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The undersigned, acting as a Committee of the Graduate School, have read the accompanying thesis submitted by Teress Mary Sweetser for the degree of Master of Arts.

They approve it as a thesis meeting the requirements of the Graduate School of the University of Minnesota, and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts.

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This is to certify that we the undersigned, as a committee of the Graduate School, have given Teresa Mary Sweetser final oral examination for the degree of Master of Arts . We recommend that the degree of Master of Arts be conferred upon the candidate.

Minneapolis, Minnesota

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A Survey of the Social Service done
by Catholic Agencies
in the Twin Cities.

A thesis submitted to the
Faculty of the Graduate School of the
University of Minnesota

by

Teresa M. Sweetser

In partial fulfillment of the requirements

for the degree of

Master of Arts

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Chapter I

GENERAL OUTLINE

of the

ORGANIZATION OF CATHOLIC SOCIAL SERVICE AGENCIES

The purpose of this paper is to make a survey of the social service carried on in the Twin Cities of St. Paul and Minneapolis by Catholic agencies. Except for the keen interest of the writer in this subject there is no particular reason for surveying the field of Catholic charities any more than there might be reason for surveying a city's charities for children or its endowed charities. A common heritage of motive-principles is the tie in the one case, as the age of the wards, and the method of financing are the common elements in the other two. It is recognized that there is little else in common among Catholic charities beside these motives,-- that there is no special brand of charity called Catholic charity,-- just as there are infinite varieties of methods in children's charities, and a similar latitude in charities which are endowed. In Catholic charity, "there is nothing static but the motive." *

This survey, then, will make the arbitrary division of Twin City charities into Catholic and non-Catholic, and make a study of those which are conducted under the auspices of the Catholic organizations. It will have the purposes of every

* Quoted from paper read at the National Conference of Catholic Charities, 1918, by Rev. Wm. J. Kerby, "New and Old in Catholic Charity," Catholic Charities Review, Vol. III, No. 1, Jan. 1919.

survey,--to discover how the work is done, and to state any general conclusions that can be made after such a cross-section study of Twin City society.

The staunch loyalty of the writer must be protested toward all Catholic institutions. If the methods of any are criticized unfavorably, it will be understood that the criticism is not leveled at the nature of the institution, nor at the policies of the Church behind it, but at the methods and policies governing the administration of the institutions at the present day,--methods which may perhaps have been held to too long, and which a survey of a later date may find overthrown.

While the leadership of the Church in the matter of charity, and the excellence of her traditions in policies and methods in charity could be the subjects of a long protestation, this work is a survey of present and local Catholic charities. Charity began with Christianity, and any excellencies developed in modern charities of every kind can be traced to their beginnings in the Christian Church. The historical movements for the practical expression of charity, and also for the adoption of adequate methods in charitable administration have, as a general rule, come from the Catholic Church or have been directly inspired by it. St. Francis of Assisi, St. Vincent de Paul, and Frederic Ozanam overturned the charitable methods of their own day. The greatness of the Church's social service through all the ages is generally recognized and there is no reason for an inclusion here of any discussion of it. Its relation with present day local charities is that of direct ancestry and the authorship of their rich inheritance of both policies and methods.

As Dr. Wm. J. Kerby says, "An inheritance, ^{however,} honors the ancestor rather than the decendant,"^f and every inheritance carries with it a weight of responsibility. Therefore present day local charities must be viewed in the light of today.

In the Twin Cities of St. Paul and Minneapolis, there are twenty-five associations and organizations of Catholic people, lay and religious, banded together for some sort of social service. These organizations carry on ^{twenty} ~~nineteen~~ definite forms of social service, although it must be understood always that the great network of human influences created by the social intercommunication of so many persons with the human brothers they serve cannot be measured and classified into a certain number, or certain kinds, of service. In the performance of this amount of service, eighteen institutions have been put into operation in the two cities, eight of them conducted by Sisters of religious orders and ten by lay people. No account can be taken in this survey of the thirty-five parochial schools in the two cities, although perhaps the finest form of social service in its preventive aspect is a school in which children are given moral and religious training, and a clear vision of "the meaning of life and the truth of eternity," in addition to the intellectual branches taught by all schools. This survey, also, does not include the numerous academies and colleges in the Twin Cities, which, though doing this same kind of service, are run on a self-supporting basis, and not with the primary idea of being charitable institutions. And, since the survey will not include schools, academies, and colleges in detail, the above general figures on the number of organizations and institutions do not

^f Rev. Wm. J. Kerby, "New and Old in Catholic Charity", Catholic Charities Review, Vol. III, No. 1, January 1919.

include certain orders of religious who are engaged entirely in educational work in these cities, even though such orders may be engaged, in other places, in forms of social work which are included in this survey.

To make perfectly clear what are the organizations and institutions whose work in the Twin Cities necessitate their inclusion in any survey of social service being carried on therein, a list of such organizations follows:

- The Diocesan Orphan Board
- Sisters of St. Joseph, conducting four institutions,
- Sisters of St. Benedict } Conducting St. Joseph's
- St. Joseph's Waisenverein } German Catholic Orphan
- Sisters of the Good Shepherd, (Asylum,
- Little Sisters of the Poor, conducting two institutions,
- City Missioner of St. Paul,
- City Missioner of Minneapolis,
- St. Vincent de Paul Society, in both cities,
- St. Paul Guild of Catholic Women,
- Minneapolis League of Catholic Women,
- Seton Guild of Minneapolis,
- Christ Child Society of St. Paul,
- Tabernacle Society,
- Barat Society,
- St. Margaret's Alumnae,
- Knights of Columbus,
- Women's organizations for charitable work in seven
- Minneapolis parishes.

Institutions ^{which} are conducted:

- (A) By Sisters:
 - 2 Houses for the Aged
 - 3 Orphan Asylums
 - 1 House of Good Shepherd
 - 2 Hospitals
 - 8
- (B) By laity and City Missioner:
 - 2 Homes for working girls
 - 4 Neighborhood houses
 - 1 Infant home
 - 1 Summer outing home
 - 2 Downtown cafeterias, rest rooms, reading rooms,
 - and dancing halls

Kinds of social work carried on:-

Institutional care for the aged,

" " " orphaned children,

" " " the sick,

" " " delinquent girls,

" " " homeless mothers and infants,

Homes for working girls,

Relief of the needy in their homes,

This includes all forms of relief, temporal and spiritual.

Neighborhood settlement work,

This includes girls' and boys' club work, infant clinics, libraries, and the teaching of domestic arts and vocational subjects.

Juvenile probation and social service from the Juvenile Court,

Traveler's Aid,

Down-town cafeterias, rest- and reading rooms, and dancing floors for the benefit of the employed girl,

Club work, classes, and athletics for girls,

Employment bureaus,

Summer outing, for girls,

School lunches,

Charitable sewing,

This includes the making of garments for children, hospitals, & infants, and of vestments for poor parishes and missions.

Collection and dispensing of garments for all ages of the poor,

General assistance-ship for all forms of social service,

Organized interest in and backing for civic movements of a social import,

Organized visitation of hospitals, and Sunday School teaching,

Total . . . 20, with the derived activities indicated.

Among these organizations there is no bond of any kind except their common heritage of Catholic motives and principles in charity work. That is, there is no common authority over them. Neither the Church nor its officers exercises any kind of supervision, except that of approval or disapproval over any except those whose existence or support emanates directly from the officials of the arch-diocese of St. Paul. There are only four works of charity in the two cities which are directly responsible to the archdiocese,--two city missionaries and two orphan asylums,--all others are independent agencies. These independent agencies work in the closest cooperation with the clergy and officers of the archdiocese, and seek at all times their advice and assistance. Each organization makes a point of soliciting the services of some one priest as "Spiritual Director" who is invited to all meetings, directs the spiritual life of the society,--for every organization of Catholic people, lay or religious, is actuated to a greater or less degree by spiritual motives,--and, upon request, gives of the wisdom of his experience in temporal matters.. Each society, either before or after its formation, is expected to seek the formal approbation of the Archbishop, or, in case of a local or parish society, that of the parish priest. There have been cases when this approbation was not sought, but this neglect is felt to be a distinct lack of courtesy. In such cases the temporal affairs of the society went on in an ordinary way without such approbation.

Institutions conducted by Sisterhoods are established in a somewhat different way. When need for a new institution is recognized, the attention of the archbishop is brought to

the matter. The Archbishop, in consultation with his consultors, --a formally organized board of from three to five men, who must be called in consultation before every important action,-- makes a request of the Sisterhood which operates in that particular field of social work to come to the diocese. On rare occasions the Archdiocese will give monetary assistance to the new institution, ^{and} the Order conducting it, usually a national or inter-national congregation, takes full charge of arrangements. The officers of the house are appointed by the Superior of the Province, and the House either supports itself or solicits the assistance of the charitable laity of the archdiocese for its work of charity. This is always done with the direct and detailed approval of the Archbishop, but seldom under his management. All institutions in the diocese, both lay and religious, can be suppressed by the Archbishop and his board councillors. While supreme direction is the bishop's, according to the regulations of the Council of Trent, this in practice means that the supreme authority,--the power of veto,--emanates from him, rather than that the direct power of the executive,-- the power of control,--is exercised by him.

The classification and relations of the societies to be treated in this survey can be explained in detail as follows: The Church, as an official body, in the person of the Archbishop, is responsible for the appointment of the Diocesan Orphan Board, and a city Missioner in each city. The Orphan Board is a body of diocesan clergy through whom are financed the three Catholic orphan asylums conducted in the Twin Cities. These three asylums are:

Average number of children cared for

St. Paul Catholic Orphan Asylum for Girls	75
Minneapolis Catholic Orphan Asylum for Boys	120
St. Joseph's German Catholic Orphan Asylum	150

Only the first two of these are officially diocesan-controlled asylums. The German Asylum is managed in a different way, which will be explained below,--but all are supported, at least in part, by the diocese, and all are spoken of as diocesan asylums for this reason. Diocesan support comes, of course, from the individual Catholics in the various parishes of the diocese. All "Church Support" means this and only this, voluntary contributions from the pockets of the laity of the diocese in loyal support of Catholic institutions. In the case of these asylums, one Sunday each year is designated as Orphan Sunday, when each parish is taxed a certain sum toward the support of the three orphan asylums of the diocese. This money is distributed to the asylums through the Diocesan Orphan Board. This Board is a "corporation of seven trustees, of which the Archbishop is, ex-officio, member and president. All members, except the president, are elected for a term of three years. The by-laws permit the annual election of a 'Board of Consultors', consisting of two or more representative persons to assist the corporation by their advice, or otherwise, in the transaction of business.^{u*} The collections from the German and Polish parishes go to the German Orphanage, and those from churches of all other nationalities, to the other two asylums. If a parish membership is partly German or Polish, a corresponding proportion of the collection in that parish goes to the German Asylum and the rest to the other two asylums. The two diocesan-controlled asylums account for this

*Letter from the Chancellor of the Archdiocese of St. Paul, April 191

money in quarterly statements submitted to the Diocesan Board through the member who acts as the secretary of each institution. Detailed annual accounts are also made by the institution to that board. However, this secretary is not active in the management of the institution. All details of policy and management are left to the Sister Superintendent of each asylum. St. Joseph's German Catholic Orphan Asylum is conducted in a different way: In 1877 a society of German Catholic people was formed in St. Paul for the purpose of maintaining an orphan asylum. This society, known as the St. Joseph Waisenverein, founded this orphan asylum, and called in, with the approval of the Archbishop, the Sisters of St. Benedict to conduct it. The notes and dues of this society, about equally with the funds supplied by the diocese, have been the support of the asylum since that time. A board of fourteen business men, elected from the society, formulate the policies and is responsible for a certain amount of the management of the institution. The accounts of the institution are published annually.

The only other direct official of the diocese among the social service agencies included in this survey is the City Missionary in each city. He is the missionary whose duty it is to carry the message of hope to the wretched and the fallen who come under the care of no particular parish priest,—he has been called the "pastor of the city's backyard". Similar officers are to be found in other cities, but with a divergence of names and duties. In many cities it is a Diocesan Director of Charities, and the duties and offices attached are larger in proportion as the name indicates. Sometimes this officer is the head of a

Catholic Associated Charities organization. In this diocese, one of the main duties of the City Missioner is attendance at Juvenile Court in either city, and the caring for all dependent and delinquent children committed to his care by the court. His work includes very largely the giving of material relief as well as spiritual. In Minneapolis, besides, a small neighborhood mission center, St. Charles Mission, was established by and under the direction of the city Missioner about three years ago, which is now one of the regular responsibilities of the Missioner of Minneapolis.

Other religious agencies conduct the following institutions in the Twin Cities:-

House of the Good Shepherd	in	St. Paul
St. Paul Home for the Aged Poor	in	St. Paul
Minneapolis Home for the Aged Poor		Minneapolis
St. Joseph's Hospital	in	St. Paul
St. Mary's Hospital	in	Minneapolis

The House of the Good Shepherd has for its object "the reformation by religious care of fallen women and incorrigible girls". It is conducted by the Sisters of the Good Shepherd, an order founded in France in 1641. The House in St. Paul was opened in 1868,--50 years ago. This St. Paul House is the Provincial Mother House and Novitiate of the Order in the Northwest. It is entirely independent of diocesan control and support, and must provide for its own maintenance by the labor of the Sisters and the girls, and the generosity of the charitable public.

The Homes for the Aged Poor conducted by the Little Sisters of the Poor are real homes for all old people of both sexes regardless of religious affiliation who apply for admittance.

There are about 155 old people cared for in the St. Paul home, and 180 in the Minneapolis home. All who have passed the age of sixty and are poor are admitted for the asking, entirely free of charge, and the Sisters support as well as care for them. The order was founded in France in 1839, and has retained its original manner of life, even to living from day to day on the food and money that the Little Sisters obtain by begging. Their residents are known as the "Little Family", and the life in the home does in truth, approximate, as nearly as that of any institution could, the life of a family home.

The two hospitals in the cities conducted by the Sisters of St. Joseph would have only the claim for inclusion here that the colleges and academies have, - because they are institutions carrying on work of a social service nature, to be sure, but not with the primary intention of being charitable institutions. However, the amount of charity being given by them necessitates their inclusion here.

This concludes the description of the work of the Orders of Religious.

Now we come to the organizations of lay people doing social service. These can be divided into societies of men and those of women. The organizations of men are the St. Vincent de Paul Society, and the Knights of Columbus. The latter society was not founded primarily as a social service agency, although it has always done a certain amount of it. This, with the excellent work done by this society during the war, and being carried on now as reconstruction work, gives the society ample claim to inclusion in a survey of social work.

"The society of St. Vincent de Paul", in the words of the late Archbishop Ireland of St. Paul, "exemplifies, as none other does, the fulness of the charity of Holy Church."^{*} This is "a world-wide association of Catholic laymen, organized to assist their less fortunate brethren, regardless of race, creed or color. No work of charity is foreign to its purpose, and no member received any compensation for his services,--it is all charity"^{*} The primary work done by it is family relief in the home, and this is its only work in the Twin Cities, although, in other cities, this principal work has given rise to other forms of social service including the support of charitable institutions and other work. In the ^{Twin} Cities, the Particular Council of each city gives financial support to the work of the City Missioner.

The history of the Society is so full of interest to a student of social work, and its organization so simple, unique and effective, that a brief sketch of both should be added here. St. Vincent de Paul, patron of the society, has been called the Father of the scientific spirit in charity. He was born in France of peasant parentage in 1576. Love and service of the poor was the passion of his life, and he established widely conferences of charity for their assistance. In 1833, Fredric Ozanam, a French University student, in response to a taunt by a fellow-student that the grandeur of Christianity was past, that "the tree was dead and bore no fruit," and that works of charity were no longer carried on by Christians, formed among his fellow students a charity conference which became known as the Society of St. Vincent de Paul, of which the members were to devote their time and talents to the alleviation of the miseries of the

^{*} Quoted in Report of Society of St. Vincent de Paul, 1918, of St. Paul Id.

Parisian poor. They worked enthusiastically and faithfully under the direction of Père Bailly, editor of the Tribune Catholique, and soon other students and young men asked to join them. Other conferences were formed, a rule drawn up, and the original little band of students became the nucleus of a world-wide charity organization. The first conference in the United States was established in 1845, and that in St. Paul in 1856. The key-note principle of the work was that assistance given by the society members should be the "medium of moral assistance, not ^{merely} the doling out of alms."* Discrimination is the watch-word of the society, and the spiritual note predominates. The scheme of organization seems to be an almost ideal one for the effective carrying on of charity work. The unit of organization is the parish. When there are a number of parish societies in a district,--usually in a city,--a Particular Council is formed of the presidents and vice-presidents of the parish conferences. Works of charity which have to do with no special conference or which need the backing of all conferences, are carried on by this Particular Council, and many and varied are the "special works" thus supported, in compliance with the slogan of the Society, "No work of charity is foreign to its purpose." Two or more Particular Councils are joined by a Metropolitan Council, and these in turn are united by a higher council, until the work of a whole country is united in one Supreme Council, that of the world in the Council General at Paris. If the Society of St. Vincent de Paul could everywhere live up to its high heritage it would be a national leader in charity organization work, as it was not only the leader, but the only worker in the field, in its pioneer

* Thomas M. Mulry, Catholic Encyc., "St. Vincent de Paul Society of"

days in France.

The Society of St. Vincent de Paul keeps alive the spirit of the personal responsibility of the well-off for the welfare of the unfortunate. The Society recognizes that no satisfactory solution will be found for social ills until personal contact and mutual helpfulness and responsibility are established between the now widely separated classes of society.

The organizations of women follow:

There are seven city-wide, or inter-urban, societies of Catholic women doing social work in various forms in the Twin Cities, besides, in Minneapolis, seven parish societies formed for charitable purposes. These are:

Minneapolis

St. Paul

Minneapolis League of Catholic Women
Seton Guild
St. Margaret's Alumnae
Seven Parish Societies

St. Paul Guild of Cath. Women
Christ Child Society
Barat Society
Tabernacle Society

The Minneapolis League and the St. Paul Guild of Catholic Women are the usual ^{type of} associations of Catholic women found in all the larger cities of the country. Thus in Chicago, New York, Pittsburg, St. Louis, Scranton, Buffalo, and many ^{other} large cities, there are large and very active associations of Catholic women dealing very effectively with every kind of social problem known to city life. And, in 1917, at a meeting in Chicago these societies were affiliated to form The National Union of Catholic Women's Associations of America. The first president of this national union was a St. Paul woman, President of the St. Paul Guild of Catholic Women. The aim of this Union, to quote from its constitution and by-laws, is "to coordinate, systematize, and assist the social and religious work of Catholic women's

organizations, ... to maintain a central bureau of information and suggestion, to promote systematic cooperation among the societies forming the Union, and to publish an annual report of their total accomplishments, to obviate the overlapping and duplication of work, and secure the exchange of suggestions and experience among the constituent societies." *

The associations in St. Paul and Minneapolis are very active even as compared to the activity of such associations in other cities of the same size. Their organization and work is similar. Each is carrying on ~~besides others~~, nine forms of work, under various departments and committees, which come under the heading of social work, besides other activities which do not come under this classification. These are:-

Minneapolis

St. Paul

St. Mary's Hall

Guild Hall

----- Catholic Infant Home -----

Relief Department

Relief Department

Juvenile Court Department

Juvenile Court Department

Arts and Letters Department

Arts and Letters Department

Settlement Department

Employment Bureau

Cafeteria

Needlework

Girls' Branch

Civics Department

Travelers' Aid

Garments

The work of these departments will be taken up later under heading of the various works carried on. It will be seen that the two organizations touch in the work of the Catholic Infant Home, which is conducted jointly by the Infant Home departments of the two societies, the board of the department in each city being active in alternate years as officers of the Home.

The general business of the associations is carried on by an executive board made up of the officers of the society

* Constitution and By-laws, (temporary for the year 1918), of the National Union of Catholic Women's Associations of America.

and the chairman of the various departments. Department affairs are managed by the officers of the department, working under the authority of, and in conference with, the executive board of the general society.

In Minneapolis, members, upon entering the League, join one or another of the departments,--the one which is doing the form of social work in which they are most interested. This department elects its own officers and receives two-thirds of each member's dues which are \$3.00 a year. The other \$1.00 goes to the general fund of the League. In St. Paul, the officers of departments and committees are elected from the general assembly from among interested members, and dues go to the common fund. There are distinctive and advantageous points about the place of headquarters of each society, which would be well to describe at this point, since they will come under no particular heading of work being done. In St. Paul, the charity of one man has supplied the city with a building which houses the offices of all the charities of the city. The contribution of this one point, the housing of all the city's charities under one roof, toward understanding and good-will among charitable agencies is very great, and a similar building in other cities would, no doubt, have the same effect. In this building between the Anti-Tuberculosis society and the Protestant Ladies Society, is the office of the Guild of Catholic Women. It consists of a small outer office, which the Guild shares with the central bureau of the Particular Council of the Society of St. Vincent de Paul, and a larger inner room, which is used for meetings of such departments as the Needlework and Garment departments, and in which is kept the new clothing for distribution. All large meetings

are held in the auditorium provided in the building. Now in Minneapolis there has been no such happy provision for the common housing of all agencies of social service, and the offices of the various charities are scattered about the city. The Minneapolis League of Catholic Women, however, is, in one way, gainer by this arrangement, for its headquarters are more roomy than it would be possible for them to be under the St. Paul arrangement, and it has been possible to combine them with the cafeteria operated by the League, and with a rest room, a reading room, and a large assembly and dancing hall. The advantages of this system can be seen in the ability to give suppers, assemblies, dances, and parties in the League's own hall, and in the fact that a reading room, rest room, comfortable lounging chairs, a piano, and a good dance floor are at hand for the girls who go to the cafeteria for lunch. Then, the office of the Social Secretary,--the director of girls' activities,--could be no where but at headquarters, and should also be near the noon hour congregating of the girls.

The Seton Guild of Minneapolis is an association of the nature of the Young Women's Christian Association, though local,--engaged mainly in club work for young women. Its main activities are:-

- Cafeteria and lounging
- Classes, clubs, and athletics
- Seton Cliff, a lake boarding home
- Employment service

The Christ Child Society of St. Paul is a branch of a national association of the same name, which is a society of younger and college girls who meet to do charitable sewing, and who, in this city, operate two neighborhood centers, besides.

Two other local and inter-urban societies of women should be included in this survey of charities of the Twin Cities, the Tabernacle Society, and the Barat Society. The work of both is principally charitable sewing. The Tabernacle Society has a membership mainly of older women who meet once a week and make vestments and altar linens for poor missions and churches and chapels in the neighborhood of St. Paul.

The Barat Society is an alumnae association, with a membership mainly of younger women, which is actively engaged in charitable work. Its work is similar to that of the National Christ Child Society,--the making of layettes for poor mothers. They also, however, do an additional work in the caring for and clothing of a few poor children in St. Paul, and sending them through school.

St. Margaret's Alumnae in Minneapolis is a similar organization, but its social service is of recent beginning, having been inspired by the general war-time call to service. The Society hopes to aid in the city's Americanization work, and in other forms of community service.

And perhaps most important of all in a study of Catholic charity is the work of relief carried on in the confines of the parishes. This is usually inspired and directed to some extent by the parochial clergy. The parish has always been the unit of the work of relief, and in this Church organization lies one great advantage possessed by Catholics in the work of relief, for "relief can be individualized by means of the parish and centralized by means of the diocese." *

*Rev. Jahn A. Ryan, Catholic Encyc., "Charity".

In the Twin Cities, too, this parish organization is the unit of relief and the work of the pastors very great.

The parish organization of the Society of St. Vincent de Paul has been explained above. The parish relief situation, as regards women's societies, is somewhat unlike in the two cities. In St. Paul, the Relief Department of the Guild of Catholic Women elects a parish chairman of relief in each parish, who has with her a local committee, and who works in cooperation with the pastor of the parish in relieving parish need. In Minneapolis no such city-wide, general organization of women's work in parish relief is in operation. Long before the League was organized, there were, in several parishes, very active societies of women, each with the sole or derived purpose of looking after the interests of the needy families of the parish. These operate independently of any common, or even any outside, authority, except the advisory authority of the pastor. They usually are well acquainted, and refer cases to each other, but they are linked together in no formal way, either by authority or conference.

This is the general outline of the Catholic organizations that are doing social service in the Twin Cities, and the work done by each in turn; the remainder of the survey will be a study of the different kinds of work performed by the above societies. The first chapter has dealt with the various organs, and told of their place in the scheme of Catholic social service, while the following chapters will take each kind of service being performed in turn, and show how the field is covered in the cities by the work of the organizations carrying on such work.

These various kinds of service fall naturally into four groups, which are:- institutional relief; out-door relief, or relief of families in their homes; neighborhood work, which might be looked upon as a cross between institutional and out-door relief; and a miscellaneous group of various forms of social service, by which aid is given in special ways to special classes of people. Each of these groups will be given in a separate chapter.

