleen Norris, whose wonderful novels and short stories are better known perhaps, than those of almost any other woman writer in the country, has announced that she will write an article on the National Catholic School of Social Service. This article is to appear in the October issue of the *Catholic World*.

In devoting a special article to the principal undertaking of the National Council of Catholic Women, Kathleen Norris does our organization a great honor, and we know that every one of our members will read the October issue of the *Catholic World* with greater interest than ever and with deep appreciation for this special contribution.

NEW LIFE MEMBERS

The N. C. C. W. is pleased to announce the receipt of five new Life Memberships, one from San Francisco, California, and four from Kingston, N. Y. They are as follows:

Mrs. A. J. Aicher,	San Francisco	\$100
Mrs. John M. Cordts,	Kingston	\$100
Miss Estelle Rice,	Kingston	\$100
Miss Emma Rice,	Kingston	\$100
Mrs. Vincent Garman,	Kingston	\$100

All of the above memberships have been received within the last month.

N. C. W. C. Social Action Department

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Rt. Rev. P. J. Muldoon, D.D.
Bishop of Rockford

DIRECTORS

Rev. John A. Ryan, D.D.
N. C. W. C. Headquarters
Washington, D. C.

John A. Lapp, LL.D.
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Chicago, Ill.

BUREAU OF RURAL LIFE
Rev. Edwin V. O'Hara, LL.D.
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ITS FIELDS ARE:

INDUSTRIAL RELATIONS

CITIZENSHIP

SOCIAL WORK

RURAL WELFARE

IN THESE FIELDS IT SERVES AS

- (1) A clearing house for Catholic social teaching;
- (2) A bureau of information and standards; and
- (3) An active organization to assist in establishing civic, social and economic welfare.

Program of Catholic Industrial Conference

To Be Held in Cleveland, October 1 and 2, 1926



FREDERICK P. KENKEL
President, Catholic Conference on
Industrial Problems.

THE FOURTH annual meeting of the Catholic Conference on Industrial Problems will be held in Cleveland on Friday and Saturday, October 1 and 2, at the Hotel Cleveland. This year the program will commemorate the thirty-fifth anniversary of Pope Leo's Encyclical on the Condition of Labor.

Checking up industrial fact, theories and progress in the United States with the principles and recommendations of Pope Leo's

Thos. K. Maher, president of the Maher Collieries Co. of Cleveland; Rev. Joseph Wentker, of St. Louis University; Miss Agnes Regan, executive secretary of the National Council of Catholic Women; Prof. J. E. Haggerty, dean of the Ohio University College of Commerce; Rev. Donald A. McLean, of the Catholic University; Mr. Thomas E. Duffy, former chairman of the Ohio Industrial Commission; Rev. Joseph Husslein, S.J., of the *America* staff; Rev. William H. Engelen, S. J., of St. John's College, Toledo; and Dr. John A. Ryan.

Mr. Frederick P. Kenkel, director of the Central Bureau of the Central Verein and president of the Catholic Conference on Industrial Problems, will deliver the presidential address on the afternoon of October first. Unlike the previous conferences there will be evening meetings both days.

As in other years, time will be set aside at each session for general discussions from the floor. Each particular session will be given over to one topic or one closely allied series of topics which will concentrate the discussion on one point.

LOCAL CONFERENCES TO BE ARRANGED

Plans will be laid at the business meeting for the calling of local conferences in various cities during the fall and winter. One such conference in Chicago will be held at a later date and others are contemplated in the East. The local conferences will be one-day meetings and will follow in general the method of the national conferences.

The conference was originally scheduled to meet towards the end of June immediately following the Eucharistic Congress. The plan of the meeting has been retained without change in the topics of discussion. A good attendance both east and west is expected at Cleveland. The city is conveniently situated and railroad facilities are excellent. The fourth annual meeting promises to be the best in the history of the Conference.

LIST OF SPEAKERS

The list of speakers includes the Right Reverend Joseph Schrembs, Bishop of Cleveland; Right Reverend Monsignor John T. Slattery, of Troy, N. Y.; Mr. John E. Cullen, publisher of the *Baltimore News*; Mr. Frank P. Walsh, former chairman of the War Labor Board; Dr. John A. Lapp, director of the N. C. W. C. Social Action Department; Mr.



Saint Francis—Apostle of Social Action

By Rev. R. A. McGowan

ST. FRANCIS OF ASSISI, whose six hundredth anniversary is commemorated this year, was an apostle of social action. The people of his time were oppressed by perpetual wars. The weak and the poor were almost the slaves of the wealthy. St. Francis turned away horrified at this cruelty and inhumanity and, among his other works, established a religious confraternity which placed in all the social institutions of the day a leaven of peace, brotherhood, and release from the abuses of the rich and powerful. He started men on the road to economic and political freedom.

