THE BUREAU OF CATHOLIC CHARITIES

A TREATMENT

OF THE

DEVELOPMENTAL HISTORY AND WORK

BY

ANNA HUMPHILL ROGERS
SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
OF
COLLEGE OF WILLIAM AND MARY
FOR THE DEGREE
MASTER OF SCIENCE IN SOCIAL WORK

1935

By -

ANNE HEMPHILL ROGERS
# CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Early Charity</td>
<td>1</td>
</tr>
<tr>
<td>II</td>
<td>Catholic Charity from the Middle Ages to the Present</td>
<td>15</td>
</tr>
<tr>
<td>III</td>
<td>The History of the Bureau of Catholic Charities of Richmond, Virginia from 1922 to 1924</td>
<td>30</td>
</tr>
<tr>
<td>IV</td>
<td>The History of the Bureau of Catholic Charities of Richmond, Virginia from 1924 to the Present</td>
<td>47</td>
</tr>
<tr>
<td>V</td>
<td>The Work of the Bureau of Catholic Charities</td>
<td>72</td>
</tr>
<tr>
<td>VI</td>
<td>In Resume</td>
<td>87</td>
</tr>
</tbody>
</table>

APPENDIX

BIBLIOGRAPHY

VITA
CHAPTER I

EARLY CHARITY

The purpose of this study is to give briefly an outline of the history and of the work of the Bureau of Catholic Charities of Richmond, Virginia. The first and second chapters deal with the background of charity in general and of Catholic charity in particular.

The Bureau of Catholic Charities of Richmond, Virginia, is a Catholic charitable agency established and operated by the Catholic people of the diocese of Richmond. Because this is a study of Catholic charity, Catholic authorities have been used as references both in the general history and in the particular work of the Bureau.

One can not look back through the ages and say, "here charity began." Even in the animal kingdom, there was rudimentary charity. As C.A. Ellwood has written, "Far back in the animal world, we begin to find the care of weaker individuals by the family groups." 1.

In spite of the general law of the survival of the fittest among animal life, we find that the weak are often fed and protected by their own kind.

Charity has been a gradual growth through time, becoming more pronounced with the growth of civilization of man, with his increased contacts and responsibilities toward his fellow man, with his religious advance, and with his ideas of centralization and administration which has resulted in our present highly organized charitable societies.

Before we go further, it is necessary to define the word charity. "Charity may be popularly defined as the habit, desire, or act of relieving the physical, mental, moral, or spiritual needs of one's fellows." In current speech and literature, the term is restricted to love for one's neighbor. Real charity is basically the same the world over. Catholic charity therefore is love of one's neighbor in its broadest sense, as carried out by the Catholic church.

The characteristic achievements of the non-Christian religions have exhibited all the limitations of their defective first principles. In spite of the high civilization of the Greeks and the Romans, that which they called charity was not charity. The indi-

vidual as an individual was unimportant. He was con-
sidered only according to his value as a citizen of
the state. Stoicism with its doctrine of emotional
suppression and indifference to pain and suffering
did much in the way of discouraging sympathy and
charity toward the unfortunate and the needy. When
alms were given to beggars (and beggars were many)
it was usually with a selfish motive. The nearest
approaches in the Roman Empire to charity, disre-
garding the meaning of love of neighbor, were the
custom of rich citizens to distribute large sums of
money among their dependents, and the practice of
the government to provide for the need of thousands
of the poor citizens. It can not be emphasized too
much, however, that the dominant motive of both pol-
icies was political, to secure the goodwill and civic
influence of the crowd. Selfish politics was also
the grounds for the distribution of money and aid
given in Greece.

Paganism too had its doctrine, called chari-
table for lack of a better word. This resembled
the Greek and Roman charity in that it also was self-

ish, cold, and strictly utilitarian. Buddhism did
not command its followers to love their enemies, but
but merely to refrain from hating them. In the Mohammedan Koran is found the exhortation to the followers of the prophet to give alms. These people are charitable to those of their own religion, but the history of their treatment of others has often been virtually devoid of justice or charity.

While the charity of the Hebrews was indeed a step further in the direction of the conception of Christian charity, it is still found lacking. It was of a much higher order than those previously discussed. Obedience to God and genuine pity for the poor were inculcated and practiced in their religion. Father John A. Ryan in an article in the Catholic Encyclopedia gives the following description of Hebrew charity:

"One of its ideals was thus expressed in the words of Jehovah: 'There shall be no poor or beggar among you.' Owners were warned that their possessions were from God, and that they were but stewards. The widow, the orphan, the blind, and the lame were objects of special compassion and assistance." 1.

In spite of this, however, Hebrew charity was essentially nationalistic. Little thought was given to the man outside. It was often considered to the credit of the Hebrew to deal uncharitably with the alien.