Chapter II.
INSTITUTIONS.

Until the early part of the 17th century the world's tradition in social service, except for simple alms-giving by church and state was institutional care of the needy. In 1634 the Sisters of Charity of St. Vincent de Paul were founded by the great Saint whose name they have taken since for the purpose of caring for the poor in their own homes. For two centuries thereafter, organized out-door relief was carried on by religious organizations. Not until the 19th century did out-door relief by lay people take on the proportions and form of organized charity,--by the formation in 1833 of the Society of St. Vincent de Paul, and that of the Charity Organization societies in 1868. Through all the centuries, then, until less than 100 years ago, institutional care in houses of shelter or refuge has been the standard of relief. It is in this form that the Church, as the guide and inspiration of social service through the ages, has given fullest expression to her heritage of charity--through the great number of institutions in which women who have consecrated themselves to the service of God find opportunity for His service in the care of their brothers and sisters.

1. Institutions for the care of orphaned children.

In the Twin Cities asylum care for orphaned children is given in three institutions, all conducted by Sisters of Religious Orders, and all officially supported, at least in part, by the Diocese, as explained in Chapter I.

A. Minneapolis Catholic Orphan Asylum for Boys.

The Minneapolis asylum is beautifully situated on a height overlooking the city. There are two buildings, one, the old structure which has been housing orphans for the past 40 years, since 1878--and the other, the new building, erected in 1915. Besides these two, there are the farm buildings and a beautiful chapel. The extensive farm, together with the orchard, lawns, and a pond, makes an ideal location for such a children's home. In winter, there are always a few of the older boys skating on the pond, or a harum-skarum crowd of little tots sliding down hill and shouting at the top of their voices.

The asylum cares for orphans, half-orphans, and other dependent and destitute children of Irish, French and Italian blood,--at present, there is even one nice-looking darkey boy at the asylum,--boys of all nationalities are sent to this asylum except German, Polish, Austrian, etc., who are cared for by St. Joseph's German Catholic Orphan Asylum in St. Paul. All creeds are welcome, but of course most of the applications for admission are in the names of Catholic children. Children between the ages of 4 and 14 are admitted, the usual number of children cared for being about 125. Of this number about one-quarter are orphans, and three-quarters half-orphans. Occasionally children are taken whose parents are both living, but who cannot be cared for at home for some reason. Sometimes the difficulty is financial, or it may be a quarrel of the parents*. In such cases placing the children in an asylum for a short period is a means of taking the children out of a strained atmosphere, or of giving the home a chance of getting to its feet again, financially. The standard of payment for the care of a child at this institution is \$10.00 a month, but only a small per cent of those taken are paid for at

that rate, and, in case of real orphanage, no charge is made.

In the institution there is a graded school which carries the children through the 8th grade. In a class in history attended, the liveliest interest was evinced in the latest news of the after-war political events of the world, and the boys were much better informed regarding those events than many adults--even those bound by personal or family interests in the war. The older boys learn to do farm work of all kinds and the care of animals as part of their instruction, and most of the boys help according to their ability with the work of the institution. Besides the farm work, and the training in habits of industry and helpfulness afforded by this general work under the supervision of the Sisters, there is, at present, no other forms of industrial training. A few years ago, an arrangement was made by which the boys might go out into the city for commercial training, but at present this does not obtain. The return to such an arrangement with some outside Catholic or non-sectarian school, or the putting in of definite vocational training at the asylum itself, would seem to be a forward step in the preparation of these boys for after life. Of course, by far the greatest number are returned to their own families before the age of 14, and industrial or commercial training, not usually obtained by children under that age, might be unnecessary in those cases. However, there will always be that small number of boys who are alone in the world, and who, leaving the Home at 14 or 15 years of age, could be given great help in overcoming their handicaps if they should possess the rudiments of a specialty or trade. Such training is provided in some way,--sometimes by cooperation with other institutions, and sometimes by direct equipment in the Home itself,--by institutions in other parts of the country, and by non-sectarian institutions in these cities. There is no reason why a Church-controlled institu-

tion like this one should lag behind such other institutions in the matter of specialized training for its wards, and every reason to expect it to be the foremost in the adoption of means for giving its wards the best chances for after-life. If the scarcity of funds is a drawback in the case of this institution, the theory of one of the University experts on institutional management, that the public will go deeper into its pockets in behalf of a charity for children than for any other charity of any kind, should give encouragement to the Diocesan Orphan Board, which is responsible for this institution, in any attempt they might make to finance training of this kind. A suggestion was made by the superintendent of one asylum that, since, in finding homes for orphaned children the environment of the country usually outweighs, in the ideas of those who place them, the opportunities of the city, it would be good to arrange with the State University Farm School to allow the oldest of the boys in the asylums to take courses there in some of the technical or scientific aspects of farm life and in farm management. This, he said, might be a means of their becoming, finally, independent farmers, instead of farm-hands or unskilled drifters back to city life. An interesting study could be made of the after-status of boys leaving any orphan asylum as self-supporting or placed out to work. I have the greatest faith that such a study would bring out the value of a solid foundation in school subjects and in the habits of industry acquired, and the supreme value of the additional moral and religious training given children in a Sisters' Orphan Home,--the spiritual attitude alone gained through the spirit of prayer in the house is an advantage in seeing clearly through the problems of after-life. ~~However,~~ *is often a very real* for ~~real~~ business success, ~~so real~~ a factor, ~~often,~~ in the matter of self-respect and therefore of spiritual success, ^{and} the boy who possesses a preliminary interest in, or training for, some particular com-

mercial or industrial branch, has a great advantage *in every respect.*

The health of the boys is carefully attended to at the Minneapolis Catholic Orphan Asylum. A certificate from the city Health Department is required before admission, and only those who are mentally and physically sound can be admitted. Medical attendance at the Home is regularly given at call,--being given wholly without charge. The boys are required to wash four times each day, so that a "piece" recited by one of the smaller boys, protesting against being everlastingly requested to wash his face, might have originated in the darkest thoughts of any of the boys of this institution. Baths are required as often as necessary, and always once a week. Off the dormitories,--each of which contains 10-20 single beds,--there is a modern wash-room. In the old building the baths are tubs, and in the new building they are showers, of which there are several off each dormitory. Each child has a wardrobe of his own, and, of course, individual mugs, toothbrushes, and combs and brushes. Each child has also a seat-box in the playroom in which he keeps his own playthings.

Records: For each child, the parentage, date of birth, social and financial status of the family, relatives, residence, etc., are recorded in book form, along with all health-, disposal-, and follow-up records. There are very few cases of children of illegitimate parents; the fact of illegitimacy is recorded whenever learned, though in a separate book. The parentage, institutional record, and disposal, with the facts in each case, and the name of the person who took the responsibility for the child upon its discharge, can be given for each child that has been cared for at the institution since its opening in 1878.

Disposal of children: Of the 57 boys who left the Home during 1918, 49 were returned to their parents or families. This means just so many reconstructed homes. The remaining 8 were placed out in

family homes. None were discharged for self-support this year. The placing-out system is described as follows: When a request comes from a family desiring a child, it is made certain, by interviews with the persons making the request, and by correspondence with the pastor and with reliable neighbors of the future home, that the home in question has all the qualities of a good Catholic home. The pastor is corresponded with direct, and asked for definite statements about the home, and to furnish the names of 3 reliable neighbors who know the home in question. These neighbors are written to for definite details concerning the home. Letters of reference, in general terms, given by the persons making the request are not valued as much as these independent and detailed references. And finally, the policy of the institution is to see all homes before the placement of children therein. It would be more correct to say that this visitation of homes before placement is the ideal or aim of the Sisters, for the homes are not at present usually seen beforehand, although the value and obligation of such visitation is realized by them. However, the homes are visited after placement, and the children seen and interviewed in their home environment. This visitation is made at least once a year to all children placed out in family homes, and records of visits kept. Most of such placements are made outside the cities, in small towns or on farms. Twice a year the Sisters go into the country soliciting funds for the asylum and visiting the children who have been placed. These Sisters might act also as placing agents, who would see the homes before placement, thus creating a creditable placement system with no great change in the present arrangement. Sometimes older boys are given work in the automobile shop of a friend of the institution, and they board in the city. This has been found to work well, for the employer, being interested in the boys in the first place, looks after them to a certain extent.

In regard to placement of children in family homes, the report of the Children's Bureau of the State Board of Control recently published expresses the ideas of its executive in this way:

"Placing children without personal inspection of the homes and with only the assurance of routine recommendations from references given by the interested persons themselves, is a vicious practice which is now happily being abandoned. . . . The fact that the state later investigates in no way erases the stain of a bad placement by a private agency. . . . and if the future of a child is blighted by a mis-placement, the private agency and the state are both responsible; neither can shift its burden of blame. One of the problems facing child-placing organizations is the lack of properly equipped agents to do their work. Oftentimes there are no funds available for the purpose. This suggests the possibility of several organizations pooling their resources to support a single agency for placement work. Such an agency could have trained agents of different religious faiths so that the special needs of each different denomination could be met." *

The Minneapolis Catholic Orphan Asylum is not open to the criticism of this paragraph because the homes in which children are placed from there are carefully selected, and the recommendations of the persons making requests are not entirely trusted. However, the Board of Control here states in the strongest terms its opinion of the necessity of a personal investigation of the homes before placement. Many and horrid are the stories told of the results of placing children before investigation of one kind or the other, and preferably both. One thing that such stories usually bring out is the fact that a simple recommendation by a pastor, in general terms, without definite details and opinions about the family life in the home recommended, is not sufficient. But it is the suggestion of a single child-placing agency for several institutions that is the important element here of the quotation cited above. The question of whether children cannot be as satisfactorily placed in homes which have not been seen by representatives of the institution placing them as in homes which have been so visited, is no longer an open one. The Children's

* Report of the Children's Bureau, Minnesota State Board of Control, 1918.

Bureau of the Minnesota State Board of Control, in the above quotation, is strongly committed to "personal inspection of the homes". And such a policy is generally endorsed by Catholic child-caring institutions, and in force as a stringent rule in two such institutions in the Twin Cities. Sisters are always expert agents; they spend their whole lives in the intelligent service of the little ones they care for and are qualified experts in the fields of institutional care and placement in which they operate. Now, there are four Catholic institutions in the Twin Cities from which children are placed, and the questions of expense and time are admittedly drawbacks in some or all of them in doing the amount of investigation of homes that they would like to do. A Catholic Child-placing ^{would well be} supported by these four institutions, (or Home-Finding, Bureau) whose agents would do all the visitation of inspection and follow-up, and which would make and distribute to the supporting institutions complete records of all such visitations. Such a bureau would need a minimum number of agents, and would be operated with small cost by the several institutions. The personnel of such a bureau should be intelligent and experienced women who would give all their time to this work. This specialization should include intimate knowledge of, and experience in dealing with, the delicate minds and hearts of children. Some pointed criticism has been brought against certain agents who have at various times been employed in work for children, in that they have been unmarried, or else married and childless, women who have never had any extended experience in dealing with children. The difficulty in obtaining the services of women who have had such experience is obvious, but the criticism, nevertheless, has weight. The ideal agents for a Catholic Agency might be Sisters who have had experience in child-placing, if the services of those who could give all their time to the work could be obtained; otherwise, there is al-

ways the parish-mother who has "married off six", and who is giving most of her time now to parish charities, and the work of Catholic women in the city. Such a bureau, too, would be the cause of greater co-operation among our Catholic charities, but first it would have to be its effect.

Financing: A financial statement is submitted to the Diocesan Orphan Board every 3 months, and, at the end of the year, an annual report. A public audit is not made of the accounts of either of the two diocesan orphan asylums. In this connection Dr. Kerby may be quoted:

"We do not take a critical attitude toward them (our relief agencies) and we wish not to do so . . . Catholics are satisfied to support their institutions and activities, to approve of them and encourage them, and work with them with unqualified trust. . . . But in a time when malice and ignorance misrepresent and attack them (Sisters) and their methods, the one effective answer that can be made is to display the great results of their work, and to vindicate the wisdom of the methods that they follow in doing that work." *

The public statement of accounts and care of children may well be looked upon, not only as a welcome method of showing the public the amount of good their support is doing, but also as an effective string to the heart and purses of the people. In this day of "publicity" for all charities, even the Catholic laity unconsciously minimizes the value of work they do not hear about.

A summary of the annual statement for 1918 of the Boys Orphan Asylum may be given here:-

Receipts:

On hand, Jan. 1st, 1918.	\$1,106.25
Received from relatives of the children.	6,899.90
Other donations.	1,245.05
Collected by the Sisters.	6,161.60
Diocesan Collections	2,000.00
From rent	120.00
Received from sale of produce.	<u>1,167.50</u>
 Total receipts	 18,700.30

* Wm. J. Kerby
/ "Conditions and Tendencies in Relief Work", reprinted from The Catholic World, April 1915.

Disbursements:

Salaries for hired help	2,325.00
Groceries and meat	3,335.11
Clothing	979.81
Fuel	2,695.61
Repairs	1,037.74
On hand, Dec. 31, 1918	<u>4,121.01</u>

Total disbursements 14,579.29

All other items (Balance)

An analysis of these figures brings out the following facts: The amount received for the board of the children was something over ~~out~~ ^{third} ~~1/3~~ of the total amount received for the support of the Home. The standard rate of payment asked by this institution for the care of a child for a month is \$10.00, although the estimate made by the Children's Bureau of the Board of Control is \$20.00 as a minimum amount to be allowed for the support of one child for one month. Only 38% of the children are paid for at that rate at the asylum,-- that is, an average of \$450.00 is the monthly income for the board of the 120 children. This means an average charge for the monthly care of a child of \$3.75. The daily cost per capita as given by the Sister superintendent of the Home, is 65¢; this includes the produce of the farm consumed by residents at the asylum, and brings the monthly cost of caring for a child to approximately \$19.50. A tabular presentation of the real charity and also of the efficiency of the asylum could be given thus:

Board of Control estimate for care of one child for 1 mo.	\$20.00
Actual cost	" " " " " " " 19.50
Standard charge made	" " " " " " " 10.00
Actual average received	" " " " " " " 3.75

Another ^{third} ~~1/3~~ of the support of the asylum comes from the collections made by the Sisters in the country districts of the diocese. The Sisters go out from the institution twice a year into the counties of the diocese soliciting funds for the asylum and visiting the children who have been placed by the institution. Different

sections of the country are visited each time, so that these visits are usually made once a year. Whatever funds are needed over and above the amounts thus collected are supplied, upon request, by the Orphan Board of the Diocese. The amounts collected, and therefore those coming as a supplement from the Diocese, vary widely each year. During 1918, it was necessary to ask for only \$2,000.00 from the Diocese, or about 1/9 of the total income of the asylum. Other support came from the sale of the produce of the farm to the amount of \$1,167.50. This was the produce that was left after the needs of the institution were filled. Much saving is, of course, effected by raising much of the food-stuffs needed by the institution on its own farm.

There has been some criticism of the Boys Orphanage for non-participation in the Minneapolis War Chest. There was a question as to whether the asylum would not enter, but certain considerations made necessary its withholding therefrom; another year, the asylum will probably participate. They realize that there is contained in the War Chest question more than the issue of only getting help for the institution in money, but also the idea of cooperation with other city charities, and of making it easier and more convenient for the Minneapolis Catholics to answer fairly all calls that come to them for money assistance. The same idea,--that of launching one big drive for several charities at once,--was in operation in the Church long before a City Chest was inaugurated, in the yearly Orphan Collections described above. Could it not be possible to make the collections large enough so that the Sisters of this institution would not be obliged to go about soliciting a second time from the Catholics of the Diocese? Another idea might be a "sustaining board" or organization for each asylum,--such as the St. Paul Guild has,-- and the German Asylum in St. Joseph's Waisenverein.

The amount paid for "salaries of hired help" is about 17% of the total disbursements, and to this, in any fair comparison with asylums managed under lay auspices, must be added what was spent for books, clothing, etc. for the Sisters. This, however, is always the lowest possible minimum, and would not raise the percentage to a great extent. The help in the asylum, besides the 16 Sisters of St. Joseph in charge, consists of a farmer, an engineer, a janitor, and 2 women,-- a cook and a "baby-mother". These receive, besides their salaries, their room and board at the institution.

Conclusion: The amount of good being done by this institution cannot in any measure be pictured justly by a summary of the institutional management side such as this. The education, cultural tastes, and spiritual vision given these children, some of whom would never have received the slightest contact with such refining and elevating influences otherwise, bespeak the long and patient charity in its purest sense which the Sisters give to all the children who come to them for care.

B. Girls' Orphan Asylum.

In general this asylum has the same features as has the Boys' Asylum in Minneapolis. The two institutions are complementary and care for the orphaned girls and boys respectively, of the Diocese. During last year an average number of 75 children were cared for. Often more are taken, though sufficient room is lacking, and a new building is hoped for.

The school carries the children through 7th grade. Eighth grade girls go to the nearby parochial school, and those who are of high school grade go to a nearby academy. Here they are given a business course. Sewing is taught at the asylum; the girls mend

their own clothes, and the older girls learn to make their own dresses and clothing. They help with work of home. An outside teacher comes in for classes in gymnastics.

Health: A certificate of health and mental and physical soundness are requisites for admission. A doctor is constantly at call, and contagious cases are sent to hospitals in the city. The Mother believes in mental tests and a few children are taken for testing.

Disposal of children:--Of the 43 who left the institution 40 were returned to their homes. The remaining 3 were placed out in homes. The ages of these were 3, 5 and 17 years. The age limit for stay at the institution is 14, though girls are sometimes not sent out strictly at that age, but kept on for one or two years, until they are ready for self-support, as can be seen by the placing of a 17 year old girl last year. Homes are not usually seen before placement, but shortly afterwards, - follow-up care is continued once or twice a year till 18. If trouble is reported, children are visited immediately and removed if necessary.

The financial statement for 1918, is as follows:-

Receipts:

On hand, Jan. 1st, 1918.	178.11	
Re'd for board of children.	4172.00	
Other donations	10.00	
From diocesan collections	2500.00	
From rent . . . . .	.00	
From sale of produce. . . . .	.00	
Other sources	50.00	
Total receipts.		6810.91

Disbursements:

Salaries of hired help	849.20	
Food	3971.04	
Clothes, etc., shoes.	274.27	
Fuel	1246.69	
Total Disbursements		6441.45

This statement shows a proportion of 60% of support received in return for the board of the children, and 40% from the Diocese. About 12% of the total disbursements was given in salaries.

C. St. Joseph's German Catholic Orphan Asylum.

One of the most interesting institutions in the Twin Cities is the German Catholic Orphanage in St. Paul. It is situated in the outskirts of the city, and surrounded by a farm of 47 acres on which is raised much of the grain, vegetables, and fruit needed by the institution. The asylum was founded by the St. Joseph's Waisenverein, of the city of St. Paul, in 1877, and incorporated in 1881. It has occupied its present building for 19 years. The Sisters of St. Benedict were called in, with the approval of the Arch-bishop, to conduct the home. German, Polish, and Austrian children, both boys and girls, are cared for, and those of other nationalities if possible. There are many Irish and French children at the home at present. Orphans, half-orphans, and dependent children are cared for,--to the number of about 250 each year, or a daily average of 150.

Children between the ages of 2 and 14 are received, on commitment to the asylum by parents, friends, or the courts, children given legally to the institution. Applications for admission must be passed upon by the board of directors, a board of 14 business men elected by the Verein,--except in cases of emergency, when the Sister Superintendent receives the children immediately. The board meets once a month, deciding admissions, discussing finances, and setting the rate at which each child admitted shall be paid for. Admittance of children should not wait upon a monthly meeting. The standard payment for a child's care and support at this institution is \$10.00 per month, but the amount paid by each family depends upon the amount of their income.

All conversation and most teaching is in English; catechism is in German, and enough German is taught to give the child some idea of a foreign language. Grade school instruction through the

8th grade is given in the institution. Boys from the home have won scholarships at St. Thomas College and at Cretin High School. Two such holders of scholarships are now in attendance at these high schools. The boys are learning farm work of all kinds and the care of animals on the farm, connected with the institution, and the management hopes to provide, soon, more and regular vocational training. The girls learn cooking, sewing, bookkeeping and shorthand. Most of the children who are old enough help with the work of the home, under the supervision of the Sisters, but care is taken that such work does not interfere with their school or play time. Play:- All boys have their marbles; playground for bigger children has teeters and swings, 6 or 8 of each,- and babies have large fenced-in area with swings and sandpile. Rabbits are kept and boys care for them. A humane idea is followed in this: On Sunday at 5 P.M. the children put on everyday clothes and play outdoors.

A certificate of health, from the City Department of Health, is required for admission. No child is admitted who is not in good health. A physician is always at the call of the institution, and examinations and vaccinations, etc., are given all the children when there is reason to suspect the presence of disease. One incident will show the prompt action taken against disease: In February of this year a child, who had been visited by a relative, was discovered in the nursery with all the symptoms of diphtheria. This child, and several others who were found to have the disease, were taken immediately to a hospital in the city, and all others were isolated in a separate building and everyone in the asylum inoculated, while the asylum itself was strictly quarantined from visits from the outside.

Children who have been committed by the courts, or who have no legal guardian, are usually placed out in family homes as soon after

commitment as possible. Such homes are very carefully selected, and always visited, before and after placement of the child, by the Sisters themselves. Pastor, neighbors, and the family are questioned to ascertain the influences such a home would have on the child, and no child has been placed out from that institution into a home that has not first been seen and approved by the Sisters whose primary duty in the institution is the placement and visitation of children. Children, after being placed, are visited every few months for a time, and then once or twice a year until the age of 18 is reached. The children themselves are interviewed. Records are kept of these visits, and filed with the other information about the child. Such visits are unannounced and the children are interviewed alone. But by far the greatest proportion of the children leaving the home are returned to their own homes or relatives. Sometimes boys or girls who have reached the age limit of 15 or 16 are allowed to remain at the asylum, and are paid for their work. Often girls are placed as domestics with people who will send them to high school or supervise their evenings. Work and a home is found for children who are not returned to their relatives. Very few children are placed out in this way. The disposition of children for last year, 1918, as shown by the annual report for 1918, is as follows:

Remaining in the home at the end of 1917.	142
Received during the year	147
Total	289
Placed out in home and as self-supporting.	15
Returned to parents and relatives.	116
Died	2
Total	133
Remaining in the home at the end of 1918	156
(Of which, 76 are boys, and 80 are girls)	
Average number in the home during 1918	145

It will be seen that the "turn-over" in this institution is much swifter than in most asylums. The average length of time a child

remains at the asylum cannot be given, but it is usually not long. This short-time policy is approved by the Children's Bureau of the State Board of Control, as it makes the Orphan Asylum, instead of a permanent home, an "asylum" where a child may be placed in order that the home may get to its feet again, or, for homeless children, the stepping stone to a home. To quote the report of the Children's Bureau recently published:

"The orphan asylums of the State are for the most part conducted in a satisfactory way, but there is one serious criticism. Many of these asylums receive children and keep them permanently in the institution. This practice encourages the breaking up of home life; it deprives the child of family care and relieves the parents of their natural responsibility. . . . They should be placed in private homes. A proper child-placing service, with trained agents, should be established, and the children put into private homes as rapidly as good homes can be found." *

An alphabetical file of envelopes, containing health certificate, contract with child's parents for care, all correspondence, admittance record sheet, etc.

The asylum has the special approbation of the State Board of Control, and, as the foregoing report of its work shows, is distinctly up-to-date in every way,--complete records, a good school, quick placement and efficient and systematic method of placement and follow-up supervision, and an annual detailed publication of accounts.

The support of the German Catholic Orphan Asylum is accomplished partly by the amount received from relatives of the children for their board, partly by amounts received in collections in the Diocese, and partly by the general fund of the St. Joseph's Waisenverein. From the financial statement of the asylum, published annually, can be made the following summary of the receipts and disbursements of the institution during the year 1918:

* Report of the Children's Bureau, State Board of Control, 1918.

Receipts:

On hand, Jan. 1st, 1918.	937.02
From relatives of children	11,229.22
From Diocesan collections	7,100.00
Corporation notes of the society	6,960.13
Sale of farm produce.	745.89
From legacies, gifts of money, pew-rent, contributions, and misc.	1,092.17
Total receipts	<u>27,727.41</u>
 Total receipts on hand	 28,664.43

Disbursements:

For the services of 19 Sisters.	1,920.00
For the services of the chaplain.	400.00
To farm superintendents and help.	1,105.50
Groceries and provisions	3,435.27
Meat.	1,588.15
Clothes and shoes	1,357.80
Fuel	2,513.30
Taxes	181.23
Repairs	1,981.90
Paid on corporation notes.	4,433.00
(All other expenses make the differ- ence	<u>6,026.55</u>
 Total disbursements	 <u>24,942.90</u>
 Balance	 3,721.44
 Depreciation on buildings and implements	 4,987.40
Gifts in clothes, groceries, meat, etc. amt. of	297.05
Still owed on corporation notes by the soc.	18,814.53
Net gain on the produce of the farm	2,837.54

An explanation and an analysis of these receipts will bring out more facts about the work done by this asylum.