This confraternity was called first the "Brothers of Penance" and later the Third Order of St. Francis. It was not exclusively an organization of the poor and the weak, for kings and lords were members of it. It was not even directed primarily at the reorganization of the institutions of society, but at the internal conversion of all men to Christ. It was, indeed, a supplement for people in the world to the religious orders of men and women, bound under vows of poverty, chastity, and obedience that St. Francis had founded. They were to remain lay people and they were to imitate Christ in their own sphere, pledged to practice Christian perfection according to the duties of their state of life. But their organization imposed very important social obligations and its effect upon society was sharp, clear, and immediate.

SOCIETY IN ST. FRANCIS' TIME

The people of St. Francis' time in the country districts and in many of the cities and towns suffered four chief evils from society. They had to take a solemn oath binding them to the local political lord which gave him the right to call them to do military service in his behalf whenever a war mood would strike him. He considered them his serfs and, especially in the country districts and villages, he looked upon all their property as his and when one of them died he could and did seize the property as his own. Apart from the guilds, which organized city artisans and merchants, the people had no organization to represent them and protect them from the abuses of his power, or into which they might pay so that they would be cared for in sickness or in poverty or at death and buy themselves out of the more onerous services exacted by the overlord or even out of serfdom entirely.

They were in political subjection to the lord of the district to whom they swore a solemn oath of vassalage. This oath carried with it the obligation to fight for him in the frequent wars that he waged. They were in economic subjection and their property could be seized when they died intestate. Finally, unless they were guildsmen, they had no organization to protect them and no organization fund to come to their rescue.

St. Francis' lay confraternity met all of this. Its members took upon themselves the obligation not to carry arms. They promised not to take solemn oaths. They were to make their wills within three months. They were to pay to the common fund of the organization small monthly dues. And they promised to live a careful religious life, frequent the Sacraments, care for the sick and the poor, settle disputes amicably and attend the meetings of the organization. They were members, therefore, of a profoundly religious organization that followed an equally profound and far-reaching social program.

Its importance is clear. If they could not take solemn oaths, they could not take the oath of political vassalage and thus could not be conscripted to fight wars for their lord. By the obligation they took not to bear arms they were doubly fortified against the menace of his power to conscript them for warfare. Through their promise to write a will, they prevented the lord from siezing their property upon their death and each generation of them did not have to start over again the long uphill struggle to distribute landed property and substitute land-owning peasants for landless serfs.

The fact that they were organized at all was important. Through their membership and contribution to a common fund, they had friends and money to care for them when they were sick and, when they died there was money to lay them away decently and companions to carry them to the grave. The organization could represent them and protect them when the lord insisted that they become his sworn vassals or go to war for him. Their lord often exacted work from them which kept them from work of their own they must do to support their families and prepare for the future. In place of this work he would accept sometimes a money payment, and he would even let them buy their way out of serfdom completely and establish themselves as free peasants on the land they had been tilling as serfs. For both purposes the fund of their organization was used.

"A SHIELD OF THE RIGHTS OF THE POOR"

Any organization that set up such obligations and assistance for its members could not have avoided trouble. It challenged the feudal baron and took from him part of his political and military power by exempting many of his vassals from the oath of subjection and from military conscription. It gave them a treasury to draw upon. It "was not merely a brotherly fellowship based on the practice of Christian perfection," but, as our Holy Father says in his Encyclical on St. Francis it was "a shield of the rights of the poor and the weak against the abuses of the rich and powerful." The Third Order gave them a freedom they had never had before and it gave them the strength of an organization to protect their freedom and advance it still farther. Therefore it made enemies.

The confraternity was going far towards emancipating the serfs and stripping the lords of their customary military, political, and

economic power. They resented an organization that in the name of religion threatened them so seriously and began to molest its members and force them into service. Against this the confraternity had nothing to rely upon within itself except the determination with God's help to live up to its rules. But it was a religious organization and therefore came under the control of the Church and could call on the help of the Church. Pope Honorius III ordered the lords of Rimini to cease their interference with the townspeople who in great numbers had joined the confraternity and had refused military service. His successor gave formal approval to the rules of the organization and strengthened the members everywhere in their refusal to take feudal oaths and engage in the wars of their lords.

The lords persisted. Many of the members of the confraternity had once taken the oath of vassalage. This was appealed to. The lords laid a tax on those who refused to enter their armies. Money payments instead of work were refused. The confraternity was made liable for the debts or wrongdoings of its members. These attacks were so serious and widespread and, after the death of St. Francis, grew to such great proportions, that the confraternity was in danger until Pope Gregory IX, eight months after St. Francis' death, issued an order that inflicted severe ecclesiastical penalties on those who attacked it.