We are now in a position to understand the
charity of Christianity.

Lecky says of the superiority of Christian
charity over that of Paganism, Judaism, and Moham-
medism: "Christianity for the first time made
charity a rudimentary virtue, giving it a leading
place in the moral type and exhortation of its
teachers. Besides its general influence, it ef-
fected a complete revolution in this sphere by re-
garding the poor as special representatives of the
Christian founder, and thus making the love of
Christ, that the ancient worlds had never known,
that charity that binds all races and nationali-
ties in one brotherhood under the fatherhood of
God." 1. From the coming of Christ, we see
charity in a new light. It is a universal thing.
Christ stated most emphatically that by the per-
formance of works of charity all mankind would be
judged. (Matthew 25: 34-40.) The New Testament
is filled with passages and exhortations to be
charitable. It contains parables teaching what it
profiteth a man if he be charitable. Nothing shows
more beautifully or more completely the meaning of
universal brotherhood in Christian charity than does the

1. Lecky, William E., "History of European Morals
from Augustus to Charlemagne" V.2, pp. 79-80
parable of the good Samaritan.

For the sake of simplifying the connection between general history and the history of charity, we will adopt Father Ryan's classification of the history of charity which is as follows: ¹

(1) The Apostolic Age
(2) The Age of the Persecutions.
(3) From Constantine to Gregory the Great.
(4) The Middle Ages.
(5) From the end of the fifteenth century to the present.

Little more need be said concerning the first period. The Epistles and the Acts of the Apostles, especially those of Saint Paul, show how great was the conception of love and brotherhood brought into the world by Christ. As early as the Apostles, we see organization taking place. Seven deacons were appointed to provide for the widows. Each congregation had a treasury for the relief of the poor. Under the leadership of Christ and his followers, charity had at last come to be full of meaning.

Christianity grew. Jealousy and hostility on the part of the non-Christians increased, and the Christians were persecuted. During the second period, the age of persecutions, thousands of the Christ-

ians were slain, martyrs to the cause they loved more than life. This same love which made them give their lives willingly was the reason that this age has been known as the greatest period of charity in the history of the world. The reasons for this were fourfold:

(a) Their principles inculcated charity. God owned everything; they were merely stewards. The Christian's life was one of moderation and simplicity. Luxury and possession of worldly goods were not in their manner of life. The rich believed that through charity they were making a return to God, and the poor in turn were taught to consider what they received as a gift from God. From this practice came two important characteristics of Christian charity: the faithful gave so freely that no specific definition of penalties or duties needed to be formulated by the church during this period, and no contributions were accepted from unbelievers, public sinners, or unjust possessors.

(b) The social and political environment contributed to the growth of charity during the age of persecutions. Because Christians were regarded with hatred for their rigid adherence to their religion
and for non-adherence to the authority of Rome and the worship of other gods, they incurred the intense dislike of all others. They were debarred from everything: occupations as well as social life. Naturally they lived among themselves and to themselves, a people apart, whose normal lives became, perforce, one of fasting, prayer, sacrificing, and suffering. Possession of earthly goods was of little value, and alms giving became almost universal among those who had more than their neighbors.

(c) Administration of charity was well organized. The fact that Christian charity was organized even in the time of the Apostles has been mentioned. Organization during the period of the persecutions was even better. The administration was under the immediate and exclusive direction of the bishop. Deacons and deaconesses attended to details of the work such as investigation and distribution to those deemed needy by the bishop. Only those who were really in need were helped.

(d) The sources from which charity was provided were manifold. Natural products placed on the altar at the time of the Eucharistic Sacrifice were dispensed. Natural products were offered on certain
fast days. Money was contributed to the church treasury. Collections were taken, and on occasion large sums were obtained from those who sold their goods to give to the poor. Many of the churches required dues which were used for charity.

Actual results were easily seen.

"Assistance was afforded to the clergy, to widows and orphans, to the destitute, the aged, the sick, the persecuted, the imprisoned, and the stranger; and decent burial was given the neglected dead. Although the clergy had the first claim on the charity of the faithful, only those were assisted who were not able to support themselves from their own resources or labors. The claims of widows and orphans were recognized as second only to those of the clergy. Children abandoned by the pagans received support from the church. In general all members of the community who were wholly or partially incapable of self-maintenance were given as nearly as possible the measure of support they needed. Owing to the frequency of pestilences, sickness was one of the conspicuous forms of distress, and it received through the charity of the Christians all the care and comfort that the knowledge and resources of the times made possible. Material and moral aid were extended to the victims of the persecutions, prisoners were visited and comforted, especially those condemned to inhuman conditions of life and toil in the mines. Christians who were compelled through economic conditions or on account of the persecutions to seek shelter or a livelihood away from home obtained abundant hospitality from their fellow Christians. Another form of charity practiced by the faithful at this time, and a most necessary one in view of the indifference
of the pagans, was the burying of the dead. Although their charity was organized on congregational lines, it was not confined to parochial needs and could be given at a great distance. Even the Jews and the pagans were not forgotten."