As regards receipts, it will be seen that about 40% of total support was received during 1918 from the relatives of the children; about 25% came from "orphan" collections in the German parish of the diocese, and about 24% from the Waisenverein. The other 10 or 11% comes from individual gifts, contributions, income from bequests, and sale of farm products. A rough estimate, made from the comparison of this amount received from relatives with the average daily number of children cared for during the year, shows an average monthly charge for each child of \$6.45. In case of real orphanage the

children are taken in without question of payment and by anyone, but when the children have parents who can pay the rate is elastic, so that while some children are paid for at the maximum rate of the institution, \$10.00 a month, many are admitted for much less, according to the ability of the family, and others again, entirely free of charge. The estimate of the Children's Bureau of the State Board of Control of a fair amount to be allowed for the support of one child for a month is \$20.00 and up. The corporation notes of the Orphan Society yield, annually, about one quarter of the support of the asylum,--this year almost \$7,000. The Society is running behind in these strenuous times, and the asylum building is not yet paid for.

As regards the disbursements of the asylum, an estimate of the average cost per child per day was about 56¢, or \$16.80 per month. Compared to the average monthly charge made to relatives of about \$6.45 per month, the asylum will be seen to be a very real charity. The estimate of the average cost per child is made by comparing the average daily number of children with the sum of the total disbursements, the produce of the farm, valued at about \$5,000, and the worth of the gifts in food and clothing. The small cost for the maintenance of the children is accounted for in great measure by the fact that an institution conducted by a religious order, besides being most economically run (a vow of saving is taken by the Sisters), gives out only a very small proportion of its income for salaries. The Sisters ask for no return except the necessities of life, so that everything else, beyond the wages paid to whatever hired help is necessary for the heavy work, goes directly into the work of caring for the orphans. In the case of the German Catholic Orphan Asylum, the society maintaining it pays a minimum amount each year for the support of the Sisters,--\$10.00 a month for each Sister,

out of which she clothes herself, pays doctors' bills and buys books. Thus, the sum of \$3425.70 was paid out for running the institution last year. This is about 12% of the total income of the institution. It will be remembered that salaries were 12% also of the expense of the Girls' Orphanage, and about 17% of that of the Boys' Asylum. An interesting comparison may be made of this item of expense in the Sisters' institutions and the same item in an endowed asylum conducted by salaried officers. The expenses of this endowed asylum --two years ago, before the recent sudden rise in living expenses-- were almost as great as those for this German Asylum for the year 1916; and, of this amount, over \$9,000, or 33% was given in salaries to the officers and help of the institution. When we consider that the daily average number of children cared for during that period was just twice as large in the German Asylum as in the endowed asylum and that the "turn-over" was, absolutely, 2/3 greater and relatively, 7 or 8 times as great, (in a year, the German Asylum gives homes to an average of 140 children, and the endowed asylum to an average of 18), we can see something of the charity of the lives of all Sisters, and the efficiency of this particular group of them.

2. House of the Good Shepherd.

Again we have a large building on an imposing height overlooking the city. The Order of which the Sisters of the Good Shepherd are a branch was founded in France in 1641, and there ^{are now} ~~are~~ ²³² ~~hundred~~ of such foundations throughout the world. The House in St. Paul was established in 1868, --more than 50 years ago, --and has been in its present location for 35 or 40 years. There are about 50 Sisters in the House, whose primary work is to take in and reform by religious care, any fallen women who apply or who are sent to

the House by the courts, or by relatives or parents. Another work of the House is that of taking in and instructing wayward or incorrigible, or even only dependent, girls from the ages of 8 or 9 years who are committed by family or the courts. These two classes, the "Reformation Class" and the "Preservation Class" are kept entirely separate at all times, living in a separate building. Thus, girls who have been saved from harm do not run the risk of obtaining disastrous knowledge or histories from those who have come to regain a lost social footing. There are 112 in the reformation class and 52 in the preservation class at present. A third class, the "Magdalens", is made of of such of the girls who have belonged to the Reformation class, and who wish never to return to the world, but to work out their lives under the religious rule in prayer and penance. Of these, there are about 50. They take vows like the Sisters themselves, but are never admitted to the order of the Good Shepherd. They share in the manual labor of all the classes in the institution.

The support of the House is accomplished by the work of the women and the Sisters. No support is received from the Diocese, or from the Order; each House must defray all its own expenses. To this end the girls and Sisters do laundry work, make clothing, especially under-clothing, and fine needle-work, real lace, and crocheted work. The proceeds from these labors, with the gifts of patrons, and the generosity of those whom the Sisters solicit for goods and funds several months out of each year, form the entire support of the home.

Admission: Any woman applying for admission at the institution is admitted without charge, and no questions asked. She must give salient points about her personal history, such as parentage, home, age, and birth-place, for the records of the institution, but nothing is asked about her present trouble, and an assumed name is given her, under which she is known to every one in the institution. If

she wishes to tell any Sister about her difficulty, such confidence is welcomed as giving a better insight into the best way of dealing with her case. However, such information never goes into the records and is never, under any condition, given out to any outside agency, even an official one. The trouble is over as far as the world is concerned, and the Sisters, mainly concerned with giving the girl a right attitude and a strong will for future life in the world, treat all information they may have received about her past life as strictly confidential.

Although "commission by the courts" is spoken of as a method of placing girls in this institution, it is not to be understood that the courts can force a girl to go there. It does not coerce, but leaves the sentence pending, or does not pronounce it at all, if she and her family will agree to her spending a certain length of time at the House of the Good Shepherd. In such a case the girl must stay the full term. In other cases, when a girl is brought to the House by relatives, or when she comes of her own volition, she remains until she herself asks to go. If the Sister in charge is satisfied that she will be strong enough to make her way in the world, she is returned to her family, or work and a suitable boarding place are obtained for her. If the girl is thought to be yet unable to go out alone, the Sisters try to persuade her to remain, but she is never coerced.

Life in the Institution: The women and the Sisters do all the work of the House, the only hired help being janitors and men to do the heavy work in the laundry, care for the heating plant, and other forms of heavier work. The laundry is equipped with the newest machinery. The laundry and needle-work done toward the support of the House, coupled at all times and supplemented with moral and religious training, is shared by all classes, in proportion to their ability. The work is done under the supervision of

the Sisters and affords specialized vocational training in the various branches followed. The theory of these branches is taught in class periods. For the Preservation class there is compulsory school in which the girls are taught, along with common-school branches, the meaning of individual virtue and the duties of the individual to society. Girls are not, of course, sent out to schools. Discipline is maintained, and the girls urged to do their best, by the offer of small rewards for good behavior and faithful application. There is no uniform habit for the girls, and the Sisters realize the value of gay ribbons in the teaching of self respect. Other "cultural" agencies also are taken into consideration in the plans for the education, work, and recreation of all classes, and one of the most emphasized of these is music. Instruction is given on all musical instruments, as well as in voice, and in "reading". Among the girls are some who have attained exceptional skill in playing the piano, violin, and cello. The girls take great interest in the orchestra formed in each class as a reward for good behavior, and great pride in praise of their music. The smaller children, in particular, have as ^{wide-awake} an orchestra as could be found in any school, even of older children. This chance for all to take an active part in producing real music gives a new run of interest and a means of expending all the energy which was formerly short-circuited into "incorrigibility", or worse. "Music" in the homes from which these girls come means little but rag-time. Since the aim of the institution is the formation of strong characters and the bringing out of the fineness latent in turbulent souls, great admiration is due the Sisters for the fact that they have allowed neither the requisite time and trouble nor the added cost attendant upon the teaching of music and cultural subjects, to dim their insight into the best influences which can be brought to bear in the formation of independent, self respecting, and God-fearing characters.

There is great lack of room in the House, and all accommodations are crowded. All sleeping apartments are dormitories of ten to twenty beds apiece, and a new dormitory is badly needed. A new building had been planned, but when war conditions made labor and material so high, a small ell only was added.

Medical care: The sick are not taken into the House, although a certificate of health is not required for admission. Several doctors, and dentists and an oculist donate all their services, and are constantly at the call of the house. One doctor, who for years gave the greatest amount of time to the institution, took entire and very complete care of all health matters, calling in dentists and other specialists when needed. When asked about contagious cases and their disposal, the Mother Superior said they never had them. There have been but two in the last 21 years, and they were removed to a small residence on the grounds. This record is remarkable, even though the residents of the institution do not go out to mingle with people in the city very much, in that there is no question about the girls taken in, even no health certificate required for admission. The Mother explained it by saying that Providence had a special protection for the house. Whenever there is an epidemic, special prayers are offered, and they seem to have been heard in this regard. Of course, great care was taken of colds, and frequent medical visitation obtained, but still such a record may be looked upon as remarkable. I sometimes think that perhaps the rest of us have forgotten the most important part of the injunction, "Trust in God and keep your powder dry". Too much emphasis cannot be placed on the necessity of dry powder, but after that, trust in God's care and interest would seem to be a helpful thing, too.

Disposition of the girls who leave the institution: During

last year 48 girls came to the House, and about one-half of those who left went out as self-supporting, and the other half were returned to their relatives. Girls of this class could not be adopted or "placed out" in family homes. Having the name of coming from the House of the Good Shepherd, they are apt to become servants of the adopting couple, and more disastrous results have been known to come of placement of such girls in family homes. Therefore, all the younger children are returned to their homes or relatives at a suitable age, or upon the expiration of their terms of commitment. Of the older girls and women, some go back to their own homes, but the greater number go out to work and to board, usually in the city. Work is found for a girl going out through some man or woman who is interested either in the girl or in helping the institution, and either she finds her own boarding place or one is found for her in the same way. The Sisters themselves do not see her future home, as the Order is cloistered, but they do their best to make sure that the influences the girl goes out to will be of the best. When those who take charge of the girls are doing this service for the girls out of interest in the institution, there is no question,--these people are well-known to the Sisters and act as volunteer placing agents for the institution. But when those who come unknown out of interest in the one girl whom they are proposing to take into their care, the Sisters are very careful to make sure of their characters and satisfy themselves,--but by questioning only, and by the personal impression these people make during their interviews at the House,-- that the future influences to which the girl goes out will be good. It seems strange that, after expending all their care and service on these girls, the Sisters should then let them go out in this way, without knowing just the environment to which they are going, For not in all cases do they know where the girl is going. Sometimes,

when a girl goes out to work, the institution does not know where she is living. Some girls are followed for some time by these interested volunteer agents. A story is told of the work of one woman patron of the House, who cleaned up a house of ill repute in her watchfulness over an incorrigible girl who had been for a time in the House of the Good Shepherd. In many cases, girls form great attachments for the Sisters, and letters are received from them after their discharge. Through this means, they are kept track of, and other girls, too, are heard about from those who write. However, there is no systematic after care or keeping in touch with all, or any particular kind, of girls who go out from the institution, and many are young enough to warrant such follow-up care. Systematic after-care would not be difficult in this institution. Two means could be utilized, neither requiring very much change in the present arrangements. The volunteer placing system, already in force, could be extended to meet the needs of after-care; or the "out-Sisters", two of whom are out continuously doing all the buying for the institution, could include in their duties the visitation and continued encouragement of the former wards of the House. Records of each visit could easily be added to the written account of each girl, kept in the books of the institution.

Records: The history and records of each girl is kept fully in book form. The information recorded ^{includes:} ~~is:~~ her real name, with the name by which she will be known in the House, the date and place of her birth, her parentage, with her mother's maiden name, her home, the date of her entrance and name of the person or institution committing her, and the date of her leaving, with the name of the person with whom she left. This is the standard of information expected, and, though it is never forced, it is usually obtained fully. No mention of her present difficulty is recorded, nor is the name of the man who

caused it. These records are never opened to any other person or agency,--though they were shown for the purposes of this survey,-- and, should the Sisters learn the name of the man in the case, they never made record of it, much less pass it on to any other agency for prosecution. For the aim in this institution is not so much social as individual reformation. The trouble is over, and they seek to prevent its recurrence by giving strength and a clearer vision to the individual soul. Ever since the days of St. Francis of Assisi, true-visioned social reformers have recognized that real social reform is not primarily an economic revolution, but rather the slow process of strengthening and Christianizing of individual souls.

Some of the attitudes of the Order in this reformatory work can be traced back to the work originally intended to be done by them. When the Order was founded, and until quite recently, the House of the Good Shepherd was intended for, and primarily functioned as, a refuge home where a real social outcast could go for a time to obtain strength to go back to a virtuous life in the world, and help with her own support by honest work in the home. Of late years most of the girls have been young girls who have been weak, or uninstructed, and therefore, made victims of society, perhaps just once. This accounts for the lack of complete after-care, which is primarily a method of caring for children. Another recommendation which would follow upon this recent change in the personnel of the wards of the House is that of more vocational training, such as is found at the Home School at Sauk Center. As long as the Reformation class was made up of older women, the principal aim in their reformation was change of heart,--strengthening of will and clearing of vision,-- but now that younger girls who have made a false start are the objects of its charity, the management should be assisted

financially, by the Catholic laity, in the establishment of greater facilities for specialized vocational training. The Home/^{State}School reports that 33%, or 100 of the 300 girls under its care, are Catholic girls. If the Church and the laity generally realized that fact, means could soon be found for financing an enlargement of the buildings, and the putting in of further equipment for training for life-work. Not all the girls at the House of the Good Shepherd are Catholics. It must not be understood that such training is lacking at the House of the Good Shepherd; on the contrary, as explained above, (p. 43) very fine training is given under the name of work rather than that of education. However, if more of such training were established,--more technical kinds, and if an enlargement of accommodations were provided, some of those Catholic girls at Sauk Center could be given the full amount of their inheritance in the daily moral and religious influences brought to bear with such good effect by the Sisters of the Good Shepherd.

Financial: All those who seek the hospitality of the House, or who are committed to it, are received and cared for absolutely without charge. The labor of the nuns and the girls, with the gifts of generous patrons, and the funds solicited yearly, form the entire support of the House. This charity seems to appeal to people outside for many and generous are the gifts received by the Sisters, and they are very grateful for all help received. The names of benefactors and the amounts of their benefaction, are recorded in a book and special prayers offered continuously for their spiritual and temporal welfare. The late James J. Hill, who paid the last of the mortgage before he died, did more for the House of the Good Shepherd in St. Paul than has any other single benefactor.

Strict account is kept of all the money and gifts received and the amounts expended by the institution. The cost of running the in-

stitution comes to between \$3000 and \$4000 each month, or a per capita cost of around 50¢ per diem during the year 1918. This is in money and does not include gifts in clothing, food, and doctors services. The accounts are not audited, and even the Arch-bishop does not require a statement of the yearly accounts. Now, the Provincial Morther Superior believes it "absolutely necessary to be abreast of the times, and to show people what the institution is doing." It was not always so, and this change of policy to meet changing conditions of modern times is a sign that the work will continue to keep pace with the needs of the times. Now, this applies in the matter of publishing accounts also. Most private institutions are apt to look upon a public audit of its accounts as a critical investigation instead of as a welcome opportunity of showing benefactors how much their gifts of money have accomplished. The policy of a yearly public audit of accounts is very recent, even among State charitable institutions, and not general, even now, among private institutions. However, it is a salutary practice, and one that is being adopted by more private charitable agencies each day. Reasons for it are numerous. It does away with very much explaining of the work being done, and the methods of doing it. It would be hard to imagine waste of any kind in an institution such as the House of the Good Shepherd, and even now, in this day of "investigations", no one has questioned, ever, the House of the Good Shepherd. However, the hard-headed American business man does things that way, and likes to see things done that way, and it is his money which forms one of the main supports of the House. There is nothing that I know of in the religious rule which would prevent the annual publishing of statements.

As explained before, all these changes will come in time. And this hope is rather a laudation of the House of the Good Shepherd than an unfavorable criticism. For changing with the times implies,

at least, the pre-existence of some former policy, which must be considered as what was the best from the experiences of former times. Which is to say that long before the State realized the need for, or made provision for, a detention home for delinquent girls, the Sisters had established this institution. To be exact, even in Minnesota the House of the Good Shepherd was founded in St. Paul in 1868, and more than 50 years ago, and the Home School, established in 1911, not yet 9 years ago, had no traditional policies to follow, and so was not held to anything short of the newest word. But:

"An inheritance, however, honors the ancestor rather than the descendant. . . . It is well to be proud of the past, but the present has a duty other than this." *

From the history of this institution we may well expect great things for its future.

3. Catholic Infant Home.

This infant home is the only charitable institution in the cities, housing the wards it cares for, which is not conducted by the Sisters. The two boarding homes for working girls, sponsored, one in each city, by the Catholic women's association of that city, are not really charitable institutions, but are run with the intention of being self-supporting. They are, of course, institutions of social service, and as such belong in a survey of Catholic social service.

The work of the Catholic Infant home is to care for homeless and destitute women and children of either city, or of other communities who come to the Twin Cities and are discovered here destitute. It is managed conjointly by the Infant Home Departments of the Minneapolis League and the St. Paul Guild. Each department elects

* Rev. Wm. J. Kerby, Catholic Charities Review, Vol. III, No. 1, January 1919, "New and Old in Catholic Charity".

from its members its own officers, and the Chairman of the department board of directors in each city becomes, in alternate years, the President of the Infant Home.

History: Only within the last two years has this home been known as the Catholic Infant Home, with its location in St. Paul. Formerly it was St. Joseph's Home, and located in Minneapolis. St. Joseph's Home was opened in December, 1911, in response to a need for shelter for homeless women and children. It was an off-shoot of the work of the philanthropic committee of the Minneapolis League of Catholic Women, whose chairman, in her work, found a crying need for such a home. At first, a few girls were cared for in a private home, but a few months later a rented house of eight rooms was obtained for the work. For more than five years the home cared for something like 40 women and 80 children each year. A matron was in charge, and the women did all the work of the home, one of them acting as night nurse. The children lived in a tent outdoors throughout the summer.

In March, 1917, Archbishop Ireland presented to the Board of St. Joseph's Home the idea of extending the management of the Home in order to bring in the St. Paul Guild of Catholic Women, who had begun to feel the need of a Home such as St. Joseph's. Affiliation was cordially received. The story of affiliation may be quoted from the Annual report of the Catholic Infant Home department of the MLCW, . . . 1917-1918. "His Grace offered to the department the use of a house--rent free-- the Home to be supported by the Infant Home departments of the St. Paul and Minneapolis Catholic Women's organizations. The house was the historic Larpenteur residence in St. Paul called 'The Anchorage'. . . . It was bought by the Diocesan Orphan Board and at their expense repaired and put in order. . . It is clean, big, open, beautifully sunny and bright. The Minneapolis League and the St. Paul Guild owe the diocese a debt of gratitude for this generous co-

operation in a necessary and expensive work in providing a house rent free. However, the support of the Home devolves upon the women..... The chancellor of the Archdiocese was appointed diocesan director of the home by the Most Rev. Archbishop."* After St. Joseph's Home had moved its family of 10 women and 23 children to the St. Paul Home, this new Home was formally opened and blessed by the Very Rev. Vicar General of the Archdiocese, on Sept. 25, 1917.

Officers of the Home: At present, the chief executive of the home is a trained nurse. She has one paid assistant nurse, who has a certificate of training as a nurse's aid, and acts as night nurse. The Home is a training station for the student nurses at St. Joseph's hospital in St. Paul in the care of children. Two such student nurses live at the home, and receive, in return for their services, their board and room and training. This cooperation between the home and the hospital has been found to be a very satisfactory arrangement. The girls themselves do all the work of the home, including the cooking, cleaning, and a small amount of special laundry. All the laundry work, except these pieces, is sent out. As the idea is to make the home as much like a family home as possible, each girl is given her own work to do, and the discipline of good work habits and daily efficiency in all lines of work are found to be good both for her present attitude of mind, and for her outlook on the life ahead of her.

The women cared for: The last annual report of the Home, published in the Annual report of the MLCW, 1917-1918, is so complete on this subject that the best idea of the work being done can be given by quoting directly from this report, with some condensation:

"Women taken care of, 58.

In home April 1, 1917	6
Admitted during year . . . . .	.52

*Report of the Catholic Infant Home, 1917-1918, in the Report of the Municipal League of Catholic Women for that year.

Religion	
Catholic	52
Protestant	2
Social Status	
Married	3
Unmarried	55
Occupation	
Business	7
Living at home	17
Domestic	27
Teacher (1), Actress (1), Unknown (5)	7
Nationality	
French	6
Irish	14
German	23
Polish	8
Austrian (2), Dutch(1), Scotch(2)	
American (2)	7
Financial status	
Unable to pay for care	24
Paid in part	9
Paid in full	25
Ages	
16 yrs	5
18-19	16
20-21	20
22-23	7
24-26	4
27-28	4
30	2
Disposition	
Went to work	19
To another home (1), went without leave(1)	2
Hospital	4
To parents and relatives	19
Remaining	14

Seventy-two per cent were natives of Minnesota; the others came from North Dakota, Montana, Wisconsin, Pennsylvania, Illinois and Iowa. Some of these last had at some time before lived in Minnesota.

An explanation should be made of this analysis. As the Home is intended for women and children of the Catholic faith, this will account for the preponderance of Catholics. As married women are less likely to be homeless than unmarried women, because of their

social status, the Home is called on mostly for the unmarried. The high percentage of Irish and German immigrants in Minnesota would naturally make a high average of women of those nationalities in need. The different part to explain is why so many very young girls and those living under their parents' roof are in trouble. Lack of sympathy and interest of parents, especially of fathers, and of supervised recreation--sometimes of any recreation--and of understanding the dangers of life seems from study of the cases, to be the cause."^{*}

Girls come to the home from relief associations, Travelers' Aid, Juvenile Court, the hospitals, especially the social service of the city hospitals, and correctional institutions. They are admitted sometimes several months before confinement, and are obliged to stay at least 3 months after birth of child, and urged to stay longer. All do some part of the work of the Home. They do a part of the laundry, care for the babies, do the cleaning, cooking, etc. The idea is to make the Home as much like a family home as possible, where each one would take her share of the work and would receive therefrom the discipline of good work habits, and strength for the future in training and daily efficiency in the lines of housework assigned her. Tenderness in the care of children is one of the salutary traits carried away from the home by the girls who go out from it. Until very lately, domestic science and simple dress-making have been taught the girls regularly by a qualified teacher, and they have made their own house dresses and clothing. A fair sized library has been assembled. Besides, these women who are the managers of the home, and responsible for its policies, believe that they should provide in some way for the future outlook of the girls cared for; the hope, cheerfulness, ambition, and strong determination to do right, of a normal life should be restored to each one, Believing

* Idem.

also that the linking up of individual lives with the spiritual view of life is the strongest influence to this end, they have been given religious instructions, and daily influences of a religious nature are brought to bear. In addition to the catechism lessons, there is an inspirational talk--sermon is too big a word--for the girls once a week. The executive of the home says that the good effects of these weekly talks can be felt among the girls for days. Upon leaving, girls are helped with their plans for the future.

Care of the children: The little ones born to the women who are the wards of the home, are assured the best care there is for them by the rule which has always been in force at the Home since its establishment, and which is recognized by present-day pediatricists as the best care for infants, viz: that women must stay at the Home and nurse their babies for at least three months after their birth. A longer stay is urged and required if the doctor thinks it necessary, but three months is required. Often the women are quite sure they cannot stay, and want to leave their children and return at once to home or work so that the whole incident may be forgotten as quickly as possible. However, after they have really become interested in the care of the little newcomer they are glad to stay, and many return to their homes after the three or more months are done taking the child with them.

Other children are admitted up to the age of two or two and a half years. They are placed by mothers who are temporarily unable to care for them in their homes, by fathers who have been bereaved of the children's mothers, by charitable agencies, and by the courts. When a child has no other guardian, the home is made its legal guardian.

The children receive excellent care. Under the heading of "medical care" will be found the professional work done for both

women and children. Each child has its own clothing, which is kept separate at all times. The windows are always open, day and night, and the children sleep with all windows wide open. Indeed, all summer--from April to the beginning of cold weather in the Fall--all the children live in a tent in the yard, and are very healthy. Playthings are brought for the children by generous friends.

From the report cited above, the following analysis can be quoted of the number of children cared for and their disposition:

Social status	
Legitimate.	27, or 23%
Illegitimate.	87, or 77%
	<u>114</u>

Seven of these children were committed to the home by the Juvenile Court.