Many forces were at work at that time to undermine political tyranny, war, and economic injustice and build in their stead a Christian democracy. But certainly St. Francis and his followers and the organization of the Third Order deserve high credit. St. Francis' century was a turning point and it gave rise to an impulse which, though often deflected and exaggerated and even suppressed since then, is still strong now. Much of the good in modern society is directly traced to that age and much of the evil to the rejection of its spirit and practices. St. Francis of Assisi with his poet's intuition, his wisdom and his love of God and all God's creatures, is at the same time a founder of modern society and a reproach to those gross and widespread evils in it which are the reflection under other forms of the same cruelty and injustice that St. Francis preached and organized against in his life.

With St. Francis it was not a case of a direct frontal attack or a general condemnation of serfdom or the wars of the times. Instead St. Francis saw the abuses of the power of the lords and saw that their power over their vassals prevented the vassals from following Christ more perfectly. And so when the Brothers of Penance brought together those who would follow Christ more perfectly, its rules abstracted its members from much of the power of the lords and opened the way to their still fuller freedom.

Panama Journal Praises Work of N. C. W. C.

(Continued from page 8)

social experience. Miss Campbell's work has taken her into twenty-two foreign countries and her opportunities for making a thorough study of, and obtaining an invaluable experience in, social welfare have been unlimited. Her work during the World War brought her decorations from the French and Serbian Governments. Part of that time she was in the employ of the N. C. W. C. and while so employed established a relief center at Arras, which was later named for her "Maison Ste. Marguerite."

"Discretion Needed," Boston Pilot Says in Selecting Movies

(Continued from page 8)

over the mind's food. Parents fail to realize that most pictures today are made for grown-ups; they permit their children to attend the movies week after week without any attempt at selection or scrutiny of the themes presented.

"When we realize that it is in our power to demand and to obtain clean pictures to which we can take or send our children, then the pictures will be forthcoming. But so long as we fill the cash drawer of an exhibitor who offers a salacious program without utilizing the effective protest of voice and withheld patronage, we must assume our share of the responsibility for offensive offerings."

Peace Meeting to be Held in Cleveland

A national meeting to discuss Catholic principles of Peace is to be held in Cleveland, October 3, at the Cleveland Hotel. The meeting is an outgrowth of a similar one in Chicago in the early summer and will be held under the auspices of a committee representing the National Council of Catholic Men, the National Council of Catholic Women, and the N. C. W. C. Social Action Department.

Those interested in attending the meeting are invited to write to Rev. R. A. McGowan, temporary secretary, 1312 Massachusetts Ave., Washington, D. C.

The plan is to develop an active committee to discuss Catholic international ethics and work out educational programs and plans in the fundamentals of morality between nations. The Cleveland meeting will bring together those especially interested.

The Sixth Annual Convention, N. C. C. W.

(Continued from page 23)

gatherings. All agreed in declaring that the conventions of the N. C. C. W. are "different." The nobility of the purpose of the N. C. C. W. and the deep Catholic faith which inspires it are the reason for this difference which places our organization in a class apart from other national groups.

In considering the forthcoming convention, we want you to keep this thought in mind: that the N. C. C. W. is the one organization of women in this country, which, as a part of the National Catholic Welfare Conference, is directly under the Church; that it is recognized by other women's groups and by official bodies as the authorized representative of Catholic womanhood in this country; that through its affiliation with the International Union of Catholic Women's Leagues—the only international organization of its particular kind which is officially recognized by the Vatican, and one which is so highly esteemed that the Holy Father Himself has named its president and has given it a special Cardinal Protector—it is the American link in that great chain extending around the world, binding together the Catholic women of all nations in a vast army whose standard is the Cross. You are a member of this organization. It is for you to give to it the best that is in you, in faith, in service, in action and in prayer.

Come to Milwaukee. Give the moral support of your presence and the encouragement of your advice and experience to those who are meeting there in October. Show your appreciation for the tireless effort of the Catholic women of Milwaukee who have been working so continuously and with such devotion to insure the success of the convention. Above all, pray that our sessions may be blessed and that Our Lady of Good Counsel will inspire each one of us to do her part to the end that the Kingdom of her Divine Son may be extended here on earth.

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A Civic Mosaic:

Compiled from the Pastorals
of the American Hierarchy

By John A. Lapp, LL.D.