Another important achievement of charity during the age of the persecutions was the change in attitude concerning master and slave. Formerly, as in non-Christian households, the slave was considered a thing, not a person. Under the teachings of the Christians, he became an individual with rights and recognitions never before known. The realization of the value of the individual was by and large the most notable achievement during this time.

The next period was from Constantine to Gregory the Great. In spite of the persecutions, the Christians lived and multiplied. Constantine was made emperor. His conversion was a notable milestone in Christian progress. The church championed by Constantine was called on to aid in the relief of the wretchedness left in the wake of the barbarian invasions. This recognition was an achievement for Christianity and charity. Charity, however, was not the predominant note it had been. The people were not so prone to give generously,

---

1. Hatzinger, "Armenpflege" trans. p.84
and therefore compulsion became necessary. Exhortation to almsgiving became more frequent; and finally in the sixth century, the law of the tithes was inaugurated by the church. Only one feature more need be mentioned, and that is the large sums that were contributed by emperors and the rich—some on their deathbed. When this was done in an attempt to pay for a sinful life, the early bishops, for the most part, refused to accept the money or the goods.

Since the church was the chief administrator of charity, its possessions became known as the "patrimony of the poor." This revenue was divided into four parts to be distributed among the bishop, the clergy, for relief of distress, and for maintenance of worship. (See diagram, page 12.) The actual administration of relief was similar to that of the preceding age. The bishop was assisted by the "aeconous", usually a priest, who in turn was assisted by deacons, subdeacons, and deaconesses.

During this period, an institution, which was called the first hospital, or hotel, was established. Originally, the purpose of this institution was to receive destitute travelers, but soon the sick, the
Sources and Distribution of Revenue During the Middle Ages
homeless and poor, widows and dependent children, in short all the indigent, were cared for. The increase of the hospitals was rapid; and by the time of Gregory the Great, they were in every city of any size in the empire.

The seed of another important institution of charity was planted in this period although it did not reach its prime until the Middle Ages. That was the monastery. The work of this institution was primarily care for the sick and helpless, teaching, and supplying a place of refuge for those left dependent following the barbarian invasions.

To sum up this period from Constantine to Gregory the Great briefly: Charity, although well organized, was not so fruitful as in the age of the persecutions. The law of tithes was passed in order to have sufficient revenue. Two important institutions, the hospital and the monastery, were begun. The ideal of Christianity was kept constantly before the people and the needy were treated as well as they could possibly be treated. In comparing the time from Constantine to Gregory the Great with our own it is to be feared that the twentieth century will be found lacking.
The next period was that of the Middle Ages. The beginning of secularism seen in the preceding age reached its climax in the Middle Ages. The monasteries and the church fell into disrepute, the poor were almost forgotten, and thought of self and pleasure predominated. With the accession of Charlemagne to the throne, however, reforms were effected, and the church again came into its place. Laws were passed re-establishing the tithe and reaffirming the bishop as the supreme administrator of charity. Distress was again relieved. The monasteries became the most important institution of charity. Along with their flowering, came the beginning of the monastic orders which because of the nature of this study are of great importance. Prominent orders in the relief of distress were the Benedictines, Cistercians, Premonstratensians, Dominicans, and Franciscans.
CHAPTER II

CATHOLIC CHARITY FROM THE MIDDLE AGES TO THE PRESENT

In this chapter will be considered the last period, from the Middle Ages to the present time.

"Of all the churches, the one that still induces the largest amount of giving in proportion to their means is no doubt the Roman Catholic." 1

Such was Amos G. Warner's opinion in 1908.

There is no definite line of demarcation between Catholic and non-Catholic charity. Early Christian practices were spoken of merely as "The Church". As has been said, the Middle Ages witnessed the presence of two important, essentially Catholic institutions: the monastery and the religious orders. To discuss the contributions of all the faithful to charity is impossible in a study of this type, and mention will be made only of Saint Francis of Assisi, Saint Vincent de Paul, and his follower, Frederic Ozanam.