Financial status	
Unable to pay . . . . .	.48
Paid in part . . . . .	.21
Paid in full . . . . .	.45

Disposition:	
Taken away by mother, to her home or to work . . . . .	.35
Sent to hospital or other institution.	7
Died	4
Adopted . . . . .	.22
In home, April 1, 1918 . . . . .	.46
	<u>114</u>

Of the 68 children shown above as having left the institution, 35, or almost one-half were taken by the mothers; 22, or nearly a third more, were adopted by foster-parents. The 4 who died, are a percentage of 3.5--which is about the average death rate since beginning the home. It has been lower but never higher.

Placement: When a child has been given by the courts to the guardianship of the home, or when the mother of a child wishes it to be adopted, the committee for adoption places the child in a suitable family home. The procedure is as follows: When application comes from a family for a child, three references must be sub-

mitted, one from the pastor, and two others from responsible neighbors, or preferably from doctor and a business man. These letters of recommendation are followed up by visits or further correspondence with the reference from which the chairman of placements assures herself that the family is personally known to the writer of the recommendation, and that the latter can really vouch in detail for the good qualities he has attributed to the family. Then the chairman of placement sees personally all homes before placement, if such home is in a radius of 10 miles or so of the cities. If the home is in the country letters must be relied upon; no placements made from this home have been repudiated by the State Board of Control. A residence of 6 months is required before measures are taken for adoption, during which time the home is visited as often as the chairman of placements thinks necessary. After legal adoption, of course, her jurisdiction ends.

The standards of a satisfactory home are the following: The first and primary requirement in such a home is its fitness for the care and up-bringing of a child to its own advantage. Wealth is not an object in the placement of a child, though a sufficient income and an appreciation of the proper use of it for education and material goods, is taken into consideration. Also, the foster-parents need not be well educated, but again, an appreciation of the value of an education, and the determination that the child to be adopted shall be given the best educational advantages of its station are necessary. Marital infelicity, of course, is a barrier; but poverty need not be a barrier if the home is clean and fit for a child, and if the people therein are good and thrifty people. The future foster-parents must be good citizens, and well-living people. Besides all these, the Home insists that the adopting family be good Catholics, realizing that people who are true to

conscience and to religious beliefs should be the best kind of citizens.

Physical care: Any serious case of sickness, such as contagion, or cases needing very special care, among either the women or the children, are sent immediately to the hospitals. Satisfactory cooperation has been established between the home and several of the hospitals in both cities. Cases of confinement are sent to hospitals, and woman and child received again in the home afterwards. The woman is required to stay at the home and nurse her child for three months, and she is urged sometimes to stay longer even than that when the doctor recommends a longer stay. This rule was in force in the home even before the State Board of Control made the request that all mothers remain with their children during the first three months at least of their children's lives. For less serious cases of sickness, the women are sent to dispensaries. Use is made of the mental clinic at the University dispensary. Of six cases tested 3 were found to be distinctly below normal, which is proof, if such a small number can be taken as any kind of proof, of the connection between mental deficiency and the need for such homes as this one. The home keeps all cases of physical disability until they are able to go out and care for themselves; it never sends anyone away in an ailing condition. A doctor is always at the call of the institution for the care of the women; and, for the care of the children, a children's specialist is in constant attendance. If a child seems to be in danger of becoming "institutionalized", it is placed out in a small boarding home for a short period. At the request of the management, a food specialist in the employ of the government worked out for the home a scientific program of nourishment for the women and children cared for.

Records: As can be seen from the portions of the yearly report quoted, the Home keeps the fullest records of the wards under its care, and strict account of all money passing through its hands. The family, home, occupation, and history of the present trouble are recorded for each woman coming under the care of the home with the fact of legitimacy or illegitimacy; dates of admittance, birth of the children, and dismissal are recorded. For the children, all information about placement and adoption is recorded, besides dates and channels of admittance to the home.

Support of the Home: Since the Catholic Infant Home is managed under the joint auspices of the Minneapolis League and the St. Paul Guild, approximately one half of the support of the Home is expected to come from each city. This is not strictly adhered to in every month, for the reason that the two departments do not use the same means of raising the money, and either might find difficulty in raising an exact amount each month. However, yearly contributions are usually expected to be evenly divided between the cities. In St. Paul, a sustaining board, which is solicited anew each year, pays annual dues of \$5.00 apiece. This board usually consists of about 100 members. In Minneapolis, as explained elsewhere, membership dues, \$3.00 annually, are divided between the general fund of the MLCW, which receives \$1.00 of each member's dues, and the department to which that member belongs which receives the remaining \$2.00. The department membership of the Infant Home Department in Minneapolis is 150. Besides these two sources of income, there is a third this year, the War Chest in Minneapolis. From the War Chest is allowed \$250 each month to the Home for its work.

The auditor's statement for the year ending September 30, 1918, shows the following receipts and disbursements for that year:

Receipts:

Board paid for the care of guests	\$4,135.69
Membership, both cities	707.42
Donations	899.05
From parties	1,242.23
	<u>7,074.39</u>

Disbursements:

Groceries and meat	1,544.96
Milk	848.35
Laundry	337.38
Fuel	683.26
Salaries	1,748.85
Medicine, repairs, gas, and misc.	1,799.84
	<u>6,962.64</u>
Cash on hand, Sept. 30, 1918	111.75
	<u>7,074.39</u>

The standard of payment for the care of a child for one month is \$20. A woman pays an entrance fee of \$50.00 if able to afford it. Besides she pays for her board by the week. It will be seen that a little more than half the expense of the home was met by payments of guests for their board and care during their stay. From the tables given of the financial status of the wards, it will be seen that board was paid in full by a little less than half of the guests, and that enough more paid in part to bring the cost of maintenance to some approximation of the standard of payment for each person. The above table shows the payment of \$1,748.85 in salaries during the year. This is about 25% of the total amount of expenses of the home. The item in the receipts "from parties", will be replaced this year by \$5,000.00 from the Minneapolis War Chest. This, of course, is very evidently a gain in money, and the gain to the women of the board in time and effort cannot be estimated. The Infant Home, for one, would be better off if St. Paul too should combine all her annual charitable appeals into one great yearly drive.

To summarize, the Catholic Infant Home founded and conducted by the Catholic laywomen of the Twin Cities, but highly approved of, and aided even in a monetary way, by the highest officials of the Arch-diocese, meets a great need in the community from a Catholic

viewpoint,--the maintenance of a home for the homeless infants, and a refuge for the homeless and destitute mothers. This work is done, too, with the greatest efficiency from the viewpoints of social work and of business management. Books and records are kept of all money and proceedings, and the greatest possible care is taken of the girls in the present trouble, and they are strengthened and their vision cleared for the future life they go out to from the Home. The infants cared for are given the maximum amount of care, and those who "are for adoption" are placed out in family homes as quickly as fitting homes can be found for them. Too great credit cannot be given to the women of the board who give so much time gratis, and who take such pains in behalf of the women and children they care for. The new code of children's laws, by which Minnesota has become the leader in right legislation for children, became effective January 1, 1918. In compliance with its requirement that all homes caring for dependent children shall be incorporated, the Catholic Home was incorporated. Now the courts can give children directly into the guardianship of the Home. The Home works in very close cooperation with the Board of Control and finds that the new laws give an authority to their rules that is of infinite help in the work.

The following statement was ^{written} made by an agent of the Board of Control to a member of the Catholic Infant Home Board.- "The Home is a prize place in the Twin Cities and I have asked a great many people to go and make a visit there, because it is such an ideal place. "

4. Homes for the Aged

Little Sisters of the Poor

The Little Sisters of the Poor are a congregation founded in France in 1839. There are more than 300 homes for the aged, conducted by the Little Sisters of the Poor, in various countries of the world. In the U. S., there are 52 houses of the order, all strictly self-supporting, or rather, supported entirely by the community in which they are situated. Like most Sisters' institutions, these houses are not inter-dependent, but each house must ^{look} after its own support entirely. This is accomplished by gifts and results of the Sisters' begging. Some splendid legacies have been left to these homes, ~~and also~~ ^{as well as elsewhere} in the Twin Cities, by men who recognize the nobility and worth of the labor spent by the Sisters on the derelicts of our civilization, but, as one Little Sister said pathetically, "Such fine legacies do not come often." So most of the support of the old people devolves on the Sisters themselves, who, besides the usual vows of poverty, chastity, and obedience, take a fourth vow of hospitality. This obliges them to take in and support any old person of either sex, who, being over 60 years of age and poor, has no home. They cannot, of course, take in ordinary tramps, or bed-ridden people who need hospital care, nor does their rule allow the taking in a second time of any old person who has once left the institution for any reason. All other old people they are bound to receive without stint of care, and to care for without charge, until their death, and then to bury them. There is no entrance fee, no charge, nor any limitation regarding class, color, nationality, or creed; the residents are simply a big family. The Sisters' vow of

hospitality obliges them also to feed these old people first, before they receive anything themselves. This means that, if there is not enough food for the "children" and the Sisters too, the Sisters are expected cheerfully to go hungry until food is brought in. The Sisters are thus a personal bond between the rich and the poor, the sound and the infirm, in a period when there is little enough such liason; and the feeling of personal service thus engendered among the rich is evidenced in the alacrity with which foodstuffs and goods of all kinds are given to the Little Sisters by those whom they solicit. Their service is great,--the daily, personal care of crotchety and perhaps unlovely old men and women, and the personal humility of begging support for them, cannot be thought of as easy, even when sanctified by a lofty spiritual motive,--but their faith is perhaps even greater; for they live simply from day to day, seeking only enough of the world's goods to support their wards, and trusting implicitly in the Divine Power to send them tomorrow's bread. As one of the Little Sisters said, "We haven't much, but we are happy until we need something, and then we pray for it very hard, and it always comes". Just at present they are praying very hard for some much-needed equipment. No matter what we may think of the business policy of such an arrangement, we must stand in admiration of the faith and charity--real, personal, self-sacrificing service to the poor,--which are exemplified here in their purest forms. The economy and saving of the Sisters with these solicited goods is of the most scrupulous. One could hardly imagine an institution that did not know whether or not it would have enough for its next meal wasting even a small amount of food. No support is received from the Church; dependence is placed entirely on the Providence of God and the charity of the public.

In the Twin Cities there are two homes for the aged poor, the

one in St. Paul, opened in 1885, accommodates a "family" of about 155, with a staff of 16 Sisters, and the home in Minneapolis, opened in 1888, supports a family of 160. The two homes are so nearly alike that they will be treated in one account herein. Both men and women are taken, one side of the building being the residence of each. Those who have property are expected to make over a sufficient amount for their support during their life-time. Old people are kept at the home until they die, so that if there is a waiting list, and there nearly always is a list waiting to be taken into the homes, applicants must await a death before they can be admitted. Old people are not sent away from the home for any reason. There were about 25 deaths last year. Every spring a few men leave the home to go out to make their fortunes, confident that the world will yet offer them riches. The Sisters are sorry when this happens, for the fortune never comes, and the old men cannot be admitted again into the home, having once left it.

The Sisters do all the work of the home, aided by the old people who are strong enough to help. There is no hired help in the institution. In fact, the life of the old people in this home resembles very much that of a happy, comfortable family. There is work enough to keep them busy, and to give a semblance of great usefulness in the world, and then the security, comfort, and rest of a home and loving care. The sun porch and the rocky yard are occupied most of the time in pleasant weather, and a few vegetables are raised by the old ladies, who take delight and much pride in their gardens. Of course, only an infinitesimal proportion of the total amount of food needed by so many people can be grown in this way.

The smoking room is a large, strictly fire-proof room, with comfortable chairs about the walls, and at every hour of the day,--even before breakfast,--men can be found there enjoying a pipe. All

the old people get up for morning Mass. "We require all to go to the chapel,--it won't hurt them"^{the sisters say.} Then there are duties to be performed. One trusted old man answers door-bells, sweeps off the walks, and quite owns the building. Some help clean the floors, and others help in the kitchen, and sew on the wonderful patch quilts the old ladies are always making out of the scraps of cloth given them by people outside. The home does not make its own bread, the Sisters beg it, and bread has not had to be bought once during the last 2 or 3 years, for which the Sisters are very thankful. As for clothes, there is one Sister who does nothing but care for the wardrobes. One room is filled to the ceiling with bed linen, towels, etc. Another is stacked with old men's suits, Summer and Winter. These must all be mended. When a man comes into the home, his clothes are very carefully cleaned, One daily suit and one for Sundays and feast-days, is the rule, and there are two sets, for Summer and Winter. There are "days out" when the old people go out, on business or visiting old cronies living in the city. They stay out all day and come back in the evening,--the men going out on one day a week and the old ladies on another. They keep their own money, or the Sisters keep it for them, if they request it, so they can always buy themselves little things they may desire. In the large dining room, each old person has a drawer at his own place in which he may cache fruit or bread and butter or anything he may have a tooth for later in the day. This is a simple arrangement, but a very wise one. It promotes contentment, and averts many a hard feeling among crotchety and independent old folks. Every once in a while there are feast days when little celebrations in the way of extra sugar, special cakes or cookies, etc., are held. Such rejoicings are held upon the receipt of a special gift of money or a legacy, and all the old people join in prayers for their benefactor.

A doctor is in regular attendance at the home, and an infirm-ary is in separate rooms, so that the sick are separated from the rest. The regular sleeping quarters are dormitories containing from 10 to 12 beds apiece. There are two floors with dormitories on each floor. Those who can get around easily and climb stairs are put upon the upper floor, and those who are infirm remain upon the ground floor. Besides, there are separate quarters for the sick and help- less, who have their own dining-room. As we passed through the sun-ny rooms, there were old ladies in the sewing room very busy, and others sitting about in the dining rooms, munching apples or chatting, some in wheel-chairs, and then there were those who were bed-ridden, and for all, the Sister had a kind question and a charming smile. The effect of her presence could be plainly seen in the eager respon- ses in words and smiles. One old lady has been there for more than 25 years and is several years over 100.

Support: This real charity,--personal care of homeless old men and women,--seems to appeal to the rich and comfortable members of our community, for substantial legacies are left to the home, and gifts of money, clothing and food-stuffs of all kinds are given gladly upon the solicitation of the two nuns who are out every day solciting. However, "legacies do not come very often" and much money is needed. At present another piece of equipment is badly needed, and the Sisters are praying hard for it. There is no doubt in the world that they will get what they desire, for Providence and the charity of the community has taken care of their wards for many years. The home is not endowed. In fact, an endowment could not be receiv- ed by them, on rule of the order. They could not have participated in the War Chest of Minneapolis on any account, because their rule is that no public fund may be received by them. Besides, having no books, they could not open them for the inspection of the officers

of the Chest. They cannot tell the amount in money received by them last year, nor the value of the clothing and food given them at the solicitation of the Sisters who go out with the wagon to beg. Their simple, trusting, and expedient scheme of life is to receive, very thankfully, the gifts to their "children" from more fortunate members of society, use them frugally while they last, and then, because of the need of the children, go out and beg for more. The rule of the order forbids any money in the bank, and forbids the installation of a telephone. The fact that the telephone in the house of a neighbor is used for many calls, and that a great deal of support comes from this means which would otherwise be lost to them, seems to have little connection, in the minds of the Sisters, with the reasonableness of changing the rule, to allow for a convenient and profitable use of modern improvements.

This life is, of course, not scientific, nor systematic, nor worrisome, nor even modern by about 200 years,--but it brings over into our day, at the same time, the absolute faith in God and His care for the future of which our modern reliance upon system may sometimes rob us.

5. Boarding Homes for Working Girls.

In the words of the 1916-17 report of the Guild Hall in St. Paul, a boarding home for working girls "must never be considered a charitable institution, for the girls pay for their board and lodging". The charity of these homes is a very real one nevertheless. Such homes are being conducted by several Twin City societies of other denominations, and everywhere they are found to be necessary and very potent preventive agencies,--taking the place of family homes in casting about their guests the good influences of a home-like and congenial atmosphere. To provide a home where a girl who

is a stranger in the city, and who comes to take a position which yields her poor wages, can find, at low prices, good and plenty food, safe lodging, companionship of her own class and age, good reading matter, and that intangible and very powerful influence for good called Christian atmosphere, is charity in its best sense.

There are two such homes in the Twin Cities,--Guild Hall, in St. Paul, under the auspices and direct management of a department of the Guild of Catholic Women, and St. Mary's Hall in Minneapolis under the same kind of management by the League of Catholic Women. They are similar enough to be treated in the same sketch, their differences being mainly those of size and management, not of policies. The foundation of Guild Hall was inspired by a former city missionary who found great need for such a home, and it was his money that made its immediate opening possible. It is a large modern house with a capacity of 40. It is not large enough for the demand, and girls are turned away frequently. An additional house is hoped for soon. The Minneapolis Hall has a capacity of about 75 when the two houses and the cottage, which accommodates 8 girls, are all in use. On account of the difficulty and cost of heating, the cottage is sometimes closed in Winter.

Girls come to the homes from the station, and on the recommendation of friends and pastors. No limitations are placed in respect to religion, though most of those who come are Catholic. Both homes discriminate in favor of young and poorly paid working girls. No strict line is drawn, but the Guild prefers those getting less than \$10.00 a week, and St. Mary's those getting under \$15.00. The Guild in addition, limits age to 30 years. Most of the girls are clerks, telephone operators, factory workers, and milliners. The Minneapolis hall has a few students and some stenographers, but those who follow those professions are too high class for Guild Hall, its president

said. The character of each girl who comes must be vouched for, and there is a regular credential committee for the St. Paul home. Girls who cannot live at the home without stirring up trouble are requested to leave.

Both homes have small dormitory arrangements of 3 or 4 beds in a room, and in Minneapolis there are besides several double rooms,-- i.e., rooms with only 2 single beds. The dream of the St. Paul board is a home where each girl will have a room of her own. The girls are expected to make their own beds and dust their rooms, but the house does the cleaning.

The life of the homes is a very pleasant one. The ages are congenial and there is plenty of variety in tastes to satisfy all. Each home has a very fine library, and a piano and victrola. Parties are often given for "gentlemen friends", and the Guild Hall takes pride in the several wedding breakfasts that have taken place there. Lecturers are brought in regularly, some of whom give talks on religious subjects. The two homes are within a block of the Cathedral and the Pro-Cathedral respectively. During last year, war-work of all kinds, including alike thrift parties for uniformed men, were carried on with all degrees of fervor, depending on the activity.

The regulations in force are only those that a wise mother would impose upon her own daughters. In Minneapolis, girls must be in at 10:30 each night, with later permissions 3 nights a week upon giving the reasons for staying out. In St. Paul, 10 P.M. is closing time, with permission until 11:30 two nights a week, with the privilege of later permission for special stated reasons. There are two small rooms in Minneapolis, and two larger ones in St. Paul where a caller can be entertained. However, for almost obvious reasons, he usually prefers to go out. The girls have laundry privileges for 25 cts. a month in Minneapolis and 5 cts. an hour in St. Paul. Some

girls have lived in the homes for 5 or 6 years, or ever since the opening. Others go out sometimes to do light housekeeping for themselves, but usually return when the added expense begins to be felt.

All this company and privilege is to be had for minimum prices \$3.50 to \$5.50 in Minneapolis, and \$4.00 to \$5.00 in St. Paul, with an average of \$4.50 in each house. From the returns of this board, the homes are, or are intended to be, self-supporting. The difficulty of heating such a large plant in winter, and some previous ill-judged management, have combined to place the Minneapolis house in debt, though there is now (April, 1919) a cheerful outlook toward the removal of all but the original debt on the house in the course of the next month. Each home is managed in detail by a highly organized department of the Catholic women's organization of the city. A matron is in charge of each home and besides are employed cooks, kitchen maids, waitresses, janitors, etc. The homes are self-supporting only as regards current expenses, the original cost and equipment of the house in each case was met by the woman's association. In St. Paul, the "sustaining board" of the Guild Hall department pledges itself to \$50.00 each year, and by this and other incomes, the debt of \$18,000 contracted has been reduced to \$4,000 in 3 or 4 years, and the remainder is being steadily reduced. The Minneapolis home has not had this same fortune, and a great part of the \$20,000 cost of the home is still a League debt.

War Chest recommendations to the St. Mary's Hall were, self-support, lower prices, filling the Hall to capacity. Pertinent recommendations to the Guild Hall would be not to wait to build another house, but to rent one temporarily to accommodate the girls who are now being turned away.

6. Hospitals

There are two Catholic hospitals in the Twin Cities, both conducted by the Sisters of St. Joseph. These are St. Joseph's Hospital in St. Paul, and St. Mary's Hospital in Minneapolis. Although these two are managed on a self-supporting basis, like other hospitals, the reorganization and proposed innovations at St. Mary's Hospital, made possible by the erection of the new building, will make that hospital so much a real charity that it cannot be omitted from this survey.

St. Joseph's in St. Paul was founded in 1876, 43 years ago. It accommodates 150 patients. Most of the cases are surgical, and there are four operating rooms. Some of the new equipment includes a new laboratory, diet kitchen, and surgical equipment. Two beds are endowed in the city, for the use of charity cases. There is no dispensary; the nurses obtain parts of their training through the cooperation of the hospital with outside clinics, such as the St. Paul Skin Clinic, the Wilder Charity Clinic, and the Catholic Infant Home. The hospital belongs to the Catholic Hospital Association as does also St. Mary's in Minneapolis.

St. Mary's Hospital is one of the oldest hospitals in the city of Minneapolis. It is understood that it was the first hospital in the city, but the facts could not be learned. Since November, 1918, the hospital has occupied its new building, erected on the river bank site of the old building. The new building accommodated 225 patients, and the staff personnel has increased to 28 Sisters, 22 graduate nurses, including Sisters, and a training class of 90 nurses. A hospital staff of the foremost men in the medical profession in the city has been organized and the Mother speaks of it with pride. The equipment is the latest and best, and includes 9 operating rooms, most approved record forms, a system of signaling by colored lights,

and not only fire-proof, but smoke proof building, chutes, elevator-openings, etc. An innovation which has been found satisfactory is the elimination of large wards, and the substitution of single rooms and so-called "2 bed wards". This feature has caused extended and approving comment by the March, 1919 number of "Hospital Management", which magazine speaks in highest terms of the new hospital and its equipment.

But the primary interest, from the stand-point of this study, centers in the new dispensary which has been made possible by the erection of the new and larger building. Plans have not entirely matured, but the free out-patient department will be put in operation soon.

"The dispensary on the ground floor, also remains to be equipped and put into service in the near future. This plan has not yet been completed and it will give the hospital a new and important channel of work. The architect made splendid provisions for dispensary service, the rooms being located with reference to the entrance and to the emergency operating room, drug room, etc., and there is no doubt that St. Mary's Hospital will have a well equipped dispensary service in the near future. This, by the way, is one feature of hospital service in the Twin Cities that does not appear to have been given a great deal of emphasis anywhere as yet." *

Another point of interest is the intended setting aside by the hospital of perpetual free-beds for charity patients,--it is hoped to the number of five. Besides, of course, there will be beds endowed by outside organizations. The present Mother is strongly committed to the opinion that such endowed beds should not be tagged or labeled in any way, and that it might even be a good thing to utilize different beds for different patients profiting by the same endowment. From the patient's standpoint, she says, it is kinder not to make it known among either the other patients or the nurses who care for him, that any man is a charity case. Charity patients are usually the most critical of service and it is best that the nurses

do not know their identity.

The medical profession in Minneapolis generally, is much pleased with the new St. Mary's.

Absolute cleanliness and staff-spirit are two qualities which always recommend a Sisters' hospital. Some charity-patients are nearly always cared for at such institutions, and have been at the two Twin City hospitals at intervals. The Sisters choose their own charity cases, and do not advertise their work, thus giving the impression, at times, of unwillingness to take any non-paying patient. To allow such an impression to go out is a mistake. If it is just, or if it is unjust, the logical steps should be taken to prevent a reputation which reflects upon the hospital, and on the Church.