EDITOR'S NOTE.—The civic utterances set forth in this article are compiled from the Pastoral Letters of the American Hierarchy dating from 1792 to 1919, the year being indicated at the end of each paragraph. No words are used excepting those used in the pastorals. The excerpts quoted have been arranged under the following headings: I. The Church and American Citizenship; II. The Church and the Civic Authority; III. The Church and Civic Morality; IV. The Rights of the State; V. Catholic Education and Citizenship; VI. Women and Civic Life; VII. International Relations.

VI. Women and Civic Life

“THE PRESENT TENDENCY in all civilized countries is to give woman a larger share in pursuits and occupations that formerly were reserved to men. The sphere of her activity is no longer confined to the home or to her social environment; it includes the learned professions, the field of industry and the forum of political life. Her ability to meet the hardest of human conditions has been tested by the experience of war; and the world pays tribute, rightfully, to her patriotic spirit, her courage and her power of restoring what havoc of war had well-nigh destroyed.

“Those same qualities are now to undergo a different sort of trial; for woman by engaging in public affairs, accepts, with equal rights, an equal responsibility. So far as she may purify and elevate our political life, her use of

the franchise will prove an advantage; and this will be greater if it involve no loss of the qualities in which woman excels. Such a loss would deprive her of the influence which she wields in the home, and eventually defeat the very purpose for which she has entered the public arena. The evils that result from wrong political practice, must surely arouse apprehension, but what we have chiefly to fear is the growth of division that tends to breed hatred. The remedy for this lies not in the struggle of parties, but in the diffusion of good-will. To reach the hearts of men and take away their bitterness, that they may live henceforth in fellowship one with another—this is woman's vocation in respect of public affairs, and the service which she by nature is best fitted to render.” (1919.)

VII. International Relations

“THE GROWTH OF DEMOCRACY implies that the people shall have a larger share in determining the form, attributions and policies of the government to which they look for the preservation of order. It should also imply that the calm, deliberate judgment of the people, rather than the aims of the ambitious few, shall decide whether, in case of international disagreement, war be the only solution. Knowing that the burdens of war will fall most heavily on them, the people will be slower in taking aggressive measures, and, with an adequate sense of what charity and justice require, they will refuse to be led or driven into conflict by false report or specious argument. Reluctance of this sort is entirely consistent with firmness for right and zeal for national honor. If it were developed in every people, it would prove a more effectual restraint than any craft of diplomacy or economic prudence. The wisest economy, in fact, would be exercised by making the principles of charity and justice an essential part of education. Instead of planning destruction, intelligence would then discover new methods of binding the nations together; and the good-will which is now doing so much to relieve the distress produced by war, would be so strengthened and directed as to prevent the recurrence of international strife.” (1919.)

“SINCE GOD IS THE Ruler of nations no less than of individuals, His law is supreme over the external relations of states as well as in the international affairs of each. The sovereignty that makes a nation independent of other nations, does not exempt it from its obligations toward God; nor can any covenant, however shrewdly arranged, guarantee peace and security, if it disregard the divine commands. These require that in their dealings with one another, nations shall observe both justice and charity. By the former, each nation is bound to respect the existence, integrity and rights of all other nations; by the latter, it is obliged to assist other nations with those acts of beneficence and good-will which can be performed without undue inconvenience to itself. From these obligations a nation is not dispensed by reason of its superior civilization, its industrial activity or its commercial enterprise; least of all, by its military power. On the contrary, a state which possesses these advantages, is under a greater responsibility to exert its influence for the maintenance of justice and the diffusion of good-will among all peoples. So far as it fulfills its obligations in this respect, a state contributes its share to the peace of the world; it disarms jealousy, removes all ground for suspicion and replaces intrigue with frank co-operation for the general welfare.” (1919.)

THE END



Recent Events of Social and Civic Interest

Scholarship for Nurses

THE INTERNATIONAL CATHOLIC GUILD OF NURSES has inaugurated an educational program for the purpose of helping especially qualified members "to make the studies and obtain educational opportunities which will equip them for the service of eminence. This it seeks to do by the encouragement of lecture courses, the promotion of reading and studying among its members, and especially by the raising through local groups of the Guild of scholarship funds." Each local community will expend money for the scholarships and provide the special type of training and study that may be determined upon by its scholarship committee. Money is to be raised by contributions from the nurses themselves and from the public, and the scholarships will be in the nature of loan funds whenever possible.

Library Section of the Catholic Education Association

At the meeting of the library section of the Catholic Education Association, resolutions were adopted recommending the publication of a readers' guide to Catholic periodicals, and membership in the American Library Association for all Catholic libraries, universities, colleges, and secondary schools. The fullest cooperation for the development of a readers' guide is requested from all Catholic libraries and librarians in our universities, colleges, and secondary schools.