1. Warner, Amos G. "American Charities" p.74
Saint Francis of Assisi was born in the year 1182. His early life was one of wealth. Francis was often reproached for his vanity concerning dress; but in spite of this, his youth has been remembered for the ardent piety and purity of life. The worldly vanities of Francis persisted as a dominant influence in his life until he was confined for a year as a prisoner of war. During this time he was seriously ill. His ideas concerning the values of worldly possessions became completely revolutionized. After he was released from prison, he dedicated his life to one of complete sacrifice of self. He began by disposing of all his property with the proceeds of which he repaired and rebuilt dilapidated churches. Finally he abandoned even his worldly apparel and donned the dress of a common laborer. As his life was devoted to helping the poor, he thought he could better understand their trials and tribulations by living among them. This he did in the extremest sort of poverty. The returns from the disposal of his possessions were not sufficient for Francis to carry on the work he wished to do. Therefore he begged. In spite of the hardships encountered, Francis had many followers; and in 1207, he established the Franciscan order,
often known as the "Begging Friars". Besides the reconstruction of churches, Saint Francis accomplished much in his work with lepers and the poor. His rules of life embodied the strictest poverty, no property, and in case of need, dependence on the alms of the faithful.

Saint Vincent de Paul is regarded as the most remarkable figure in the field of charity the Catholic world has ever known. He was born in Pouy, Gascony, France, in the year 1580. His early life was uneventful until 1605 when he was captured by Turkish pirates and sold as a slave in Tunis. After some time, he escaped. He was from that time on sympathetic with the lot of prisoners and galley slaves, and during his life, he did much to help them as he also helped the poor.

Begging was becoming more and more the practice of the needy and of many who were not needy. Saint Vincent was opposed to this and to the consequent indiscriminate giving of alms on the street. He recognized the necessity for organization in the dispensation of alms. He said, "Behold the great charity that they (the people) practice. But it is not well regulated. These poor people are provided
with too much at one time, a part of which will spoil and perish and they will relapse into their former necessity." During the stress of the Huguenot Wars in France and the Thirty Years War in Germany, the suffering of the poor appealed to a greater degree than ever to Saint Vincent de Paul. A fundamental change in the handling of charity had to be brought about. Saint Vincent hoped to do this by establishing a friendly and cooperative relationship between the rich and the poor. He preached that the more fortunate should, as a duty and a privilege, aid the less fortunate. He stated the core of his ideals in the words, "To send money is good, but we have not begun to serve the poor until we visit them." 

The result of Saint Vincent de Paul's attempt to correlate the rich and the poor was the founding of "The Ladies of Charity" in 1617. This organization was composed of wealthy ladies of leisure who were to visit the poor in their homes. Later, men were organized for the same purpose, until there were about thirty societies in existence. Through these, Saint Vincent hoped not only to discourage begging and vagrancy, but to encourage generous provision for the aged and the sick and to give general trade training

---

1. O'Grady, John, "The Catholic Church and the Destitute" - p.43
2. Watson, F.D., "The Charity Organisation Movement in the United States" - p.15
to destitute children. At first the movement seemed successful. The ladies, however, regarded it more or less a fad and soon tired of the "dirty work". It was not long before the work of "The Ladies of Charity" fell so far below the standards of Saint Vincent de Paul that he decided to disband the organization.

With the aid of Mademoiselle de Gras, his devoted secretary and follower, Saint Vincent founded another society in 1633. This organization was called "The Sisters of Charity" and is still in existence to-day. The sisters were recruited mainly from the rural districts. They were peasant girls who were prepared to devote their lives to charity. Under the capable direction of Mademoiselle de Gras, Saint Vincent saw his dreams beginning to materialize. "The Sisters of Charity" did nursing, especially among prisoners. Foundlings were cared for. "The Ladies of Charity" began this work when they took twelve children drawn by lot and installed them in a special house which was later operated by the Sisters and four nurses. In two years, the number of children cared for had increased from twelve to four thousand.

Although Saint Vincent de Paul's work was greatest in the field of relief of immediate distress among
his influence is recognizable in his relations with children, the mentally ill, and prisoners. The Hospice of the Name of Jesus was founded. Here forty old people of both sexes found shelter and occupation suited to their condition. Encouragement to bury the dead and to clean away dirt and refuse was extended, with the result of a great decrease in sickness and plague. In his efficient organization of charity, Saint Vincent did much toward emphasizing the parish as a unit of Catholic work.

In 1885 Pope Leo XIII declared Saint Vincent de Paul the patron saint of Catholic charities.

Although often mistakenly so stated, Saint Vincent de Paul did not establish the Society of Saint Vincent de Paul. This was due to the efforts years later of Frederich Ozanam, a student of law at the Sorbonne and an ardent admirer of the patron saint.