7. Summary

Measured by the standard of all charity works,--to do the greatest possible amount of good in the best possible way,--it will be seen that the institutions conducted in the Twin Cities under Catholic auspices are generally reaching a very high degree of efficiency. In all things save one, they are carrying on their lofty services in conformity, not only with the policies of the Church and the highest principles of Christian charity but with the methods recognized and proved as good by the best of the new standards in such branches of work. This one deficiency, which is, in reality, a criticism of all the Catholic charities in the Twin Cities, is the lack of any formal and regular means of cooperation among the various charities,

The best way of obtaining a complete view of the worth of all the methods advocated at the present time in social work is in conference and discussion with others. This principle of cooperation is an old one among Catholic societies. The Sisterhoods are the

strongest upholders of the principle in the interests of both spiritual and social activities. In the National Catholic Hospital Association, the Catholic Educational Association, the National Conference of Catholic Charities, and others, the Sisterhoods engaged in those various fields of activity meet for discussion of their problems and methods in conference. Why not make a cross section of these organizations and join the threads into a city-wide Catholic social service union? This organization in Minneapolis would in turn belong to the Minneapolis Council of Social Agencies. Right here in the Twin Cities, a number,--to be sure, a totally unrepresentative number,--of Sisters have taken part in conferences arranged by the city charities. This is entirely as it should be,--except that it means that the inspiration toward cooperation has come from without, and we are left with the unfortunate situation of a city's Catholic charities formally "united" only by their union with outside charities. This does not mean to imply anything but the closest harmony and daily cooperation among almost all Catholic societies, but the formal link, and the very important element of regular conference, are absent. Our Church authorities in this country, who have also in many cases become national leaders in their particular fields, never cease to urge workers in Catholic charities, lay and religious, to supplement all the excellent traditions we have inherited with what has been found to be best in new methods of relief and service. Dr. Kerby is continually urging conference, discussion, and meetings, and asks especially for the attendance of the Sisters at the ^{National Conference of Catholic Charities} ~~the~~ ¹⁹⁰⁰⁰. The National Catholic War Council was a leader in new ideas in war time, and continues as such in the problems of reconstruction,--indeed the program for social reconstruction recently promulgated by the "Four Bishops" who are the Administrative Committee of the War Council is radical

in its reaching out into the future after new ideas. With such leadership, and that of the officials of the local Arch-diocese, Catholics should be predisposed to participation in all new movements, and in conference with their own and with outside charities. The Sisters are the most experienced, and would, therefore, be perhaps the most valuable participants in such conferences.

As an example of what might be accomplished by conference,-- the management of one orphan asylum does not believe that fire-drills, so-called, are good,--though there is an understanding among the Sisters of that institution and drills on "getting out quickly" are given the children regularly,--because of the ideas they might create in children's heads of how exciting a real blaze could be. Other institutions hold fire-drills regularly. The needed Catholic child-placing bureau spoken of, would be a probable outcome of such a union in the Twin Cities.

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Note:--An interesting quotation from The Modern Hospital is appended here because of its length, and because its subject is of interest in connection with two portions of this chapter, already indicated:--

"Credit for inaugurating hospital social service in organized form is claimed on behalf of at least two institutions in Boston, an equal number in New York, and one in Baltimore. All of the institutions in question deserve credit for emphasizing the social backgrounds of disease, but the honor of organizing hospital social service belongs to France.

"In 1900 the Administration Générale de l'Assistance Publique published an account and history of the work of the department, under the title "L'Assistance Publique en 1900". The following quotation is taken from page 166 of that volume:

Oeuvre de la Visite dans les Hôpitaux

'De toutes les oeuvres dont nous parlons ici, celle de la Visite dans les hopitaux est de beaucoup la plus ancienne

et compte un grand nombre de membres.

'Reparties en trois groupes, les dames sociétaires vont, les unes, sous le nom de visitantes, apporter au malade l'aide matérielle et morale dont il a besoin; d'autres, sous le nom d'assistantes, informées par les premières de la situation des malades visités, portent à domicile des secours, soit à ces malades sortis convalescents de l'hôpital, soit à leur famille, s'ils sont encore en traitement; d'autres, enfin, appelées collectrices, sont chargées de procurer à l'oeuvre des ressources.

'Organisée en 1636 par Vincent Depaul, interrompue par la Revolution, puis reconstituée d'abord au profit de l'Hotel-Dieu, et, successivement, étendue à tous les hopitaux, cette oeuvre est, on le voit, une vieille collaboration de l'Administration hospitalière parisienne.'

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"The work begun by St. Vincent de Paul was undoubtedly prompted by religious as well as humanitarian motives and its chief beneficiaries were Roman Catholics; in 1867 however, a parallel organization entered the field under Protestant auspices, planned for the benefit of Protestants. Charges of proselytism were at one time made against both groups, but the matter was eventually adjusted to the satisfaction of the public officials and, the religious zeal of the extremists having been curbed by the objections raised the work is now said to be carried on with due regard to the liberty of conscience which the laws of the Republic guarantee to all citizens of France.

"Modern America is not so very modern after all. Hospital social service did not have its origin either in New York, Boston, or Baltimore, but was rediscovered in America after nearly three hundred years of flourishing existence in France.

"All honor to the rediscoverers! They have done and are continuing to do a good job. And glory everlasting to St. Vincent de Paul, founder of the Lazarists, of the order of 'Filles de la Charite' and of the Foundling Hospital at Paris, and the true patron saint of all hospital social service." *

* S. S. Goldwater, of Mt. Sinai Hospital, New York City, in an editorial, The Modern Hospital, XIII #5, May 1919, p. 356.

Chapter III

FAMILY RELIEF IN THE HOME.

The presumption in present-day charities is in favor of the relief of families in their homes, and the greatest part of present-day genius is spent in behalf of this form of relief. In Catholic circles, out-door relief is perhaps still second in efficiency to institutional relief, for the reason that our traditional and chief charity workers have been the Sisters, the majority of whom have found institutional service best adapted to their mode of life. However, family relief has also been carried on for a very long time through the agency of the parish, and the priority in organized must be accredited to the Society of St. Vincent de Paul which, founded in 1833, antedates the first Charity Organization Society by thirty-five years. The Society of St. Vincent de Paul, standing as it does, for principles of conference, discrimination, family rehabilitation, and for the spiritual advancement of both its members and its clients, is perhaps the most ideal agency for the work of charity, in organization and spirit, that has yet been conceived. It is true that local Catholic charities have generally been backward in seeing family relief in the light of the larger social problems of the day and the far-visioned movements for general social betterment.

Now, realizing that they have a larger duty to society here and to the future generations who are to fit into the society

that^{it} left them as a heritage, local charities, too, while losing none of their foresight toward the welfare of their wards in future life, are recognizing that a big duty lies also in the foresight of connecting up problems of local and family relief with the larger problems of modern society which these local problems often epitomize.

This backwardness in linking up with the movements for a new and better social era can be remarked only in local Catholic charities, for church leaders have been first in proclaiming social justice and in urging the enthusiastic support of all movements which are in conformity with Christianity and are socially expedient, and not merely "misty visions in a dream."

This chapter will note to what degree the Twin City Charities measure up to this heritage and to present national Church leadership.

As the organization of family relief is slightly different in the two cities, they may be taken separately. A general observation may be made of the charities in both cities that the principle of the all-embracing Brotherhood of Man which is one of the chief motive agents of all real charitable associations, is embodied in the organizations in the Twin Cities, in that none cares exclusively for any one creed, nationality, or color, but the charity given is open to all who are in need. Catholic charities, operating in obedience to the Christian doctrine that all men are equally children of the same Father, and that their need should be alleviated out of love of Him, give aid to members of all denominations and races, although they are naturally called upon most often to assist members of their own Church.

I. Family Relief in Minneapolis.

Dr. John A. Ryan gives as one of the characteristic agencies of Catholic charities "the parish, through the informal and unorganized, yet very important, work of the parochial clergy." The parish charities, as they have been worked out in Minneapolis are sometimes "informal and unorganized" and sometimes quite highly organized.

The twenty-four parishes in Minneapolis have provided in the following way for the care of the poor within their parochial boundaries:

Six parishes have St. Vincent de Paul conferences, and also well-organized societies of women for relief and care of the poor. One of these St. Vincent de Paul conferences was inactive last year.

Five parishes besides the above have St. Vincent de Paul conferences only. One of these, too, was inactive last year. This gives a total of eleven parish conferences of the St. Vincent de Paul society, two of which were not active during 1918.

Four parishes (Polish) have the characteristic local Polish benefit societies. One of the parishes has also one of the most active Parish Women's societies for relief in the city.

One Parish has a parish relief fund administered by the board of trustees of the church.

*Rev. John A. Ryan, Catholic Encyc., "Charity".

Four parishes have unorganized committees of a few women who are called together by the pastor to do the visiting in each case of need as it appears.

Four parishes have made no provision for the relief of their poor. Three of these are very poor foreign congregations, and the fourth is the University Parish.

Within nearly every parish there are well-organized societies of all ages of both sexes for the carrying on of a great variety of activities. In my own parish, which is typical, there are at least ten such societies meeting regularly in the interest of spiritual or social advancement. These societies take care of the church's linens and vestments, look after the school welfare work, raise money for special church needs, promote sociability, club-work, recreation and always spirituality, among young men and women, care for the poor of the parish, pay insurance to unfortunate members, and carry on numerous other activities. During the war most of these societies dropped any but essential activities and devoted their redoubled energies to Red Cross sewing and thrift and bond drives and "block work." In some parishes any of three or four societies could be classed as doing social work. There may be a St. Vincent de Paul conference, a women's society for the relief of need, a Mother's Club of parents of the children attending the parochial school, a Sodality of young women who as a society, may be doing some form of welfare work.

In this work are engaged one-hundred and fifty-three men, members of the St. Vincent de Paul Society, and about sixty women, or a total of more than one-hundred persons actively engaged in the work of family visiting in Minneapolis. This includes only the approx-

imate number of women who do the actual visiting and planning for the families. There is a membership of four or five hundred women in the parish societies, but only a few in each society do the actual visiting. The other members support the work of these by sewing garments and by raising funds.

The Catholic organization in Minneapolis for the relief of families in their homes may be tabulated as follows:-

1. Society of St. Vincent de Paul,
2. Societies of women in parishes for purposes of relief, and unorganized work of pastors and a few volunteers in certain parishes,
3. Relief Department of the League of Catholic Women,
4. City Missioner.

The first two of these are classed as exclusively for the relief and care of cases of need arising in the various parishes, and the last are for the relief and care of extra-parish cases.

For this survey, the pastors or one or two workers in each parish, or both, were interviewed, and information obtained on aims, methods, amount of work, etc., as well as some pertinent opinions and view-points of the workers. No separate study of the St. Vincent de Paul in the parishes was made in either city, but officers of the Particular Council who are also active in their various parish conferences were interviewed, and outside views of St. Vincent de Paul work often obtained by discourse with pastors or women workers.

The work of these societies may first be described in detail and then surveyed as a city situation.

A. Society of St. Vincent de Paul.

The history and organization of this society are given in

chapter I. A brief summary of the work and rules of the society as a whole may be given before its activities in Minneapolis are taken up. Created in response to a taunt, this society has, ever since its inception, been giving concrete proof that personal service of the unfortunate is an essential part of the practical life of a Catholic. "The spiritual motive is behind every Vincentian act."

Conferences are found in every European nation, in China, India, Turkey, Egypt, the Philippines, Canada, United States, Mexico, Central America, and in nine of the South American countries. Membership in 1910 was 100,000 active members and as many more honorary supporting members. Membership is most democratic, and men of all professions and all walks of life fraternize in doing this work. The clergy are not members, but the pastor of each parish is the spiritual director of the parish conference. Women are excluded from the society, but conferences are always glad of their co-operation in the work. The work was introduced into the United States seventy-four years ago, or twelve years after its formation at Paris.

The official organ of the society is the Bulletin published in Paris. A Bulletin in English is published monthly by the Superior Council of Ireland, and the Catholic Charities Review has for the last three years replaced the Quarterly as the Society's official publication in the United States. Accounts of the work done and the amount spent in relief are published annually.

The nature of the work of the society can best be learned by reference to the published rules of the society - 1915. These have been summarized so well by Thomas Mulry, the late head of the Society in the United States, that his words may be quoted here:--

*George J. Gillespie, Report of the National Conference of Catholic

"The rules of the society require that minutes of all meetings be kept carefully and that the reasons for all relief accorded be stated; the conference members in charge of a family are required to study the condition of the family and to give the reasons for the decision leading them to ask relief. Their reasons and their judgment may be questioned by the other members present. Every care is taken to respect the privacy of the poor. The records of relief work are not open to inspection except by those who have a well-founded right to the knowledge, and this spirit is so characteristic of the society that it places at the disposal of the spiritual director certain funds which may be used in relieving exceptional cases, from which no report of whatsoever kind is made to the society itself. Another characteristic is that of deep-seated reluctance on the part of the society to make known the extent of the work or the generosity of its members in giving either money or personal service to the cause of charity. While all the work of the society is done by its members voluntarily and without remuneration, a readiness to employ paid workers in the specialized activities is developing under the exacting and complicated conditions of modern relief. The funds of the society are procured in a number of ways. At all conference and particular council meetings secret collections are taken up, the proceeds going into the treasury. A box is located generally in a conspicuous place in the parish church to receive contributions from the charitably-disposed. The amounts thus received are applied to the work of the conference. Committees engaged in special works solicit subscriptions. Considerable amounts are received in donations and from bequests. In addition, there are large numbers of generous subscribing members."

The primary principle of the entire work is that of conference. The rule requires two men to go together on visits, thus making each visit a conference on the family troubles, rather than an investigation. Confidence can be obtained in this way, and the heart of the trouble reached in all good faith. In conference, the plan for the families future is worked out,--and it is understood that the family will be the principal in the work for its own restoration. In conference with the other parish members of the Society, new ideas and possibilities for the family's future are sought. It is notable, however, that the society, though it promotes an ideal system of conference among its own members, has not, in the past, participated to a great extent

* Thomas M. Mulry, Catholic Encyc., "St. Vincent de Paul, Society of".

in conference with others in the same work outside the Society. This is the result of the traditional French interpretation of the ideal of service inspired by a religious motive. "Let not thy left hand know what thy right hand doeth" has been an almost literally interpreted doctrine of the Society. However, in America, the spirit of the Society is changing. It is recognized that Frederic Ozanam urged cooperation with the only other individuals who were in the work at the time of the formation of the Society,-namely, the other members of the Society itself. He also urged the adoption of any methods which would facilitate the work of aiding the poor. Therefore, the Society in the United States is generally extending its sterling policy of conference to include cooperation with other charity organizations, and participation in general movements for social betterment.

In the nine active conferences in Minneapolis, the practice of the Vincentian rule is being carried on quite in the spirit of the founder. Each parish through-out the world is obliged to show that it is working in accordance with the rule, else the council-general in Paris will not accept its report. If an American conference's report proves that it is not carrying out the rule, that report will not be forwarded to Paris by the Superior Council in New York.

The work of the nine active parish conferences in Minneapolis, as reported in the report of the Particular Council of the Society of St. Vincent de Paul may be summarized as follows:--

One-hundred and fifty-three active members made 504 visits to homes. One hundred and twenty families were cared for during the year, and \$2,740.08 expended in their relief. The report is

statistical only and does not give an adequate idea either of the work accomplished or of the spirit in which it is done. No analysis can be made of these figures from the standpoint of salaries, upkeep of the society, etc., because the entire amount went toward the relief of the needs of the poor. No officer of the society is ever paid for his work.

The policy of the society in America, however, does approve the hiring of office managers, visitors, etc., and this is done in many cities. In fact, the policy of the society approves of anything that will facilitate and increase the service of the society to the poor.

The following account was given of the work of a typical Minneapolis conference by one of its active members, who is also an officer in the Particular Council:-

Calls come through the pastor, a neighbor, or direct to the society members. The need of the family is reported, and, if the story sounds reliable, emergency relief is given and a visit is made. Usually a visit is made prior to the giving of relief. Two men go together to the home, and a family conference held to learn the trouble and decide the need. On this first visit, all information possible about the family is obtained, its status, morally and financially, -home conditions, etc. Such "face sheet" information is not forced, but is usually obtained in full. All this information about each family is written down in the "Visitors' Record" book, with a summary later, of what treatment or relief was given. The details of the visits made are recorded in the "Minute Book."

In giving relief, the amount, of course, is determined by the judgment of the two visitors in conference, unless they should

ask advice of the parish conference. The president directs the work in his own conference, appointing the most suitable visitors for each case, and he and the pastor do the visiting and planning for the more difficult cases. It is the rule of the Society that relief in money should not be given except when proved necessary. Most relief is given in the form of food, fuel, clothing, rent, and friendly advice, until the family regains its independence. The obtaining of better housing, mothers' pensions, transportation, hospital care, homes for children, and the effecting of reunion for separated families, have all come up in the work of the visitors of this Minneapolis conference. As in the general policy of the Society, so in the work of each parish, no work of charity is foreign to it. Indeed, out of the work of family help in the home have grown all the other various activities of the Society that are found in such abundance and variety in the cities of all countries.

No other organization, except the members of the St. Vincent de Paul Society ever obtains, through the society, any information whatever about the families assisted by this parish conference. The fact of aid from other organizations is obtained from the family itself, and the Confidential Exchange is used by members of this conference, only in cases where there is reason to suspect the family of duplicity.

Registration with the Confidential Exchange appears to the members as a violation of the privacy of the families assisted, and, though the Exchange is sometimes made use of, names are never reported to it by the society. One of the most important, most emphasized, and most laudable rules of the Society is that of respecting

absolutely the confidential nature of dealings with the miseries of human brothers. The really confidential nature of the Central Exchange, or Registration Bureau, is not understood. Any clearing systems^{as} effective, and at the same time as secret as the Central Exchange could not easily be invented. When a card, containing only two items, the name of a family, with address and names of children for identification purposes, and the name of the organization that is acquainted with it and its needs, is filed with 45,000 other such cards, and by clerks who have no interest whatever in the names they file, it would be hard to imagine an injustice or violation of confidence resulting from registration of names in such a bureau. When a case of need comes to the attention of anyone in the city, he is alone in facing the problem of what to do, until he finds from the Central Exchange that other societies, too, know the family. In communication, then, with those societies, a working plan is evolved,--either each society will do a part (which parts would not be blindly over-lapping, as would be likely without such communication), or it is agreed that one of the societies will assume full responsibility for the family's welfare. The latter agreement can be noted on the card at the Central Exchange, which will warn subsequent enquirers that no visit is to be made to that family without consultation with the society in whose care it is. Thus, a failure on the part of a society to enquire at the Central Exchange before giving aid to a family is an injury to the family, who must then go over again with new people the story of its trouble, and an injustice also to the other society that knows of that trouble, for it must be assumed that such a society is doing its best for the family,--at least until that society is consulted. And perhaps the non-registration of names at the Central Exchange is as great an injustice.

for if the name of the family and that of the society that knows its need do not appear in the Central Exchange, with perhaps a statement that that society alone is to care for it, then any one of a dozen societies who may hear of one or another of the family troubles is free to make a "first call" and obtain all the "face sheet" information over again, which is distinctly demoralizing for the family. Thus, the Central Exchange, instead of being an agent of publicity, is the real safe-guard of a family's privacy.

Further comment may be made concerning the linking up of the Minneapolis Society of St. Vincent de Paul with the general charity system of the community. The Vincentian tradition of the secrecy of religious service holds sway in this city's society, and in their effort to make their work private for the sake of their own humility, and in their necessary limitation of time, its members made a principle out of that secrecy which has resulted in almost complete non-cooperation with other societies doing the same work in this city. Even in a parish where there is a conference and a woman's society also looking after the interests of the poor, there is too often no cooperation between the two societies.

This non-cooperation is regrettable, and seems unnecessary in view of the splendid cooperation among members of the society itself. The St. Vincent de Paul is one of the greatest Social Agencies in the city, and yet, by choice of its members, its existence is ignored and its voice unheard in discussions of the vital questions of the day. It is not so in other cities, notably not so in St. Paul, and this excessive isolation practiced in Minneapolis is not a rule of the society. Indeed the rule does not forbid joining in community movements, but rather encourages it. Ozanam, overturn-

ing, as he did, the methods employed in his day, was too wise to limit the methods of an international organization to which "no work of charity should be foreign." "There is no limitation whatsoever to the activities of the Society of St. Vincent de Paul. The St. Vincent de Paul Society through-out the country stands ready to help you, individually or collectively, in your various works. Cooperation will be its watchword." *

Now, active membership in the Minneapolis Council of Social Agencies and participation in community movements for social welfare could not well be considered a violation of any confidential relations. There is no reason why the society should not be one of the leading organizations in the charities of Minneapolis, and active members of the Council of Social Agencies. Attendance at such city meetings would give the members of the Society of St. Vincent de Paul new ideas in the aiding of the poor, and would do away with a justified spirit of questioning on the part of the city charities. The St. Vincent de Paul is certainly one of the finest social agencies in the city, and would be a welcome addition to the Council of Social Agencies who are anxious to promote cooperation between all societies doing social work in the community. Indeed, that one purpose is the reason for its existence, and there is no qualification or duty of membership for an organization except enough interest in the cause of city-wide good-will and cooperation to belong to it.

Vincentians are already actively in social work. They must realize here, as in other places, that big problems,--after-war problems of reconstruction,--are up for solution. Whether they consider their work as a pleasure or as a religious exercise, the way in which it is done is reflecting favorably or unfavorably, upon the

*George J. Gillespie, President of Society of St. Vincent de Paul, in *Practical National Conference of Catholic Charities 1918*, p. 263.

church. Being in the work, they must go in strongly for all that that work implies.

B. Parish Relief by Other Agencies.

The parish work of the society of St. Vincent de Paul has been explained. The women's societies and other agencies for parochial relief are the next to be considered. Taking first the special agencies, we find one French parish where the trustees of the church administer a special fund for the relief of parish need. At the beginning of each winter, a party is held, and the fund replenished from the proceeds. During the winter, if necessary, more parties are held.

There are four Polish congregations in the city, in all of which a characteristic Polish system of parish relief is in operation. These are local benefit societies for both men and women, resembling somewhat the national fraternal insurance. There are sometimes several such societies in one parish, usually one for women and ten or more for men. When a member dies, the family receives the sum of one dollar a piece from each society member. When there is sickness, a suitable allowance is given. This method of self-help is a commendable one, but not every one can afford to belong to a benefit society. Those who are most needy often cannot belong. These are cared for by the city charities.

All other parish relief systems can be treated together under the heading of women's societies or committee for relief work. In seven parishes there are well organized and permanent societies, and in four more the work of relief is carried on by temporary committees of women called together by the pastor at each new app-

lication for aid.

This last named method of relief is quite informal. In conference with the pastor, the women do the necessary visiting, judge the need, and raise money for relief by giving card parties and by other forms of lady-like hold-up. This form of unorganized relief might sound unpromising to a social worker trained in scientific methods of relief. It is true that in one case, considerable sums of money are given outright, with only slight understanding of the need and there the case is dropped. In most cases the presumption is against giving money until the inadequacy of other forms of relief is proved. However, such casual relief sometimes proves to be most scientific case work. With no records, no regular means of financing and no real organization the work depends upon the personality of the individual worker, as all social work does, no matter what the system, or how well trained the visitors. If the volunteer has natural gifts of clear vision, and good judgment, and has had wide experience in her own life or in guiding others she has the equipment already with which training seeks to endow younger visitors. A broad outlook, and the habit of seeing individual problems in the light of great social backgrounds, qualities which are developed by training, can be acquired, perhaps more slowly, by an earnest parish volunteer by wide reading of the current discussions of those backgrounds, and by habitual and constant meeting with others who are doing similar work in other fields.

The seven formal societies have each their own organizations and methods. Sometimes they have been called together and organized by the pastor and sometimes they are organized by the women and presented to him as an independent agency for his assist-

ance and that of the church. One is a large society for all kinds of church and social work and charitable sewing and the family relief work is done by a committee of that larger organization; sometimes they are established as auxiliaries of the parish conferences of the St. Vincent de Paul Society.

The personnel, policies, and work of the organizations vary widely. The whole question of all social work is brought up again here,--the personality of those who do the work. Some visitors from these societies are moved to relief at the sight of tears, and others go through all the ramifications of Confidential Exchange, investigation, "diagnosis," rehabilitation, and record keeping. The active visitors of at least two parish societies have had definite social service training and those of three more are parish mothers with full lives and wide experience behind them who seem to follow most of the above methods of scientific relief. The trained visitors are employed in, or closely in touch with, social work outside the parish, some of the others also keep in touch through more or less frequent conference with workers in outside charities.

The range of activity of these societies is very great. Like the parish society in one small town in Minnesota, which started as a sewing circle and in two years had built and furnished a parish school and a high school, these societies having begun, usually, with no great display, and have later undertaken a great variety of works. One work taken up by four or five societies is that of furnishing hot lunches to the school children at cost. Some societies sponsor directly the welfare work of the school, furnishing rest rooms and lunch rooms for the children. One society is

insistent upon having a school nurse at an early date, and is hoping to have one in cooperation with several other Catholic schools. The lunches are paid for by ticket, so that the poor children may be given free lunches without the knowledge of the others. This is used also, as a means, of finding the needy parishioners. When a child applies for free lunches or cannot pay for his lunches a friendly visit (in C.O.S. parlance, an "investigation") is made at his home, and the need ascertained.

The usual aid in supplying food, fuel, clothing, medical and institutional care, placement in homes, etc. is supplemented by aid in house-hold management, domestic arts, and moral encouragement. Some societies pay rent for their clients, while others do not on principle. Three societies sometimes give long-time relief on a budget or allowance plan until the children begin to earn. Usually no money aid is given, unless in emergency need, or as a regular supplement to an insufficient salary until conditions in a family can be so fixed that it will become independently self-supporting.