Adult Recreation

The Survey in cooperation with the Harmon Foundation offers three prizes of \$250, \$100, and \$50, each for essays on "What Is the Most Interesting Theme You Know About Play for Grown-ups."

Catholic Workers' College Credited by Oxford

The Catholic Workers' College, which is under the direction of the Catholic Social Guild at Oxford, England, has now been fully recognized by Oxford University. Until recently, full recognition for studies by women and men under twenty-five years of age in the Catholic Workers' College was not given by the university, but on June 15 the decree passed by the Convocation at Oxford removes all restrictions. Students at the Catholic Workers' College will now be regarded as "Members of a society or institution at Oxford, established for the purpose of higher study." This recognition by Oxford is in accord with its own interest in working-class education.

A summer school was conducted from July 24 to 31 at Oxford under the auspices of the Catholic Workers' College.

Peace Conference

Under the auspices of the World Alliance of International Friendship through the Churches, a conference was held in Chicago June 10 and 11. Its purpose was to discuss "A basis of unity for American participation in international cooperation for world peace." Father Peter J. O'Callaghan was a member of the committee appointed to summarize the proceedings of the conference and report on its message.

The conference proposes to issue a speakers' manual on international cooperation; to issue a call to churches and other religious organizations to promote further study and discussions of the problems of international peace, and "to form a fellowship which will create greater solidarity in the contacts with the public."

New School for Retarded Children

The Benedictine Foundation at Washington under the direction of Dr. Thomas Verner Moore, O. S. B., will, in September, open a special school for children of arrested mentality. The school will be built on the cottage plan and will be under the care of the Benedictine Sisters of Villa Scholastica, Duluth, Minnesota. Only

girls will be received. This is one of the most important undertakings in Catholic charities.

Olivet Conference

The Second Annual Summer Conference on Economic, International, Racial and Family Relations will be held at Olivet, Michigan, August 21-28, under the auspices of the Midwest Council for Social Discussion. The topics for discussion which were agreed upon by those in attendance last year at the Conference are: Economic and Industrial Relations, International Relations, Race Relations and Family Relations.

Recent Publications

The Survey of July 15 contains a report of the study of people living in furnished rooms in the lodging house districts in Chicago. A study of these areas revealed that 71 per cent of the houses in this district take roomers; 52 per cent of the roomers are single men; 10 per cent single women; and 38 per cent are married couples, though "actually 60 per cent of these couples are living together unmarried." The study emphasizes the social problems of roomers—their isolation, their individualistic behavior, their loneliness and their mobility.

The Nation's Health for July 15 contains an article with illustrations on Parmadale, the Cleveland Diocesan Home for Children. The article deals not only with the material equipment of the institution but describes briefly the medical, social, mental, moral and spiritual care that is given the children.

"Foods of the Foreign-Born in Relation to Health" by Bertha M. Wood is a study of the dietary habits of some of our immigrant groups in their home lands.

"Power for the Farm at Cost," by Carl D. Thompson, is published by the Public Ownership League of America. The advantages of electrical power on the farm are described. Methods of securing cheap power through public ownership are discussed.

The growth of Catholic rural life conferences is described in the June issue of *Catholic Rural Life*.

Hospital Progress for August is a report of the meeting of the Catholic Hospital Association held in Chicago in June. The sermon of Rev. W. H. Agnew, S.J., on "The Godliness of Social Service," which was given at the Pontifical Mass opening the convention, and many other of the important papers read at the convention are printed in full.

Rev. Bryan J. McEntegart contributes an article to the *Catholic Charities Review* for June on "The Doctrinal Groundwork of Catholic Charities." Father McEntegart reminds us that the basic doctrines of Catholic charity are: first, that every soul has an infinite value; second, that men are brothers in Christ under the fatherhood of God; third, that service rendered to the needy is actually rendered to Christ Himself; fourth, that gifts of life and property are from God and must be used in the service of men; fifth, that Christ's life constitutes a model for perfection.

New Publications by Social Workers

The American Association of Social Workers has issued two new pamphlets: *The Nature and Scope of Social Work* by Alice S. Cheney and *Vocational Aspects of Family Social Work* by a Committee of the American Association of Social Workers.

Books for Adult Education

The Committee on Readable Books, appointed last year by the Commission on Library and Adult Education, has published its report. Supplementing the statement of the committee about the need of special kinds of books for adult use is a list of books on agriculture, art, biography, economics, science, literature, travel, health and sociology. An effort has been made to include the type of book that would explain simply and plainly modern knowledge.

—ROSE J. McHUGH.

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