The story of the cause of the organizing of this society is interesting. Some of Ozanam's fellow students who were followers of Saint Simon, the French reformer, expressed disparagement of Catholicism by criticizing its then lack of any manifested attempt at charity. Ozanam was a zealous Catholic and refused to allow the criticism to go unchallenged. He per-
suaded seven other Catholic students to organize with him a society, as a tangible and effective aid to the poor. With Ozanam as their leader and Pere Sylvain Bailley as their advisor, they met in the back room of a printing shop and organized the First Conference of Saint Vincent de Paul. This was the seed from which sprang the present world-wide Society of Saint Vincent de Paul. Although the idea came from Ozanam, the method and spirit were due to the participation of Pere Bailley. He said, "If you intend the work to be really efficacious, if you are in earnest about serving the poor as well as yourself, you must not let it be a mere deling out of alms, bringing your pittance of money and food; you must make it a medium of moral assistance; you must give them the alms of your good advice." He suggested that instead of taking to people some little material relief, one should strive to win their confidence, learn about their affairs, and then see how best to help them help themselves. To quote again the words of Pere Bailley:

"Help is humiliating when it appeals to men from below, taking heed of their material wants only, paying attention to those of the flesh, to the cry of hunger and cold, to what excites pity, to what one succors even in the

1. "Charities" Vol.3 p.17 (1899) quotes in Watson,F.D., "Charity Organization Movement in the United States".
beast. It humiliates when there is no reciprocally, when you give the poor man nothing but bread or clothes or a bundle of straw; what, in fact, there is no likelihood of his ever giving you in return. But it honors when it appeals to him from above, when it occupies itself with his soul, with his religious, moral, and political education, with all that emancipates him from his passions and from a portion of his wants, with those things which make him free and make him great. Help honors when to the bread that nourishes, it adds the visit that consoles, the advice that enlightens, the friendly shake of the hand that lifts up sinking courage; when it treats the poor man with respect, not only as an equal but as a superior since he is capable of suffering what we are incapable of suffering, since he is a messenger of God to us sent to prove our justice and our charity and to save us by our work. Help then becomes honorable, but it may become mutual because every man who gives a kind word of advice, a consolation to-day, may, to-morrow, stand himself in need of a kind word, advice, and consolation because the hand that you clasp, clasps yours in return; because that indigent family that you love loves you in return and will have largely acquitted themselves toward you when the old man, the mother, and the little children shall have prayed for you."

The purpose of the society was thus clearly not only charitable but also included the sanctification of its members. Can one wonder then at its great growth with its pioneers imbued with such a spirit? The work of the First Conference of the Society of Saint Vincent de Paul was largely the same as it is to-day. The functions were defined as follows:

1. Visiting the poor. Each member visited two to three families a week.

---

1. Osanam, Frederic, "Charities" Vol. 3 p. 17 (1899)
2. Maintaining receiving places for old clothes and furniture.
3. Giving medical services when needed.
4. Relieving those in distress.

The rules of the society to-day are very similar to those of the First Conference which were:
1. Expenditure for relief only. Relief was to be given promptly and from funds voted by the conference only. No visitor was to give from his own purse.
2. Funds were to be collected secretly from the members and no one who was in need should be a member of the society.
3. Visits were to be made in the homes.
4. The visitors were to go in couples.
5. The number of families to each visitor was not limited.
6. A registry of the poor was kept containing detailed information for each member.
7. Records of all families were kept exclusively for the members of the society and no publicity was given concerning the condition of the poor who were in need of the assistance of the society.

The meetings were opened by the spiritual director, after which a brief passage from some ap-
proved book was read by one of the members. Then reports of conditions of families were made by visitors, followed by detailed discussions. A secret collection was taken and the meeting was closed with prayer. Procedure quite similar to this is followed to-day.

The growth of the society of Saint Vincent de Paul was rapid. By 1855 there were five hundred conferences in France. From France the movement spread to England, Spain, Belgium, and even Jerusalem. By 1914 there were six thousand conferences scattered all over the world with approximately one hundred thousand active members and one hundred thousand honorary members.

The Society of Saint Vincent de Paul was established in the United States in 1845. Father John Timon, a Vincentian, who had been in a Texas mission for several years, went to France in the early 1840's. There he learned of the new charity organization. He studied this society and sent copies of its rules to friends in Saint Louis, Missouri. After reading these and Father Timon's enthusiastic comments on the French society, it was decided to form a similar conference in St. Louis, which was done with the
approval of the bishop, the Right Reverend Peter
Hendrick. Thus in 1840 was established the first
conference of Saint Vincent de Paul in the United
States.