One society supplied 350 quarts of milk to children and invalids, often, books are distributed, sewing machines obtained for families or placed at their disposal in some central place, such as the school hall. A great deal of attention is given by most of these societies to the annual distribution of Christmas boxes of needed articles and substantial Christmas presents for the children, and the distribution of Christmas dinners. A great deal of sewing is done by members who do not do the actual visiting. One society makes over the old clothing it collected and sells it to poor mothers at second hand prices. By this arrangement, the cleanliness of the clothing

is assured, as it is not when clothing is bought in second hand stores, and yet children are not obliged to wear clothing they have seen worn by other children. A sewing class for mothers has been established by this same society so that the women who frequent those second hand stores may know how to make the clothing themselves.

The spiritual motive is always very strong among these parish visitors, and the Spiritual Works of Mercy are the more highly prized. The need in a family is very often found to be that of a little moral fibre and spiritual vision. Families are led back to the practice of their religion, care is taken that children are baptized, and children are prepared spiritually and outfitted for First Holy Communion and Confirmation.

The financing of the societies is generally accomplished by the women themselves by means of yearly dues, parties, fairs, entertainments, and occasionally, it must be admitted, raffles. In three parishes, the St. Vincent de Paul conference and the Women's Societies work together in close cooperation, and it often happens that the women do the visiting and the St. Vincent de Paul pays for the fuel, rent, or other relief needed. It also happens that these visits are recorded in their records as St. Vincent de Paul visits.

All degree of record keeping is practiced, from a card index to the simple jotting down in a note book the amounts of money spent in relief. The latter is the usual method. As a rule the Confidential Exchange is made use of, but only two societies report their names to that bureau as a regular policy. Many cases of parish need are neighbors, long known, who are in need of clothes for the children, or of temporary aid through sickness. Such cases, of course,

are not reported to the Central Exchange and do not necessitate an elaborate system of records. Sometimes the nature of the Central Exchange is not understood.

As a rule, these societies cooperate with other parish agencies,--the St. Vincent de Paul conference, the Sisters who teach in the parochial school, and other parish societies,--and also with the societies of other parishes. Usually there is no formal means of parish conference, but the agencies in a parish are composed of the active members of the parish who know the work of the other, and that of other parish societies. In four parishes the St. Vincent de Paul conference will cooperate; in two it has little to do with other parish societies, who sometimes do not know whom the Vincentians are helping.

As a rule, too, the parish societies and the informal committees cooperate with the private city charities,--the Associated Charities, Children's Protective Society etc. in caring for cases of parish need. Sometimes they take complete charge of cases reported by the Associated Charities and sometimes they help in the plan of rehabilitation laid out by, or in conjunction with the Associated Charities. An idea is quite general among our local charities that the Associated Charities is not willing to turn any cases over entirely to other charities, but, even when asked to give parish cases to the local societies, does not report them, but asks the local visitors to furnish clothes, or to fill in material aid in its own plan for those families. This is resented as an indication either of distrust on the part of the Associated Charities for the local societies, or of a desire for a professional showing of a great deal of work done. In a few of the parishes decided dislike for and dis-

trust of the Associated Charities, as seen through the work of some of its young and correspondingly assured visitors must be noted. Whether this attitude is just or not, it is that of some very intelligent people and is supported by stories of serious import. These attitudes are remarked, not in any spirit of gossip, but to prove the need of understanding, of team work, which ought to be the common outcome of the respective heritages of Christian Charity and of organized good will and brotherhood on either side. This mutual distrust can be overcome, perhaps most quickly, by conference, the deliberate and frank talking out of policies, aims, and complaints without heat, patiently, and with full respect for and fair hearing of all opinions expressed. The Associated Charities asks to have all complaints brought to it openly and threshed out. It seems perhaps easier to forgive the Associated Charities for its part in the unpleasant relations since it asks for open criticism of its own realized mistakes and makes provision for conference, and since it is the only friend of a great many Catholic families in need. One parish reports that the parish charities are so slow in receiving need that the families would suffer very much if it were not for the Associated Charities. The Associated Charities cared for 483 Catholic families in the year ending with October, 1917. While they are criticized, they are doing the work, and the Catholic charities generally must uphold their hands.

6. Relief Department of the Minneapolis League of Catholic Women.

In Minneapolis, in contrast with the St. Vincent conferences and the parish societies of women, the Relief Department of the Minneapolis League of Catholic Women, ^{and} the City Missioner are intended primarily for the extra-parish cases of need in the city.

This department of the League has the same organization as have other departments. There is a chairman and members whose dues support the work of the department. The Relief Department was intended as one of the chief works of the Minneapolis League of Catholic Women, and at first a great deal of interest was shown in it, and it could claim many workers. Since the League has settled down into characteristic activities, it has been found that other works claim most of the workers, and the relief department is not one of its greatest works. The chairman does the greater proportion of the work, attending to all calls that come to the Department for aid. One of the reasons why this department is not the big thing it is in St. Paul, for instance, is that here there were established already, before the League began its relief work, various parish societies which assumed the responsibility for the care of any cases of need in their own parishes. Thus, out of the many calls that come to the League relief every year, by far the most part of them are referred to some parish society. Then too, the pastors of the different parishes do a great amount of relief work, assuming full responsibility in most cases. He calls the parish society, or an informal committee of a few women, who investigate the claims, give temporary relief, and plan for future needs of the family.

The Annual Report of the League Relief Department for 1917-1918 shows that, besides turning a large number of reported cases over to the pastors and parish societies, the department cared for ten families during that year. In the service of these families \$10.00 was expended for supplies and \$20.00 for hospital service. The 1918-1919 report will show a list of eight families being cared for, and an amount expended slightly over the \$30.00

of the previous year. The last two years were fortunately not hard ones for the poor, and the high wages and supply of employment during the war period diminished the work of this department as it did that of all city and parish societies. The department had a balance of \$57.45 at the end of the first year cited above. This work can be seen to be then, not an organization for city-wide care of extra-parish cases of need but rather an additional society managed on parochial scope of work. It is regrettable that what might well be Minneapolis much needed piece of central machinery, which would form a link among the parish societies and care, at the same time, for extra-parish cases of need, should be operating at such a low rate of speed.

A City Missioner.

The City Missioner was described in the opening chapter as the Church's official shepherd for extra-parish cases of spiritual and temporal need throughout the city. He, too, might make the claim that no work of charity is foreign to him. In Minneapolis his work is two-fold:

First, the welfare of the children who are brought into the Juvenile court and of their families, and of any other children or families who come to him for care or are reported to him by pastors, or by city charities; and second, his Mission work in the "Seven Corners" district. Catholic City Mission work in this city, though comparatively new, has been an important factor in the city's charities since its inception. It is developing steadily in importance, and the ultimate limit of its versatility and scope seems remote.

For the first of these duties, the Missioner of Minneapolis has gathered together a staff of volunteer assistants who are known

as the "Catholic Welfare Society." Active membership,--the only kind,--comprases fifteen to twenty workers resident in the different districts of the city. By this organization 150 children and their families have been aided during the first four months of 1919. About 100 of these were Juvenile Court children, and the rest were referred by other organizations.

The Court has expressed its satisfaction and pleasure at having a representative of the Catholic Church in Court to care for the social welfare of the Catholic children who come under its jurisdiction, and, for that of their families. The Missioner makes a visit to each family, and places its problems in charge of one of his staff of volunteers who works directly under his supervision, obtaining homes for children, clothes, employment etc.,--indeed, placing at their disposal all necessary moral and physical forces

In fact the whole work is one of reconstruction in cooperation with the Court for good. / Prolonged effort is made to build up the religious life of the home as a factor in its well-being. Reports are made regularly by his staff to the City Missioner, who keeps a card index of all those to whom aid is given, and the treatment accorded them. Names of those aided are filed regularly with the Confidential Exchange. Hereafter reports of the exact nature and extent of the work of the City Missioner will appear in the annual report of the Particular Council for Minneapolis of the St. Vincent de Paul Society.

The City Missioners are usually progressive, energetic, and zealous men, able to meet all kinds of people and mingle with them on terms of equality. They are usually the loudest proclaimers of the value of scientific case methods, public audits, records, and the cooperation of Catholic charities with all other charities.

A suggestion has been made that courses in sociology be introduced at the Seminary as regular units in the preparation of men for the priesthood.

In support of the work of the City Missioner over eleven hundred dollars has been received during the first four months of 1919. Approximately \$300.00 of this came from certain St. Vincent de Paul conferences and the Particular Council of Minneapolis, and \$800.00 from gifts, bequests, and card parties. This latter source is provided for directly by the "Catholic Welfare Society" and the teachers and workers at St. Charles' Mission, and has been fruitful of about \$500.00 of the \$800.00 provided for by sources other than the St. Vincent de Paul.

2 Summary of the Family Relief Situation in Minneapolis.

A tabular presentation and summary of the number of families aided by the various charities herein described will give, perhaps, the best idea of the way in which Minneapolis Catholic charities are covering the field of need. Below are given the agencies who furnish relief to families in their homes, with an estimate of the number of families cared for by each during the year 1918. The St. Vincent de Paul figure is an exact total of the work done.

The League figure is accurate, but leaves out the department's work of clearance of reported cases to the parish societies. The women's societies usually keep few records, and the lowest fair approximation of their work gives a total of one hundred. The position of the City Missioner was vacant for several months during last year, and records were not left of the work done when it was occupied. On the basis of the 150 families cared for during the first four months of this year by the present missioner, 300 is

given as the fairest total possible. This includes every child placed etc. and is undoubtedly too inclusive for a figure on the number of families aided. The agencies, and approximate amounts of their work ^{in 1918} are as follows:-

St. Vincent de Paul Conference. . . . .	.120
Parish work of the women's societies and committees, about. . . . .	.100
City Missioner. . . . .	.300
Relief Department of the League of Catholic Women	8
All Minneapolis Catholic Agencies (in 1918).	<u>528</u>

(Associated Charities (in 1916) 483)

Though the figures for the Catholic societies is a low estimate only of the amount of work done--(and not all of these families were Catholic)- and the Associated Charities figure is an accurate total of the Catholic families aided in a year when there was more need than there was in 1918, and includes only those whose religion could be ascertained,-still the proportionate number aided by both can be judged by these figures. Total number of Associated Charity cases during that year was 1602, of which the religious affiliation of 466 was not learned.

Several facts can be learned from these figures. One is that Catholic charities in Minneapolis may be considered very active, even though their organization is loose, and that real charity does not depend upon machinery entirely. This augurs well for the amount that could be done, and the larger works that could be undertaken and supported, upon the installation of adequate machinery. But the most pointed lesson to be learned from the above figures is the value of specialists who are doing nothing else but this work of social service. As explained elsewhere the work of over 200 visitors is represented in these society totals. One man, the City

Missioner, devoting all his time to the work, accomplished as much, perhaps more, than did all the other 200 visitors in the course of the year, or an estimate of 300 out of 528 cases. This is not a fair comparison, as many of the City Missioner's "cases" were simply placements of children in institutions etc. and he was assisted by a staff of volunteer women. However, when we remember that, in the last four months, the present City Missioner has cared for at least one member in 150 families, we know that nothing even approximating such an amount of work has been done in the same period by anyone, or perhaps by all, of the 200 and more active, or occasionally, volunteers doing family visiting in the city. Figures like these are perhaps the best comparison of what one whose time is devoted entirely to the work and that accomplished by volunteers, therefore, the most potent argument in favor of paid workers, for the City Missioner is exactly like any other trained and paid worker in this field. This does not discredit to the volunteer work. The personal service of large numbers of volunteers is ideal. However, in a city like Minneapolis, large amounts of work must be done, and done quickly. It is in supplementing the work of these volunteers that the paid worker is invaluable, and, in modern relief problems, essential.

To take up the general features of the Catholic family relief situation in Minneapolis; with the exception of an almost negligible amount of unwise giving, the societies in operation in the city are doing their work well. There are, however, two vital defects in the general Catholic relief system of the community; namely the lack of any kind of formal linking up of the societies in the field, and the absence of adequate machinery for the care

of extra-parish cases of need. These defects could both be remedied at one time in the formation of an association of all the Catholic Charities in the city,--a federation in which these independent societies would be drawn together, and would be alike in union, to establish an adequate central bureau for relief.

Before the advent of war, the St. Vincent de Paul Society instigated a plan by which a central bureau of Catholic charities would be established in this city, having a central office, and uniting formally all Catholic charitable organizations in the city. The then City Missioner was strongly committed to this plan, but war-activities seemingly interfered, and the plan of federation was dropped until the end of hostilities in Europe. Now, in April, 1919, the women's societies are talking of federation, which will be affected within a short time. The probably outcome of such union will be the establishment of a Catholic Associated Charities with a central bureau, and a director and staff of assistants who will give all their time to the work.

Many advantages would result from such association. In the first place, it could establish regular conferences for those who are doing family visiting in the city,--men and women. These would be general assemblies where methods of investigation, of relief, etc., would be the natural topics of conversation. Some parishes have only the problems resulting from need after the death of the breadwinner, or of families where the only need is a few clothes for the children. Such districts are frequently found among the out-lying parishes where most of the people are well-to-do. Other parishes are entirely foreign; others are the down-town districts, where all problems of vice, vagrancy, sin etc. are found. This latter type

of need could not be realized in years of service to the poor of one of the out-lying districts. The worker among railroad workmen could see the relation of the type of need in that district to that of the homeless, transient man, and both, perhaps, could understand better for having talked with the other, the problems of unemployment, housing etc. Regular attendance at such a conference,--held, perhaps, monthly,--would enable each visitor to see the problems of his families in the light of other related problems. Such general discussions could bring out remedies which no amount of individual work and thought could discover. Moreover, the proposal of such remedies, or of any new project, to such a body would occasion an interest sufficiently wide to ensure support and interest of a city-wide nature. Conference would take the time of workers whose main business in life is not this work of charity, but the gain in larger views, increased results because of team work, and wider support and interest for that work, would transcend any necessary inconvenience. The men of the St. Vincent de Paul Society are the only ones interested in family visiting who hold regular conferences for the discussion of that work, and they do not, in this city, pass on to the other agencies their findings.

A further great work of an association of this kind would be its role as the medium of cooperation between Catholic and other city charities. At present there is no link between parish societies, hence each one is obliged to treat with the outside charities as need arises. There should be a permanent, instantaneous link between the Catholic societies, and between them as a body and the city charities.

This Catholic Associated Charities would belong to the Minneapolis Council of Social Agencies. Minneapolis is exemplary for the good will and close cooperation among the various non-sectarian charities, and, as usual, this condition is a matter of leadership. The spirit is given to any organization by its leaders and Minneapolis is simply fortunate in its charity-leadership.

However, in comparison with this great good-will and cooperation, our lack of organization and cooperation with them shows the more plainly, and is a more serious a fault. In our relations with outside charities, we are not among the leaders in Minneapolis social work. Big social questions are coming up every day in Minneapolis, and we are not sufficiently represented therein. This is the fault of the Catholic societies entirely, for Catholic representatives are especially asked for at most meetings, and special effort made to have Catholic representation on important boards. Not that these questions have any particular bearing on religious matters, but, with the amount of work done and the strength of conviction held by Catholic Charities here, we should be represented as social workers, and we should be leaders in thought. If a time should come when city-wide concerted action on some social question should take a trend which was not acceptable to the Catholic societies, no effective opposition could be made as long as the present unorganized state obtained. There are strong individual voices among the clergy, and Minneapolis League of Catholic Women as an organization speaks with a strong voice, but it is the only one. While the voices of other social agencies of Minneapolis would be strong and in unison, Catholics individually would be obliged to join in the

general song (and in protest such single voices would be drowned), or waste time in training a choir of their own. We could be leaders if we organized. City charities are anxious for the opinions and cooperation of the Catholic societies. ¶ This association, then, would be the link among all Catholic charities, and the medium of systematic cooperation with non-sectarian charities. Another of its works would be the joint establishment, by all Catholic societies, through this association, of a well-equipped central bureau for relief work. There is no provision for the care of Catholic need in most of the parishes. It is not the work that is lacking in Minneapolis, for real help does not depend on machinery entirely. What is needed is a central bureau for the cases that do not come up among parish needs. A central bureau, could meet financial difficulties more easily, than can single, individual charities. The Jewish people have established a central bureau for the care of their own poor in both cities, and the Protestants have a bureau in St. Paul. There are Catholic central bureaus, too, in many of the large cities of the country. This bureau would not displace any of the existing societies; indeed, its establishment would be a comparatively easy matter here, and especially effective, because of the existence of the parish societies.

It would be a central cog, a bureau which would care for cases which, thru the exigencies of city life cannot be cared for by the regular parish machinery. In modern society the poor and rich live in their own districts, apart from each other, so that a parish from which come most of the calls cannot support any society which is able to care for its poor; and conversely, a well-to-do parish which has the means, has not the call from distress. A Cath-

olic bureau would be able to make the adjustment between these two conditions. The organization of this bureau could be in any one of various forms. One essential item would be a director and staff; no matter how few in number, who would give their whole time to the work. In some cities, the Catholic bureau is directed by a specially trained, or widely experienced, priest; sometimes by the City Missioner, often called the Diocesan Director of Charities. Assistants, the visitors, could be lay women, or Sisters. There are orders whose Sisters do visiting and settlement work, even in our own State, and the first out-door charity work in the world was done by a band of Sisters, organized by St. Vincent de Paul in 1634, and doing the same work at the present day under the name of Sisters of Charity of St. Vincent de Paul. The work of the City Missioner is a herald of what this bureau could accomplish. A suggestion for its establishment here would be the hiring for the City Missioner of a down-town office and a paid visitor or two, (which he is very eager to have) and establishing him as the Secretary of the Catholic Associated Charities.

There is no limit to the ^{possible} activities of such a bureau. It could prove by its records the need of new institutions; could direct and promote the activity of volunteers, and provide, or call foreeful attention to, opportunities for them to acquire training in social service in the several institutes and short-courses given each year at the University. Minneapolis volunteers are especially fortunate to have such opportunities in their immediate vicinity and at such small cost, and all Catholic workers should be urged to make use of them. Another opportunity for the central bureau would be the promotion of the use of the Central Exchange by all Cath-

clie organizations. But all this cannot be done without organization among the Catholic societies.

2. Family Relief in St. Paul.

The Catholic organization in St. Paul for the relief of families in their homes is covered by the following agencies:-

1. Society of St. Vincent de Paul, Conference in twelve parishes, and Central office of Particular Council of St. Paul.
2. Relief Department of the Guild of Catholic Women.
3. City Missioner.

Here also the work of the different agencies may be described in detail before the city-wide situation is reviewed as a whole.

A. Society of St. Vincent de Paul.

The Society of St. Vincent de Paul was organized in St. Paul in November, 1856, and the Particular Council in 1857. The Particular Council was incorporated in 1907.

There are St. Vincent de Paul conferences in twelve of the twenty-eight Catholic parishes of St. Paul. Besides these parish conferences, the Particular Council of St. Paul has two Special Works, a central office in the Wilder Building, and the partial support of the City Missioner.

Taking first the work of the parishes:--the methods and general character of the work of the St. Vincent de Paul conference has been described under the Minneapolis work. The 1918 report of the Particular Council and conferences of St. Paul, is a very complete analysis of the work of the year, and from it may be made this summary of the work done by the twelve parish conferences:--

There are 309 active members of the society conferences, by whom 190 families were assisted, and \$2,835.66 spent in relief in

1918. These figures are very similar to those in Minneapolis, except that the St. Paul conferences claimed more visitors and made many more visits, -indicating great activity on the part of the society in St. Paul. Besides this, another indication of activity in St. Paul is the central office established by the Particular Council, the difference may be looked upon as again a matter of personal leadership among the St. Paul officers.

Particular Council.

In February, 1918, at the suggestion of Archbishop Ireland, arrangements were made by which the Particular Council of the Society of St. Vincent de Paul might share the office of the Guild of Catholic Women in the Wilder Building. A representative of the society is in the office each day from 10-1p.m. and often during more of the day. The President of the Particular Council says: "The change has added greatly to our opportunities for intelligent charitable action." One-hundred and sixty-four applications were made to this central office between February and October, 1918, besides those which were referred to the conferences in the parishes in which the application resided. Aid was given in clothing, groceries, fuel, rent, cash grants etc. New clothing was provided in seventeen cases, and included garments for hospital patients and First Communion outfits. Physicians service and treatment were procured for a sick child. Fifteen persons were provided institutional care and referred to other agencies, and four children were placed in good family homes. The Visiting Nurses, whose services are not used by the society in Minneapolis, have given long and continued care to some of the St. Vincent de Paul families. In St. Paul twenty-seven boxes of clothing, and 329 separate garments were dis-

* President's report, Particular Council of St. Paul, 1918.

tributed, as well as beds and a good deal of bed-clothing. Employment was secured for six men and 243 women day-workers. In contrast with the Minneapolis situation, again, the closest cooperation is practiced between the St. Vincent de Paul Societies and all other city charities. Neither the rule of the society nor the practiced retirement of its officers prevents their very effective participation in the work of the city for relieving the poor, and the 1918 report of the president of the Particular Council includes this statement, "This summary of the work shows how much we depend on the cooperation of others engaged in charitable work."⁴

A further report of the work, from December 1, 1918, to March 15, 1919,--which includes the more exacting Winter months, is as follows:

174 cases cared for.

Many more referred to parish conferences, groceries and board for families at home, seven mother's pensions obtained.

483 garments received, cleaned and ready for distributions.

\$125.00 given out in fuel.

This office acts only as a clearing house for parish cases not as a central directing bureau, for the unit of the society is the parish conference. Records of parish cases, and of the cases referred to the parishes by the office of the Particular Council, are kept entirely by the conferences, and report of them is incorporated with the annual public report of the society. Records of the cases cared for at the central office are kept there,--full records of visits made, and the amounts of money and relief of all kinds given. This office gives money grants, when necessary, but usually refers cases needing long-time relief to some agency which

⁴ Idem.

specializes in that relief. The Central Registration Bureau is made use of regularly. Names are not reported to it, though pressure in being to bear in favor of such a practice. A paid visitor is employed for part time by the Particular Council,--the remainder of her time being given to the Guild of Catholic Women. This worker keeps the office and adjoining clothes-room shared by the two societies, and does a part of the visiting of each.

Altogether, the Society of St. Vincent de Paul is very active in St. Paul and aims always to "help the poor to help themselves." The establishment of a central bureau which is at once the medium of lively cooperation with the other city charities, and a central point, known to the poor, where extra-parish need, or that of very poor parishes, can obtain relief, shows a desire to make use of the most effective means of caring for the poor, and an intelligent grasp of city problems with means of solving them, and of city activities with the need of cooperating in them.

B. Relief Department of the Guild of Catholic Women.

Relief work has been an important part of the activities of the Guild ever since its organization in 1906. It was organized as a department in 1912. The machinery of the department is as follows: A chairman of the Relief department is elected from the Guild membership, and also one parish chairman for each of the city parishes. The parish chairmen, residents in the parishes in which their duties lie, organize in each parish committees of a few women, also local residents, who with the chairman, cooperate with the pastor in giving aid to parish cases of need.

When an application for aid is made at the Guild office by, or in behalf of a needy family, a telephonic communication of the need is made, either to the general chairman of Relief, or to the

parish chairmen, ^{Phone numbers of all the parish chairmen} hang in the central office, so that prompt communication of distress is assured. In case of emergency, relief is sent immediately by the chairman of the Relief Department, and a visit made. If it is not an emergency, the parish chairman visits the family first, calling the attention of the pastor to the need. This department of the Guild is hoping to arrange classes in Domestic Science and sewing in the parishes where they are most needed.

All kinds of relief are given, grocery, fuel, clothing, medical care, etc.--although an unwillingness to give money is evidenced. When a family need long-time relief, a budget is worked out, in cooperation with other agencies who are willing to carry part of the expense. A great deal of cooperation with other charitable agencies is carried on by the Guild as well as by the St. Vincent de Paul, and found to be well worth while. The proximity of this central office shared by the Guild and the St. Vincent de Paul, to the offices of the other city charities in the Wilder Building, is a natural advantage possessed by the St. Paul Catholics in the matter of cooperation among themselves and with the other charities.

Last year 198 families were assisted by the Guild Relief Department. This was a smaller number than that of other years. About \$1,000 is spent each year in this service. This money is received from dues and special gifts to the work.

Methods: The Central Registration Bureau is used to clear each new case, and the policy of the department is a monthly report to the Bureau of all families assisted by the Guild. There have been administrations that have not carried this policy into practice but such monthly registration has usually been the rule in practice.

as well as the definite policy of the Relief Department Records are kept by the Chairman of Relief of the persons helped, the treatment given, and the amounts spent in relief.

When the office of charity visitor for each of a city's parishes is filled by election from a body of city-wide membership such as the Guild of Catholic Women, it is inevitable that certain of the visitors will not be able to fill their positions with the greatest amount of efficiency. The central organization of this parish work could be an excellent means of ensuring to the parish visitors a broad view of the individual family problems with which they deal, if provision could be made for regular conferences among the visitors in the various parishes. Talks on the various phases of family relief work would be an interest³-compelling feature of these conferences: or, better still, short institutes could be introduced for these parish visitors, conducted by the men of national repute at our State University. Such short courses in methods and aims in various forms of social work, are being placed at the disposition of just such bodies of volunteers who are already in the work and would be interested in learning more about the relations of the work they are doing with other social problems of the day. The institutes are given at the University, or, to ^a classes of twenty-five at some place more convenient to them. ^{it.} ^{It} In comparison with the Minneapolis Women's relief work, it would seem that the central organization of the Guild is an efficient means of doing the work. A yearly average of twice the number of families cared for by all the women's organizations in Minneapolis for family relief,--parish or extra-parish,--in a year, are cared for by the Guild, with its centralized parish organization and central office to which application can be made. Of course, relief is one of

In this connection it may be said that the present chairman of Relief is a trained social worker.

the great works of the Guild, while in the League other works surpass it in importance.

6. City Missioner.

About the same can be said about the work of the City Missioner in St. Paul as in Minneapolis. He cares for the spiritual and temporal welfare of the extra-parish members of the Church, and, in cooperation with the pastor, with whatever parish members are reported to him as needing his attention. He is an appointee of the Church, and spends all of his time in doing this missionary work for the needy of St. Paul. St. Paul has no neighborhood center like St. Charles' Mission in Minneapolis. Family work, most of which begins in the Juvenile Court, is his principal work. In this work he is assisted by the Juvenile Court department of the Guild of Catholic Women, which is very active, and by interested volunteers. He attends all Juvenile Court sessions, ^{is an officially appointed deputy probation officer,} and aids the court in the after-care of dependent or delinquent children whose cases are brought in. The two City Missioners successively active during 1918, spent \$136.08 in relief supplied by the Particular Council of St. Paul of the Society of St. Vincent de Paul. Transients who are needy, and strangers, are the special care of the City Missioner. Many kinds of aid are given by the City Missioner, including: Room and board for transients, clothing, groceries, fuel, medical aid, rent, transportation, board for children.

8. Summary of the Family Relief Situation in St. Paul.

Viewed as a whole, the work of Catholic Agencies in St. Paul for the care of the needy in their homes is conducted in a very creditable way. The parish is the unit of organization. There are St. Vincent conferences in about one-half of the parishes, and

a relief chairman representing the Guild of Catholic Women in all the parishes. These parishes units are linked together in a central organization in both societies, and these central bureaus in turn are joined in the occupation of a common office and through the work of a jointly employed visitor. Although real activity does not depend entirely on organization, still a working machinery is an effective means of doing the greatest amount of work in the most intelligent way with the expenditure of the available amount of effort.

Now a summary of the work done in 1918 will have to be as much approximated for St. Paul as it was for Minneapolis. The parish conferences of St. Vincent de Paul cared for 190 families. Although 164 applications for aid were filled by the St. Vincent Central Bureau and the City Missioner has given assistance to a great many individual persons, the 1918 report of the St. Vincent Particular Council gives as the total number of families aided by the Particular Council, the City Missioner and the parish conferences in 1918 as 217. (Evidently my estimate of Minneapolis is too high) The Guild cared for 198, which makes a total of 415 families assisted by Catholic agencies during the year 1918. These, of course, were not all Catholic families. Figures could not be obtained exactly for the number of Catholic families aided by other city agencies, except the following: The Wilder Charities had on their pension roll eighty-two Catholic families, in the care of thirteen of which ^{they were} ~~it was~~ aided by the St. Vincent de Paul Society, and the Guild of Catholic Women, the Board of Control aided in the care of forty-one more, and thirty-two families were carried by the Wilder Charities alone. The United Charities has no classification

of its clients by religious affiliation, and the closest estimate that could be given was that, of the average number of 700 families cared for by that society yearly, the majority were Catholics. A guess at a fair number would be 500 cared for by non-Catholic charities in St. Paul.

In each city it seems to even up pretty well, the Catholic societies and the non-Catholic agencies caring for approximately an equal number of Catholic families, with an advantage in St. Paul for intelligent work in its centralized organization and greater cooperation with all other agencies. In St. Paul there are two Catholic young women on the visiting staff of the United Charities. This is an opportunity which is open to be open to more Catholic young women, and which should not be neglected. Two distinct advantages accrue from such work. Any linking up on the part of Catholics with general city activities is good. Besides being such a link, young women who are anxious to serve are in a position to do a greater amount of good as full-time agents of a city-wide charity than they can be as volunteers doing occasional service only as the calls come to them.

Chapter IV

SOCIAL SETTLEMENTS

The social settlement is perhaps one of the most potent remedies for the ills of a society that is sharply divided geographically into the poor and the rich, between the settled and well-acquainted American, and the timid foreigner. The social center provides a meeting place for these classes. It is thus more than a combination of institutional care and visitation in the homes. It is these, plus the factor of mutual neighborhood friendliness for its own sake. And the benefit of such contact should not be considered as one-sided. The rich, and this term means fortunate in the possession of talents, education, and culture more than in that of money, lay themselves open to the acquisition of wider social views and sympathies by their efforts to bring to the poor and the less fortunate some of the advantages they themselves enjoy. Americanization, the great need of the time in this country, will be accomplished by the personal contact between those who have been Americans long enough to have some grasp of the nation's ideals, and the newcomer. Personal contact can come, especially for foreign women, only through friendly visits to their homes, or, first, in this half-way house, the social settlement. Schools for Americanization can be most effective when they take on the friendly character of the neighborhood house. An additional opportunity for the settlement that is conducted under Catholic auspices is its ability to bring back into touch with spiritual forces those whose contact may have been broken. Those who have left so many old and familiar

habits of life in crossing the ocean and settling in a new land, may have allowed to slip, with other old connections, their ties with the church. Realizing that spiritual influences make for right living in this world, the settlement that connects up with the church those who should be Catholics, is doing a service to the State as well as to the individual.

There are four neighborhood settlements conducted in the Twin Cities under Catholic auspices. Of these, the Margaret Barry House in Minneapolis is the largest and the most active. The "Community House" in St. Paul, however, is also serving very actively the interests of the people of its district. The other two, one in each city, are small, and not in operation during the entire week, but their work is important.

1. Settlements in Minneapolis.

A) The Margaret Barry House

The Margaret Barry House, a separate frame building in an Italian and Swedish district on the Northeast side of the city, has been erected and conducted by the Settlement Department of the Minneapolis League of Catholic Women. It is one of the smaller houses among the nine or ten settlements conducted in various parts of Minneapolis by different religions and social service associations of the city, but its work is active. During the war the House was the medium through which the work of the Woman's Committee Council of National Defense was carried to the people of the Ninth Ward. Numerous meetings were held here in the interests of the Red Cross, Thrift Stamps, child welfare, food conservation and Girls' Liberty League. "Many food demonstrations were conducted here by the government's representative and during the summer of 1917 a course in war cooking and canning was held, teachers being

sent from the University Farm School."* A good sized gymnasium, a stage, a club, class, and play-rooms, and a much used library containing books from the Public Library and donated volumes, form the equipment of the House.

Interests are provided at the House for men and women, girls and boys, and children of all ages down to infancy.

For adults, there are classes in English three evenings a week, which are well attended by both men and women. Occasionally on Sunday afternoons there are Americanization talks, citizenship lectures, concert and lantern slide talks. A men's club meets once a week. For the mothers, there are sewing classes, where a teacher from the neighboring public school teaches women to make over clothes, and the results are often very artistic. These classes meet Monday and Wednesday nights, and Wednesday afternoons. There is a women's meeting at the House on Friday afternoons,--the Dorcas Sewing Club. Employment by the day is found for women.

For the young men and women there are classes, clubs, and athletics; work which fills the house every evening to a capacity that is very elastic, and often stretched to the limit. The young men and boys have three clubs for different ages, besides a lively Boy Scout Troup. There are two girls' clubs, and will soon be two more. All these clubs take their greatest delight in winter on the basket ball floor, which is never unoccupied. Two clubs often have the floor in one evening, one after the other. In summer these clubs hike or play tennis. Great credit is due the "volunteers" who are the leaders of these clubs. They are the ones who are the real point of personal contact between the "South Side" and the University population, and the children of the newcomers striving to be Americans.

* Report of Settlement Department, Minneapolis League of Catholic Women, 1917-1918.

For they are, in part, girls who are leading these clubs. Such leaders are also able to take all kinds of influences out into the homes of their young proteges. Thus one of them, whose name is blessed by the many of the Barry House neighborhood, took two boys to her own home in the country for two weeks one summer. Besides, there are classes for the young women in bookkeeping, stenography, sewing and cooking, all taught by practiced teachers. During the war, there was military drill for the members of the Girls' Liberty League. The Kappa Club made a good showing in the city basket ball tournament. Then there is a social dancing class for young men and women on Friday nights, and the children learn folk dancing in their supervised play-hour. Further cultural advantages are offered in music lessons given on Saturday mornings by volunteer music teachers from the Thursday musical. At one time, when there was a resident at the house, there was an orchestra of boys which, with all instruments going at a pitch limited only by the power of the lungs and the muscles of typical small boys, was highly effective.

The children are omni- (and semper) present. At noon, from ^{three} 3 to ^{fifteen} 15 children come to the house for hot lunches. This is sort of a day nursery for school children whose mothers work out by the day. After school these children, and dozens more, come in for the supervised play hour, and games and story-telling that are held every afternoon, including Sunday. Once a week a class in asthetic dancing is held. Again after supper, the children come in for card games, checkers etc. in the play room. Since every available inch of the house is in use every evening, the children must keep to the play room, but there are often ^{forty} 40 or more of them, and they over-flow to the gymnasium to watch the athletic games of the "big boys". Those who have come without their parents must go home before 9 o'clock,

but, since the mothers who come for sewing or English classes always bring one or two or three children with them, there is only slight decrease in the number of children about until 9:30, when everyone goes home.

Not even the babies are left out. Every Tuesday morning there is held an Infant Welfare Clinic for babies up to the age of two years, about twenty-five of which are brought each week. Many babies' lives have been saved by the expert instruction here given to mothers on the best methods of caring for weak and ailing babies. A physician, who gives her time and service gratis, is in charge of the clinic; a trained nurse, employed by the House, gives all her time to visiting in the homes, where she sees that the doctor's instructions are carried out. This clinic is free to the mothers. Besides this, the mothers meet once a month socially, when a physician usually addresses them.

The religious work done by volunteers at the House can be quoted from the 1917-18 annual report of the MLCW as follows:

"For the children of Catholic parentage the Sunday School meets weekly at three o'clock. The children go to Mass at their respective churches, Sunday School teachers sometimes meeting them there or going with them. In addition to the instruction on Sundays, some of the teachers meet their Catechism classes during the week. Classes for First Communion and Confirmation are all prepared. On Holy Thursday the teachers visited the churches with the children, thus giving them an opportunity of seeing the impressive ceremonies in the larger churches of the city. In many cases the teacher gives generously of her time and acts as Big Sister to her charges. The self-sacrifice made by the teachers when preparing for the First Communion and Confirmation, and the association with

these young ladies of refinement and education, have a lasting influence for good upon the lives of the children.

Stereopticon views are sometimes used to supplement the Catechism lesson, thus introducing the great painting of the Church to the children. At Christmas and Easter time the religious side is emphasized in all activities.

Forty children instructed at the House made their First Holy Communion on Easter Sunday at the Italian Church!*

According to the chairman of the Settlement Department of the Minneapolis League of Catholic Women, perhaps the greatest work of the House is done outside, in the homes of its neighbors. This work of visiting is not relief work, but mainly rehabilitation, encouragement, and care that all who need relief are referred to the proper agencies.

The support of the Margaret Barry House comes partly from the dues of the department, as described in Chapter I, and partly from donations, entertainments, and house receipts. The yearly dues of the 270 members of the department provided last year about 18% of the support of the institute. Almost half the support for the year covered by the 1917-1918 report, the last published came in donations, while entertainments gave another 15%. The remainder was house receipts. About \$3,500 is needed to carry on the work yearly, but plans for the coming year will require the expenditure of about \$6,000 and the War Chest, whose officers recognize the good work done at the house will be the source of \$3,570 during this year.

Salaries paid for that period were \$1,810.35, or more than half of the amount necessary to conduct the house for a year. The work accomplished proves the necessity and efficiency of paid workers. At present the officers are: Infant welfare nurse, Secretary,

and a housekeeper. Their work is supplemented by that of dozens of volunteers, including in their number teachers from the Pierce School, University girls, and Catholic girls from the South Side. The house is hoping to be able to employ a resident worker in the near future. This will not mean a reduction of the number of the volunteers, for some of the finest work must be done by the volunteers. Indeed the volunteers are the "Americans" from the other side of the city who are the ones that must carry the message of America to these newcomers. The salaried workers are the ones who direct the work and fill the gaps left by the volunteers who drop out at the last minute. They, of course, must also be ready and efficient in personal service, but they cannot do all the work alone. Much of all social work, especially neighborhood work, must always be done by volunteers, and the more volunteers, the better the work.

B). St. Charles Mission.

The Mission is in operation during certain hours only of four days a week, although the aim is to increase its activities until it will be open every day. The activities, in detail, are as follows: On Sunday afternoon, Sunday School is held, after which, about once a month, a story hour is held and refreshments are served. Thus, quite naturally and without shock, the children become interested in their religion. On Monday evenings the boys give a gymnasium class and the basket ball team meets in the Clay School gymnasium. This use of the gymnasium was obtained by the Seton Guild, whose members do much to help the Mission. On Tuesday afternoon, a supervised play hour in story telling are held in the Mission. Tuesday evening the Mission is open to the older children and parents for play and sociability. At the same time on

Tuesday evening, in another room a well-attended class in millinery is held for the girls. One night a week also, the Play School gymnasium is open to the older girls. One Saturday night a week also a sewing class is held for the girls. Refreshments volunteered by interested people from time to time are the occasions of frequent parties for the children. Knitting classes were held for girls during the war period. Classes in English are hoped for soon. The aim is to have a real settlement in that district with a paid leader who will devote all her time to house activities and visiting. However, money is scarce, and new things come slowly. At present fourteen young women, all volunteers, teach and help in various ways at the Mission.

As explained in the description of the work of the City Missioner, part of the support for this work is now supplied by the Particular Council of the St. Vincent de Paul. This has been done for the last two years only. Rent is \$30.00 which is defrayed by the St. Vincent de Paul Society.

2. Settlements in St. Paul.

The Christ Child Society of St. Paul conducts two social centers, -- "The Community House" and its Italian branch in another district.

A) The Community House.

The Community House is a rented ground floor apartment of an old residence near the business section of the city. It is the oldest of the Twin City centers conducted under Catholic auspices, having been established in 1910. The center consists of six medium-sized rooms, one of which contains a Public Library station and a private library of about two hundred books. No resident worker is in attendance. The activities are carried on by volunteer

members of the Christ Child Society, an average number of eight of whom do the greater part of the teaching and other work, under the direction and inspiration of the president of the Society. Two domestic science teachers, paid by other organizations, teach classes at the center, and the United Charities send a Visiting Housekeeper there to instruct a class made up of women in the neighborhood who are their clients.

The activities at the center include work for children primarily, but parents, and especially mothers, have their share of attention also, in the cooking and sewing classes, and housekeeping instruction which are conducted by government paid and United Charities teachers respectively. A Boy Scout Troup of neighborhood boys has its headquarters at the House. The use of and the gymnasium of the Municipal Social Center, and those of the city high schools is obtained by the House for its boys and girls. Clubs for the girls include a Junior club of seventh and eight grade girls, a Dramatic Art Club, which gives occasional plays, and a dancing class. Piano lessons are given at the House. An infant welfare clinic is held regularly, and instruction given to mothers in the care of infants. "Vacation Schools", consisting of morning sewing classes for girls, are conducted in summer. A story-telling hour will be held through-out the summer. The House is in reality a neighborhood center, and is used for various gatherings among the people of the district. Many parties at special holiday-times are given for the children. All these activities are non-sectarian, except a Sunday School which is held at the House for the benefit of the Catholic children of the neighborhood.

The support of the House, undertaken by the Christ Child Society is obtained entirely from private sources,--that is, from the dues of

the society and proceeds of entertainments, parties, etc., given by the Society for this purpose. The rent of the House is \$12.00 a month, and the total amount necessary for the running of the House for a year is approximately \$250.00.

B). The Italian branch of the Community House

The Italian branch of the Community House is a second Catholic center conducted by the Christ Child Society in St. Paul. This is housed in the basement of the Italian Church, one very large room, suitable for classes and games. No Sunday School is held in connection with this center as the Church provides its own Sunday School. The work at this center was begun a year ago, and has been carried on by six volunteer-members of the Christ Child Society, for the benefit of a group of children attending the Italian church. Sewing classes are held for girls, plays are rehearsed and staged by the children under the direction of the workers, and a choral class meets regularly. A boys' club for good times includes in its work the training of its members in civics. A kindergarten is held once a week, and informally at other times for the younger brothers and sisters of club members. Health Crusades are participated in by the center, and the usual amount of friendly visiting among the parents of the children is done from the House. The activities of the center will be increased during the coming year,--notably in the matter of outdoor work during the summer.

Need is felt in both cities for more community centers conducted under Catholic auspices, and hope is entertained that those already in operation will be able to extend their work and increase their equipment. In Minneapolis there are several foreign districts in which the residents are mainly Catholic, and in which no provision for neighborhood work has been made. One such district is the

Polish and Italian neighborhood of the Northeast Side. At one time a small community work was carried on in the Church hall of the Italian church, but when the Margaret Barry House was built this, unfortunately, was discontinued. The financial burden seems to be an obstacle in establishing such works as this, and it is in such cases that an active Association of Catholic Charities in Minneapolis would be invaluable. It could see and annunciate the needs which are most pressing, and would be able to find means of financing such needed works. St. Paul's need of settlements is much more pressing than is that of Minneapolis, for besides the two small centers conducted by the Christ Child Society, there is only one large settlement in the city,-- the Municipal Social Center. The need for more is keenly felt.

III Parish Halls.

Another phase of the Catholic community center cannot be passed over,-- the parish school hall, or social center. In many parishes, social centers of no mean proportions are provided in a parish hall, or in special rooms for the purpose set apart in the parochial school. Gymnasiums, club-rooms, athletic equipment, and kitchens are constantly in use by the people of the parish for purposes of sociability and mutual acquaintance and helpfulness. Young men's clubs, athletics for both boys and girls, entertainments for soldiers, parish dances and parties, and many other community activities are carried on by different parishes. My own parish, which as I have said, is not more than typical, has a medium-sized school building containing a large auditorium, which may be used for dances and parties. Besides this, the entire basement floor is fitted up as a community center for the parish. A well-furnished lounging room, sacred to the use of the Young Men's Club, is equipped with billiard tables. A fairly well equipped gymnasium is used by both young men

and young women, and by outside organizations in need of a floor, and is in use almost constantly during the winter evenings. The ~~parish~~^{bowling-} alleys are very popular in the evenings. A well-furnished kitchen and good-sized dining room complete the equipment of the Community Center of the parish, and this is not unusual. One parish in Minneapolis, which has always had a good deal of parish spirit, and a victorious basket-ball team, is beginning to build a large parish hall and gymnasium. The cost of the Hall is being borne by all the parish societies conjointly. These halls are sometimes used by non-Catholic neighbors as well as the parishioners, thus meriting the name of true social centers. The city might make similar centers of the public schools.

The Knights of Columbus club rooms to which a gymnasium is often attached, are available as community centers to a certain extent. The gymnasium in St. Paul is an especially fine one.

Chapter V.

SPECIAL FORMS OF RELIEF

Besides the institutional and home care of the needy, and the combination of these two in the neighborhood friendliness of the settlement, there are various other special forms of social service carried on by Catholic agents of charity in the Twin Cities. They are carried on in behalf of girls, of children, of the sick, of mothers, and of general community betterment. Sometimes one such work is carried on by a separate agency whose sole work it is; and sometimes two or more of them are carried on by one large organization such as the Guild of Catholic Women. First may be described those special forms of service which are found in either city exclusively, and later, additional works which are carried on in both cities.

1. Visiting of the Sick.

The only work which is done in St. Paul without counterpart in Minneapolis is organized and regular visiting of the sick in hospitals and sanitoriums. This is carried on by two agencies, - the Christ Child Society and the Hospital Committee of the Guild of Catholic Women. The organization of the Christ Child Society has already been explained. (Chapter I). The Hospital Committee of the Guild of Catholic Women is one of the standing committees of the Guild. The Christ Child visitors go mainly to the Preventorium, which is the children's tubercular Hospital, and a few go to the City Hospital of St. Paul, while the Guild women go mainly to the City Hospital. Three members of the Christ Child teach a Sunday School at the Preventorium once a week, and these, and others, visit occasionally during the week

and take reading matter to the children. Several members take one afternoon a week apiece for visiting at the City Hospital, where, also, reading matter is distributed. The emphasis in the Christ Child work, however, is laid upon the teaching of catechism. Besides the teaching at the Preventorium, the members stand ready to help out with any parish Sunday School that is in need of teachers, and they have been given complete charge of the Sunday School in two parishes.

Weekly visiting has been done by the Hospital Committee of the Guild, mainly at the St. Paul City Hospital. Seven wards are visited, with an average of 175 patients, each week. During the summer, automobile rides, and picnics were arranged for tubercular patients. An annual Christmas party is held at the City Hospital, and patients in other hospitals are generously remembered at Christmas time. Many religious articles, as well as reading matter, clothing, and certain treats, have been supplied.

In Minneapolis there is a series of services carried on in behalf of young working women by the Minneapolis League of Catholic Women and the Seton Guild.

2. Down-town Cafeterias, Rest - , and Reading-Rooms.

Each of these societies conducts a cafeteria and reading room in the down-town district, which form the Headquarters of the respective societies.

The headquarters of the League consist of cafeteria, rest-room, reading-room, and assembly hall. Home cooking only is served at the cafeteria, which is noted for its pastry. An average of more than 300 meals a day are served at reasonable prices, including occasional dinners and banquets served in the evening for the accomodation of League members or outside organizations. During the war, when

foodstuffs were very expensive, the cafeteria refrained from raising its prices above the minimum^m necessary to keep it in operation. A steam table was installed at the beginning of that period, at a good deal of expense, and these difficulties, at a time when war-time prices obliged certain other cafeterias to close, added to a continual borrowing from this department by other departments less wisely managed, combined to place the cafeteria in debt to some extent even in current expenses. This status obtained for only a short time. At present it is more than self-supporting, as it should be, and as it had always been up to that time. An annual expense of about \$17,000 is more than met by this Department.

The Club rooms adjoining the cafeteria, are comfortable and well-arranged rooms, which serve well the many purposes to which they are put. They are in use every day during nearly all hours of the day and evening. They consist of three rooms, besides the general office of the League a reading room, a rest room, and a large assembly hall. The reading room contains comfortable chairs, and a table of magazines more or less up-to-date. Here, within easy access, are the Headquarter's of the secretary of the Girl's Branch. The rest room is a darkened, but well-ventilated, room containing three or four cots and screens for each. The assembly room is quite large, furnished with rugs and leather upholstered chairs, a piano, and a victrola. At noon these rooms are all in constant use by the girls who patronize the cafeteria. The floor of the assembly hall is good for dancing, and the piano is always in use at noon. Various departments and committees of the League use the rooms in the afternoon for their meetings. Dinners are occasionally served, as stated above; and, in the evenings, classes, entertainments, meetings, and lectures are held. Sundays are no exception, and teas and informal receptions are sometimes held in the League rooms on Sunday afternoons.

The Cafeteria and Headquarters of the Seton Guild consist of a large cafeteria and a small reading room, equipped with a piano and library.

The Seton Guild Cafeteria, run at an annual expense of about \$12,000, has always been more than self-supporting. The cafeteria is in use afternoon and evening for class work, and at present a hall is rented for special parties or entertainments. Pressing need is felt for more room for this work, and soon the cafeteria, rest-rooms, entertainments, and all activities will be housed by the new Seton Guild Club House, now being planned. This will be a \$50,000 structure in a central location in the city.

3. Summer Outing Work.

Seton Guild was the pioneer among all organizations in recognizing the need for a summer home near the city exclusively for girls and women.

In 1915, a rented three-room cottage in an out-of-the-way place at Lake Minnetonka proved so popular that a movement to secure property and funds for a modern, permanent home met with a hearty response. In three months the new home was opened at Phelps Island Lake Minnetonka.

Seton Cliff, a large, modern, well-built home, with capacity of 100 girls, located on an elevation on the lake shore has one of five bathing beaches at the lake.