Two years later, Father Simon was consecrated
the first bishop of Buffalo, New York. He lost no
time in making provision for the poor there. In
1848 conferences of the Saint Vincent de Paul So-
ciety were organized in Buffalo and elsewhere in the
diocese. The Saint Vincent de Paul Society is now a
national organization with ramifications throughout
the country. To-day the society concerns itself with
the neglected and homeless child, as well as family
relief and service which occupies a major position in
the society's work. The prisoner receives attention;
and whenever possible and necessary, his family is
assisted until he is released. Then he is helped to
find work and to adjust himself to society. Friend-
less patients in the hospitals are not forgotten, and
Christian burial is given to those who cannot afford
it. Extensive efforts are made to secure employment
for the unemployed. One of the most recent trends
is the provision for summer outings for children of
the poor.
Membership is open to all, but the requirements tend to make the society exclusive in that only those with a thorough understanding of the society, its aims, and purposes, who will join with the earnest intention of living up to the rules are encouraged to join. Here members are not the object. Indiscriminate increase is avoided.

Pope Gregory XVI approved heartily of the Society of Saint Vincent de Paul. He said, "It is in an eminent degree advancing the good of religion and the welfare of the faithful. In order that it may further progress, we have determined to enrich with the heavenly treasures of the church all who shall bestow their care and wealth to the furtherance of the society." Pope Pius I likewise frequently expressed his approval of the society.

In May, 1903, the National Conference of the Society of Saint Vincent de Paul met in Richmond, Virginia. The Saint Vincent de Paul Conference of the Saint Peter's Church founded in 1866 was host to the convention. This meeting was a celebration of the seventy-fifth anniversary of the founding of the society. Over two hundred people either directly connected with the society or interested in the work

---

attended. Thomas A. Mulry, President of the Superior Council of New York presided.

At this meeting, the two-fold responsibility of the society was redefined as follows:
1. "To behold the glory of the Church in its charitable endeavors and laboring to make to shine more effectively in the eyes of the world the love of God as exemplified to the fullest so that all the world will recognize the Catholic Church through the agency of the Society of Saint Vincent de Paul.
2. "To look after the religious and moral development of the poor."

Claude A. Swanson, then Governor of Virginia, said in his welcome to the Conference, "From its formation in 1883 to this day, no society has been more generous in its benefactions to the poor and needy, none more active in its efforts to relieve humanity, or more efficient in accomplishing good and lofty purposes."

President Thomas A. Mulry: "It is a source of pride to Catholics to feel and to know that it was he (Saint Vincent de Paul) who blazed the way for a greater part of the systems of charitable work which today are looked upon as the greatest successes. Of

1. "National Conference of Society of Saint Vincent de Paul" Richmond, Va. p.18
2. Ibid.
Of the many so-called modern methods now in use for
the care of the poor and the afflicted, scarcely is
there one which had not been used by Saint Vincent
de Paul."

At this convention was founded the present
National Conference of Catholic Charities.

Eleven years later in 1919, Father Walter J.
Nott of the Sacred Heart Cathedral Parish organized
a society called Saint Vincent's Guild for the Poor.
Other than the usual relief of distress, another act-
ivity of this organization was provision of a commu-
ity center for the Sacred Heart Cathedral parish.
This was located on South First Street in Oregon Hill,
a section of the parish where juvenile delinquency
had begun to creep in to a considerable extent. The
name of the center was the James B. O'Reilly Club,
named for Father O'Reilly, a former pastor of the
Sacred Heart Cathedral. He has since died. The
community center was situated in an old store build-
ing then owned and given free by James Davis. This
center provided a place for people to go for amuse-
ment without cost, rather than loafing on the street.
Sewing and cooking classes were provided. Many com-


1. "National Conference of Society of Saint Vincent
de Paul" Richmond, Va. p.18
letics were also an important feature in the com-
munity program under the direction of Father Walter
Hoff, whose football team at one time won the city
championship of Richmond.

From this society, Saint Vincent's Guild for the
Poor, the present Bureau of Catholic Charities grew.
CHAPTER III

THE HISTORY OF THE BUREAU OF CATHOLIC CHARITIES
OF RICHMOND, VIRGINIA FROM 1922 TO 1924

This chapter will deal with the manner in which the Bureau of Catholic Charities of Richmond was brought about, its establishment, and its evolvement during the first two years of existence.

Before going into this phase of the history or into a more detailed discussion of the parish work as was mentioned in the preceding chapter, a brief description of Catholic organization is fitting, and it is necessary to define various terms which will, of necessity be used throughout this study. A diocese is the territory, or churches, subject to the jurisdiction of a bishop. A parish is a certain defined section of a diocese assigned to the care of a resident priest by the bishop of the diocese. The parish is the smallest unit of church government. Parishes make up the diocese which in turn make up the church. The Diocese of
Richmond includes the state of Virginia with the exception of the counties of Accomac, North Hampton, Lee, Scott, Wise, Dickenson, Buchanan, Washington, Russell, Grayson, Smyth, Tazewell, Carroll, Wythe, Bland, Floyd, Pulaski, Montgomery, Giles, and the western part of Craig county. The diocese also includes Pendleton, Grant, Mineral, Hardy, Hampshire, Morgan, Berkeley, and Jefferson counties in West Virginia, a total of 34,808 square miles. Each parish has its own church and its own pastor. The largest parishes have assistant pastors. There are fifty-six parishes in the diocese of Richmond. In the city of Richmond there are ten parishes, nine white and one colored. Only eight parishes were in existence at the time of the organization of the Bureau of Catholic Charities, however. These were the Sacred Heart Cathedral, Sacred Heart in South Richmond, Saint Peter's, Saint Mary's, Saint Patrick's, Saint Joseph's, Saint Anthony's, and Benedictine church. The Saint Elizabeth and Saint Paul parishes have been established since the organization of the Bureau of Catholic Charities.

Each parish in the diocese carried on its own particular work of charity among its own members.
Saint Joseph's Villa in Richmond, then Saint Joseph's Orphanage, and Saint Vincent's Orphanage at Roanoke, Virginia were used for the placement of orphan dependent girls and boys. Occasionally children were sent by individual pastors outside the state to Nazareth Orphanage in Raleigh, North Carolina and to Our Lady of Victory Orphanage in Lackawanna, New York.

The "visitors" of Father Nott's Saint Vincent Guild for the Poor were volunteer workers from the Sacred Heart Cathedral Parish. The work of these visitors was to work with the society in relief, in child placing in institutions, and in visiting. Father Nott chose his visitors for their intelligence, education, and interest in the poor and their problems. There were five visitors in the society.

At the beginning in 1919: Mrs. Hannah McDonnell, Mrs. Granville Grey, Mrs. Greer Baughman, Miss Julia Shepherd, and Miss Marie Leahy.

The funds of the parish Guild of Saint Vincent de Paul were raised by dues, donations, and proceeds of various entertainments given in the parish of the community center.

As Catholic leaders everywhere were beginning to establish city-wide contacts in social work, the
inadvisability of having each parish develop its own separate program of relationships with non-sectarian and public agencies, and separate standard of work, was soon. The logical thing was to have a central clearing bureau as a point of contact between the parish group and the community, and also as an informational and inspirational center.

The following diagram (see page 34) briefly summarizes the steps in the growth of organization in Catholic charity and social work from Saint Vincent de Paul's first organization of the "Ladies of Charity" in 1617 to the present Bureau of Catholic Charities which was established in Richmond in 1922.

In 1922 the National Conference of Catholic Charities held its annual meeting in Washington, D.C. Those attending as representatives from Richmond were Mrs. Frank Pott, Father Walter J. Pott, Father Louis Rowen, Miss Julia Shepherd, and Miss Marie Leahy. One of the features of the conference was the consideration of a centralized bureau as a clearing house. Those who attended the conference from Richmond saw that this was exactly what was needed in Richmond. There was much duplication among the various parishes in their relief work,
THE BUREAU OF CATHOLIC CHARITIES
1922

SAINT VINCENT'S GUILD FOR THE POOR
RICHMOND, VIRGINIA
1919

MEETING OF THE NATIONAL CONFERENCE
IN RICHMOND
1908

FIRST CONFERENCE OF SAINT
VINCENT DE PAUL IN VIRGINIA
1866

FIRST CONFERENCE OF
SAINT VINCENT DE PAUL
SOCIETY IN UNITED STATES
1843

FIRST CONFERENCE OF
SAINT VINCENT DE PAUL
PARIS
1843

SISTERS
OF
CHARITY
1633

LADIES OF CHARITY
1617
and the pastors were relatively unprotected from those seeking help indiscriminately. Especially was this true in the case of transients who went from parish to parish and from town to town asking aid. Added to this feature, of a clearing house for the diocese, was also the value of a centralized bureau forming a connecting bond with the National Conference of Catholic Charities, and thus giving influence to Catholic social work in Richmond. Thereupon, Father Nott, believing the organization of such a bureau would promote greater efficiency and in the long run, be more economical, set about formulating a plan whereby a Bureau of Catholic Charities could be established. The first step was to secure the approval of Bishop Denis J. O'Connell. His reception of the idea was enthusiastic. With the Bishop's approval, Miss Marie Leahy and Mrs. Frank Nott studied the question closely, and then visited the pastor of every Catholic church in Richmond. To launch the movement, a banquet was held on October 22, 1922 at the Murphy Hotel. Invitations were issued by Father Nott and Father Rowen. About two hundred people were present. Some of the pastors were apprehensive over the establishment of such a bureau. They
thought the old system of work carried on by separate parishes was better and feared that an agency would rob the work of its religious element and that the Catholic spirit would be lost. A sufficient number were convinced to warrant the organization of such a bureau, though some were still opposed.