Six thousand guests have registered at the Club in its five seasons, and 1200 in 1918. It was found necessary to enlarge the Club from year to year to meet the increasing demand upon its capacity. Seton Cliff is more than self-supporting, at a cost of about \$1,750 a summer.

This summer boarding home well deserves its great popularity. The provision of a boarding home on a lake, within easy fare dis-

tance and at prices within reach of the purses of working girls, is very great charity. Not only the home, but a great many varieties of lake and country recreation, so keenly enjoyed by city workers, are provided for at all times. Several boats, swimming instruction, and opportunities for tennis, bowling and hiking are provided, with indoor recreation in the form of dancing and parties made possible by a piano and victrola.

During the war the Seton Cliff cooperating with the War Camp Community Service offered the government medal for athletics and out-door ability urging its girls to qualify, and providing special opportunities at Seton Cliff for the passing of requirements. Many of the girls won the medals. A recreational instructor has been obtained who will spend all of the summer of 1919 at the Club House. Particular attention is given to making week-ends enjoyable, and young men are welcome as guests for Sunday afternoon.

Only ^{in the city} one other organization has yet established anything similar to --the Y.W.C.A. camp at Linnwood was established during 1918,-- Seton Cliff, though the League owns lake property, and will some day operate a summer home there. At present those plans are hopes only.

More of such well-managed and reasonably priced summer outing homes could well be established on some of the lakes even nearer to Minneapolis than Lake Minnetonka. An opportunity for some organization lies in the establishment of a summer camp for children within the limits of the five-cent fare, at Cedar Lake.

4. Traveler's Aid:

Provision for Traveler's Aid work is made in the Traveler's Aid Department of the Minneapolis League of Catholic Women. The work of this department is limited to assisting girls who are referred to it by the Traveler's Aid matrons at the stations, and girls who write to the League asking to be met at the station.

Although few cases are handled, - 14 during the year 1918, with a record of greater activity during the two previous years, those who are assisted are thoroughly cared for, and the chairman is in direct communication, at present, with most of those she has aided in her three years of service. Newcomers are taken for temporary lodging to the Y. W. C. A. home, or to the Women's Christian Association home. St. Mary's Hall has never been able to accomodate such cases when requested. The chairman of the Traveler's Aid Department makes the suggestion that one bed might always be open at St. Mary's Hall for the accomodation of transients. Sometimes children were taken to her own home by the chairman and cared for there until proper disposition could be made of them. Permanent ~~Boarding~~ ~~homes~~ are found for adults, and their work references looked into to see that everything is open and right. Work is obtained through employment agencies for those who have none.

Little money was needed in this work, as most of the girls, women, or children, aided are well supplied with money and need only temporary befriending by one who is acquainted with the city.

The department makes no attempt to meet trains, unless asked to do so, and can care only for cases called to its attention by agencies whose representatives do meet the trains. Here, too, the value of cooperation may be demonstrated. A very real and great work could be accomplished in the matter of Traveler's aid, if all agencies in this city interested in doing this work, could establish a joint, cooperative bureau for Traveler's Aid with a corps of station matrons and placing agents.

5. Girls' Club Work; - Clubs, Classes, and Athletics.

There are two Catholic societies carrying on Girls' Club work in Minneapolis, the Seton Guild, and the Minneapolis League of Catholic Women. No such work is being done in St. Paul except in a

limited way for very young girls, at the Settlements and as part of their work. The Seton Guild in Minneapolis has been developing this work as its greatest undertaking for seven years, and has made of it a very active agent for good. The League has always had a Girls' Branch, but it has never been very active until the beginning of 1919 when a social secretary for this Branch was employed by the League, and real work was begun.

The officers of the Seton Guild are all older women, but its activities are entirely for girls. These activities may be grouped into (1) classes and lectures, (2) athletics, and (3) community work.

Classes are held at the Guild Headquarters. Specialists have been secured for the teaching-staff, and a great variety of subjects offered to the Guild members for study, both in academic and in the artistic field. A class in Current Events has a large membership and is creating a great deal of interest, classes in penmanship, and French are taught. A series of lectures on present day subjects, always free and open to the public, was given weekly during the winter, and included live talks by some of the City's foremost citizens. In the field of art, a choral club is popular. Two or three operettas are given each year, and individual girls are given help in improving their voices. The Dramatic Art Class gives plays at intervals. Instruction is given on the piano and in social dancing, and china-painting. Industrial Arts are represented in a class in millinery. About 500 girls have registered in the different classes.

Athletics are not held at the Guild Headquarters. Classes in gymnasium, folk-dancing, and interpretive and aesthetic dancing are held in the Clay School gymnasium, and the University Women's swimming pool has been obtained one night a week for the use of the Seton Guild swimming classes. A recreational instructor will direct

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out-door athletics during the summer at Seton Cliff. During the winter the Guild organized community skating parties once a week on the various rinks about the city.

Community work is carried on through a paid field secretary, who visits the homes of the girls if they are sick or in need, and who organizes the different city districts and promotes membership. Each city district has a captain, and a supper is held once a week for the purpose of conference. Among these captains and the promotion of district activities.

A Junior Guild for girls under sixteen has a membership of nearly 100. Its specialty is folk-dancing. Three classes have been organized and exhibitions held.

These works are financed by dues, which are \$1.00 a year, and by gifts. All Guild activities have always been self-supporting. Some splendid gifts have been received by the Guild. The 1919 War Chest has granted the Guild a substantial sum for carrying on and enlarging its Girls' Club work.

Plans for a \$50,000 club house, made possible by a gift of the late J. J. Hill, have been completed, and about ^{one-half} the necessary fund collected. A drive for a membership of 2000 for the Guild in 1919, which is meeting with success, makes the immediate accession of a club house a necessity in the near future.

The League of Catholic Women has always had a Girls' Branch. Since the employment of a social secretary, made possible by the War Chest, this department has been greatly inspired, and is now on the road to becoming a very active organization. Dances are held weekly, to increase membership, and special parties, lectures, dinners and entertainments given for members and their friends.

Classes are now being held in French, dancing, (aesthetic and social), and choral and dramatic art, Gymnasium classes, bowling,

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and basket-ball, are held in St. Stephen's parish gymnasium once a week. After the day's work the girls are found to be more enthusiastic over athletics than over class-work. However, real class-work will begin in the Fall of 1919, when a larger membership will make possible enthusiasm and a choice of preferred lines of work.

Membership at present numbers about 100. These are principally "business women", as opposed to "working girls", daughters of the League members. An Executive Board has been elected among the girls of chairmen to work in cooperation with the secretary in planning and developing the various works to be undertaken. Such works will be: Educational, Social, athletic, and the work of social service.

The fact that there are two societies of Catholic Women in the community, the League and the Seton Guild, is not something which, of itself, discredits both. The existence of two, or of many more, Catholic Women's Societies is a fact in many cities. A similar situation is seen in St. Paul, where the Christ Child Society is operating two settlement houses, while the Guild of Catholic Women is doing other social work. There is nothing to criticize in the existence, side by side, of two Catholic Women's Societies in one city. Now, if duplication occurs in their work, or if they are pulling against each other in any way, then they are to be criticized. Do the two Minneapolis societies duplicate in their work? They did not do so up to the renewal in January 1919, of the Girls Department of the League, and perhaps they have not done so since that time. Heretofore, the League was active only in branches definitely recognized as charitable, with its four largest activities the cafeteria, the Margaret Barry Settlement House, St. Mary's Hall, and the Catholic Infant Home, while the Guild operated solely in the field of club and class-work for working girls. Here the only duplication was two cafeterias, which is not a mistake, since this city's populace can support with-

out regret any number of lunch rooms which serve home-cooking. The question of duplication, however, became a vital one when the League renewed its club and class work for girls. Even now no real duplication actually occurs, since a different class of girls is served by each society. The Guild members are "working girls", principally, while those of the League's Auxiliary are "business girls," daughters of League members are their friends, and girlhood recognizes here a sharp differentiation. The Guild work benefits principally its own members, while the tendency of the Girl's Branch of the League seems at present to be in favor of activity of its members in the field of social service for others. So that, even though the League Branch is taking up actively club and class work for its own members, little duplication should occur in view of the difference in the kinds of membership. If a pulling against each other for members should occur, then any amount of public cynicism would be justified.

Now we come to the special forms of Social work which are found in both cities. These are employment service, Juvenile Courtwork, Charitable sewing and organized interest and participation in general civic affairs.

6. Employment Service.

Employment service is carried on in St. Paul by the St. Paul Guild of Catholic Women and the Particular Council of St. Vincent de Paul. In Minneapolis the agencies who do employment service work, are the Seton Guild and the Margaret Barry House. None of these bureaus are licensed, ^{though} which, of course, they should be. The Guild keeps a list of employment agencies, and cooperates with the Women's United States Employment Service which occupies the same building with the Guild. Girls coming into the city are often directed immediately to the Guild who can usually find positions for

them in a short time. Vocational guidance work is a feature of this service. A list of good boarding homes, especially Catholic homes, in the different City parishes, is kept, and girls who are strangers in the city are often found good homes by the Guild.

Employment service at the Margaret Barry Home is informal, but effective. Work is found for women only, and by the day. The number given by the 1918 report is 423 women sent out in eight months for day work.

7. Juvenile Court Work.

This service is carried on in each city by the City Missioner, and, in their respective cities, by the Juvenile Court departments of the Minneapolis League and the St. Paul Guild. The nature and extent of the work of both Missioners has been described in Chapter III. Here it may only be recalled that in four months, the Minneapolis City Missioner has looked after 100 children who were put in his care by the Court.

The Juvenile Court department is not one of the most active branches of the League in Minneapolis. Its report for 1917-1918 seems to indicate a fair amount of work accomplished however, one-hundred sixty three visits were made to homes, and court attended on almost every court day during the year, not a great number of cases are cared for yearly.

If a comparison may be made with the work of the Juvenile Court Department of the Guild in St. Paul, this activity does appear to be limited, for the Juvenile Court Department in St. Paul is very active a yearly number of about 200 cases are cared for, resulting in a great variety of work in lines of placement, medical care, employment work, etc. The Guild has usually shown good judgment in the women it elects to such departments as this and the Relief Department.

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8. Charitable Sewing, and the Distribution of Garments.

In Minneapolis, the organizations which do this work are mainly the parish societies which have been described in Chapter III. Almost all these societies support the work of the visitors by making over garments, supplying First Communion outfits for children, collecting used clothing that may be fitted to give to those in need, and buying new clothing when necessary. Hospital clothing is supplied by some societies.

Two Societies doing this work of sewing for charitable purposes have memberships equally divided between the two cities. These are the Barat Club and the Tabernacle Society.

Barat Society.

a.) Several years ago, the Twin City alumnae of academies and schools conducted by the Madames of the Sacred Heart formed what is known as the Barat Society, named for Madame Sophie-Madeleine Barat, who founded the Order of the Sacred Heart in France in 1800. Membership now includes the alumnae of Trinity College also. The work of the Barat Society is the making of infant layettes for expectant mothers who are not able to afford an outfit for the little newcomer. There are forty five members at present. The society meets on one day each month from eleven to four thirty to sew on the babies' garments. Over 400 such layettes were distributed by the society between August, 1918 and April, 1919. Any baby coming into the world in need, on matter what its creed, color, or social status, is entitled to one of these layettes upon the mother's application, or on an application in her behalf from some interested person or society. Such layettes are kept at the house of the president, and are distributed from there on call. Help of this kind was given during last year to fire-sufferers of Northern Minnesota, and to the

"Flu Babies" during the epidemic.

The completed layette^{is} placed in a box, and a medal and card also enclosed with the explanation "From the Christ Child". The society never sends the boxes in its own name, but always in the name of the Christ Child. This idea is taken directly from the Christ Child society. The medal and legend have been the known causes of at least two returns to the practice of their religion by mother-recipients in the Twin Cities, and ^{have been} the inspiration causing these mothers, ^{and} possibly many more, to have their children baptized, - - not only the little newcomer, but also the older ones.

At Christmas time, each member must donate a basket containing seven baby's garments, which are sent to the Catholic Infant Home in St. Paul. About 256 pieces were sent to the Infant Home last Christmas. Another work this society is the payment of the expenses for school books and clothing of four or five children in St. Mary's parochial school in St. Paul.

Barat Society - Sewing.

The dues of the Society are sufficient to defray all but extraordinary expenses, or any other method of lady-like hold-up but at special times of extra expense, parties or sales have been held by the society as a whole to raise money.

Tabernacle Society.

For fifteen years, the Tabernacle Society of St. Paul has been doing its charitable work of making, and providing gratis, vestments and altar linens for poor missions at the request of the pastor. The membership of the society is 290 women, residents of the Twin Cities and about evenly divided between the two. Meetings are held weekly, when sewing is carried on all day. The beneficiaries of the society are poor parishes or missions in any place in which there is need of

vestments, Preference is given to missions of the city of St. Paul or of its vicinity; then to those of the State; and after these are supplied, the vestments are sent anywhere in the world where they may be needed. Last year sets were distributed from Washington to Louisiana, and, for the first time were sent to a foreign country. Convents also, in need of altar linens and vestments, are supplied on call from the mother.

In 1918, sixty four sets of vestments (five pieces in each set) were made, and fifty six were distributed. More than 1600 pieces of altar linens were distributed. All the work done is hand work, including much of the lace on the vestments.

Besides the sewing, there is a department called the Chalice Fund. Donations given the society for this purpose are used to purchase chalices requested by poor parishes.

Support of the society is entirely by dues and voluntary contributions. The society never solicits money, or raises it by parties or sales.

The Guild of Catholic Women in St. Paul has two departments whose work should be included here. The Needlework Department meets each week to make garments. During the last two years, most of the Department's energy has been directed toward Red Cross sewing. The Garment Department collects, cleans, and places in the clothes room in the office of the Guild, ready for distribution all kinds of clothing, and sometimes furniture and other house-hold equipment. An average number of about 1200 garments pass through this department each year.

Organized interest in civic affairs.

Somewhat similar to the work of the Christ Child Society in St. Paul is that of the Alumnae ^{Society} of St. Margaret's Academy in Winn-

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eapolis. This work is only in formation, as yet, since the organization until the advent of war, engaged only in the promoting of sociability among its members, and of the welfare of its Alma Mater. Under the quickening influence of the war, social service has been as a society activity. The members hope to do some kind of Americanization work, but, realizing that executive work in this and other social service fields, requires training, they are developing a novel form of universal assistance-ship, as it might be called. A card-index of all members pledged to service indicates the exact talent, training, and abilities of each in her own line of work. All this talent and is placed at the service of the social service agencies of the city, so that any agency in need of musical or dramatic talent for programs and entertainments, Sunday School teachers, athletic directors, coaches for plays, domestic science instructors, artistic talent, or perhaps only an "ice-cream dispenser" or someone to watch a baby whose mother is away learning English, may apply for such aid to this alumnae Association and be assured of the service of real talent. This work is hardly begun as yet, although some help has been given the Margaret Barry House in a survey of the district for men and women to join English classes at the House.

4 The Guild of Catholic Women of St. Paul has organized a department which has for its object keeping the Guild in direct contact with all city or state movements for social betterment and informed of proposed legislation of a social nature. The officers of the department are all women with wide social contact in St. Paul, and active in various other associations of that city.

The Guild has been officially represented, through this department, on Committees for various kinds of Community activities. Moving-picture censorship has been one of its special cares. During

1918 legislation for such improvements as State Censorship of Motion pictures, a Woman's visiting board for the Woman's reformatory, and others, has been brought before the Guild, by this department, for indorsement.

The League of Catholic Women in Minneapolis has similar representation, though it is not centered in one department, and there is no official in the League whose business it is to watch for and promote social legislation. The League is a member of municipal, state, and national societies and conferences, and has had official representation in many community activities.

Besides this, certain members of both the Guild and the League are active in Community work as individuals.

Finally, the Knights of Columbus have always done a certain amount of social service of a high character, even before the war took them directly into the field of service. A Knights of Columbus Scholarship in Sociology was founded several years ago at the Catholic University of America in Washington. Their club-houses have been centers of interest for young men. The war activities of the Knights of Columbus have been service of a high order, and now, in peace, its members are throwing the force of their strong organization into the work of reconstruction. Locally, too, this work is being carried on, - - mostly in behalf of men discharged from the military service.

They are represented in both cities, in the community plans for reconstruction. In Minneapolis, a Board of "War Work Agencies Federated with the War Camp Community Service", on which, of course, the Knights of Columbus, are represented, are undertaking three principal works, - - the welcoming of returned soldiers and the establishing of information bureaus, recreation and housing, and employment.

All these are still war service, but it may be hoped that, having received a great impetus in active social service through the war, the Knights of Columbus will continue that work in the form of community service. The Catholic Big Brother movement is one in which the Knights of Columbus could do splendid work.

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Chapter VI.

CONCLUSION.

These are the various works of charity and social service in operation by Catholic organizations, lay and religious, in the Twin Cities. Their support is borne by the Catholic laity of the cities and of the diocese. When it is considered that Catholics support their own schools, besides paying taxes for the support of the public schools, and that these works of charity are additional and supplementary to the support of the churches and parochial schools, the question presents itself unbidden whether any other one Church, or single body of people, has accomplished so much in the matter of charity in the Twin Cities.

Now, returning to the purposes of the survey announced in the introduction, the general questions may be taken up ^{next} how the work is done, whether there is duplication, and whether the field is covered by the existing organizations.

Each organization, as a unit, is working in an enlightened way in the field in which it is operative. They are losing none of the spirit of the service of God in their works of charity in accepting, more or less readily, each according to the age and strength of its traditions, the new methods offered by modern thought. If we are inclined to become impatient with the slowness of the change in some institutions or organizations, we may take hope in the signs of progress seen every day in the Twin City agencies. The few months spent in gathering data for this survey have brought changes, and a survey of a later date may bring out attitudes and practices of a different nature. It can hardly be otherwise. The leadership of present-day representatives of the Church is marked in social

questions of the day. The voice of Pope Leo XIII was perhaps the sanest and most progressive of the generation just past in urging social justice. National Catholic leaders at the present time, as evidenced by the Bishops' Program, the National Catholic War Council's great work, the National Conference of Catholic Charities, and also local leaders in charity work, are in the vanguard of social activity. It will be remembered that leadership must be operative for some time before all the units under its influence will respond.

So much for the activities of the individual societies. The same can hardly be said for the work of the whole Catholic community,--that their covering of the field is as enlightened as it might well be. The scattered, unconnected, and unorganized state of Catholic charities ^{in the Twin Cities} is a cause for wonder. No voice speaks as representative of all Catholics of the two cities, or of either city, on any question. There are organizations of women who can throw united weight in community action, but these are not representative of all Catholic charities,--certainly not of the men's societies nor of the Sisters. Again, lacking such union, the Catholics themselves cannot have the most intelligent view possible of the fields. A central coordinating council of all agencies is needed. Coming to the question of duplication, such an unorganized state of affairs gives cause for wonder at the small amount of ^{duplication} ~~it~~ that is found in the two cities. It cannot be expected that societies that are operating in the same or overlapping fields can dove-tail their work exactly without some kind of coordinating agent.

In regard to the final point; Catholic charities do not cover the field of need; no one kind or division of charities can do so. This result can be accomplished only by the cooperation of all workers in the field of charity in the cities. The problems of charity

in modern city life are complex and do not admit of solution by any one group of charity organizations. The cry of the hour, cooperation, is justified and made necessary by modern social conditions.

The motive of charity in obedience to the teaching of God, and out of love of Him, is strongly felt in contact with all Catholic organizations in the Twin Cities. The lofty principle cherished by the Charity Organization Societies, the universal Brotherhood of Man, and the assistance of all men for the sake of that brotherhood, is given a loftier meaning by the additional principle held by religious charity workers,--that of the Fatherhood of God, and the assistance of all men for the reason that we are all equally His children, and therefore brothers. Now, there are many ways of giving expression to this brotherhood and the trust in that Fatherhood, and in all of them except one, Twin City Catholic charities are masters. This one is that of practical brotherhood with other city workers who are striving together to find solutions of the charity problems of the cities. Unwillingness to give and receive ideas from other organizations, is noted in some Catholic agencies. This comes, not from antagonism, but from the traditional policy of retirement and the doing of unacclaimed charity which is one of the most precious elements in charity from religious motives. However, when the cities' problems need so much the ideas of those whom experience has made experts in solving them, brotherhood would require that all charities be willing to give of their inspiration and experience to those who are seeking the best solutions themselves. The day of isolation is past, and modern problems--our Twin City problems--require the help of all who are interested and fitted to cope with them. If Catholic charities have the highest inspiration and effective methods, then charity would require them to pass these on to others who need them

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and are seeking them in all sincerity. If they need help in the matter of method themselves, where is a better place to find it than in conference with others who have been handling the same kinds of work, with perhaps a different viewpoint? Such conferences must be held in the spirit of give and take. If a spirit of antagonism exists because of misunderstanding, the only and logical way to uproot it is in general and cool-headed argument. Constructive criticism which has been the universal means of progress in America, should always be welcomed. Good government cannot be reached in a democracy without minority. If, when unfavorable criticism comes, any charity turns away and walks by itself, conscious that its practices are above reproach if properly understood, then that charity will be left far behind, for conference and mutual help in development will go on without it. If, on the other hand, that charity will make an explanation, accept the challenge to improvement, or criticize in its own turn, the spirit of good-will and reason always;--in short, if it will raise its voice in the general discussion, doing its share toward general development, then great things will result. It was in response to a taunt that the Catholic Church was no longer the inspiration of charity among the laity that Ozanam founded the worldwide charitable brotherhood of the Society of St. Vincent de Paul.

The understanding alone, brought about by conference and active and purposeful mingling, is an object worthy of attainment by long, patient effort at cost of inconvenience. We may think at times that it is no use, that outsiders cannot see the vision we are working toward; but they will never see it if we do not help to point it out. Catholics are apt to believe that others see as clearly as they do the truths which have been so patent to them,--through no merit of theirs,--all their lives. The other organizations are apt in

turn to believe that Catholic charities have not their own great vision.

Each society looks for its own special excellence in other societies doing the same work. It is this specialty without which, each one believes, the work cannot be done in an enlightened or intelligent way. Thus organized charities look for scientific and highly efficient methods of organization, ~~and~~ of record-keeping, for training for social workers, and for an understanding of the relations of poverty to modern social economy. In the same way smaller Catholic societies look for an understanding sympathy with present as well as future economic needs, a not too unyielding justice in the care of misery, and an insistence that the end of charity--the permanent well-being of the poor-- means, not economic comfort alone, but a new-made view of the world and the end of life. Catholic effort emphasizes the spiritual and ^{the} other the temporal point of view, but there is no reason to believe that either is lacking in the other. At times I am convinced that the only difference between a University sociologist and a really live member of a parish conference of the St. Vincent de Paul Society, is his vocabulary. Open-minded conference would show each the excellencies of the work and motives of the other. Catholics might learn that all lofty motive is not in Catholic charity, and that, even though the spiritual motive and the spiritual vision in caring for the poor seems not to be emphasized in organized charity circles, that good social work may be done without them; and workers in Charity Organization Societies would learn that not all scientific insight into the betterment of society here and now is confined to their own circles, and that, even though the spiritual motive and vision seem to be present in Catholic charity, that fact does not preclude the possibility of good social work.

Each has contributed to make it the general fund of inspiration.

Cooperation, brought about in this way, by conference and a fair attempt to understand the other's viewpoint, will not result in general agreement; on the contrary,--but the antagonism from lack of understanding will be minimized. In a cooperation such as this, each makes a contribution without which the work of either must be incomplete. Students of modern scientific procedure have to offer a wealth of method, economic vision, etc., for which all others must be thankful.

And the contribution of charity done with a religious motive, the religious element remarked in the Catholic charities in the Twin Cities, is also an invaluable contribution. Mental attitude determines the tenure of every life, and, changed, active life changes with it. Religion is perhaps the greatest factor in a healthy and sane mental attitude, and supplying this factor to those who are adrift, and especially to those who are helpless and unhappy besides, is perhaps the greatest work of charity. Religion introduces a hopeful outlook which reacts directly on the actions in this life. It gives the individuals a salutary sense of responsibility to a Power above him, and the existence of a Friend Who cares only for right living and not mainly for economic comfort. And it overcomes the discontent and despair which lead directly to Bolshevism. St. Francis of Assisi renewed Christ's assurance that poverty is not disgrace. The only disgrace in poverty is its accompanying misery, and this is a disgrace, not for the poor, but for the community which allows the conditions resulting in that misery and loss of hope.

Such morally deadening economic conditions as these are in

existence,-- here in the Twin Cities and at the present day. ^{and} They are of proportions which make necessary ^{the} complete and harmonious cooperation of all who are working to eliminate them. The ideal of complete cooperation and general understanding is not unattainable, but an ideal which, for its resulting reflection on the society and its individuals which all are seeking to better, is to be striven for with all the forces of brotherhood and Christian charity available to Twin City organizations.