With Bishop O'Connell presiding, plans for the proposed Bureau of Catholic Charities were discussed. The purposes for establishing the Bureau were given as follows:

"(A) To promote efficient cooperation between the authorities of public and private charities, the churches and the benevolent individuals of the city of Richmond, and the dispensation of charity, to prevent the overlapping of relief caused by independent and individual action.

(B) To supplement material relief by a system of visitation and to aid in the establishment and development of habits of industry, saving, self-control, and support among the less fortunate, and to carry out this purpose to organize a body of volunteer workers.

(C) To provide relief in case of actual need and to obtain for such cases suitable and adequate relief from charitable bodies and individuals, and in all cases possible to make employment and self-effort the basis of relief; and to organize a special committee whose duty it shall be to seek employment for needy cases.

(D) To cooperate with similar charitable bodies in Richmond in the general effort to reach and alleviate want and distress,"
to expose fraud and make general the constructive work of true charity.

(E) To take an active interest in, and to work in harmony with, other bodies in all civic movements, especially those dealing with the relief of the poor, and to act with other organizations for the betterment of the living conditions of the poor.

(F) To promote ways and means for looking after cases of delinquent, dependent, and neglected children, and to have the interests of such children protected in the Juvenile and Domestic Relations Court; to act as a protecting influence for the delinquent, and neglected children in that court, to apply to the court or to any court of competent jurisdiction for the custody of such children as investigation indicates it should help and to provide or find a home within or outside the state for such Catholic children as the court may turn over to the agent of this corporation and to receive the guardianship of such delinquent, neglected, or dependent children from the courts.1

A motion was made and carried that the Bureau of Catholic Charities of Richmond be established.

At the banquet, $4000 was raised by individual pledges and offers, and a plan was adopted for the canvas of the entire city. A committee on details was appointed. The city was divided into districts with Alvin Smith, the present president of the Smith Courtney Company of Richmond, as chairman of the drive. The following officers were appointed by the committee on details: Bishop O'Con-

1. The Constitution of the Bureau of Catholic Charities of Richmond, Virginia
noll, Honorary President; Frank Nott, President; Joseph A. Dart, Vice-president; William A. Powers, Treasurer; Miss Marie Leahy, Recording Secretary; Miss Catherine Harahan, Executive Secretary.


The Board of Directors were selected on the basis of pastors of the following parishes and officers of their parish charitable societies: Sacred Heart Cathedral, Sacred Heart, South Richmond, St. Peter's, St. Mary's, St. Patrick's, St. Paul's, St. Joseph's, St. Anthony's, St. Elizabeth's, and Benedictine. If a pastor could not serve, he had the right to appoint another priest
of his parish in his place. If the board saw fit, the pastor of any other church could be added to the board of directors.

An executive committee was elected from the members of the board to supervise the business affairs of the society. Membership was composed of the pastors of the churches represented on the board of directors, five elected members, and the officers of the society.

In accordance with these plans and purposes, a constitution was drawn up by Judge J.J. Blake, Samuel Kelly, Edward Ryan, W.J. Harahan, and Frank Nett, and adopted at the second general meeting held December 8, 1922.

A complete copy of this constitution is given in the appendix.

On the eighth of December, 1922, the Bureau of Catholic Charities began functioning. Walter Comaty, the present president of the society, in an address at an annual meeting years later said, "What could have been a more fitting time than that this society should come into being on the anniversary of the birth of organised charity founded by that illustrious saint, our patron, Saint Vincent de Paul, whose name the
world has made the synonym of charity? It was on
the eighth of December in the year 1617 that he
organized, in the town of Chatillon, in the Die-
cese of Lyons, France, the association of charity,
composed of pious ladies whom he had banded to-
gether in a club for the purpose of administering
to the poor in a uniformly directed, tender and
loving manner."

There was no formality or ceremony in con-
nection with the opening of the bureau. The of-

cise was set up in the basement of Saint Peter's
church at Eighth and Grace Streets. Through the
efforts of Father Louis Rowen, who was at that
time the assistant at Saint Peter's, Father J.J.
Bowler, its pastor, permitted the bureau to oc-
cupy this space without payment of rent. A sim-
ple, inexpensive sign bearing the name "Bureau of
Catholic Charities" was hung outside, and the or-
ganization, for which Father Bett and the others
who had worked with him had planned, commenced to
function.

As had been planned, the establishment of the
bureau did not relieve the parishes of their part
of the casework and the administering of relief.

1: Excerpt from speech given by Walter J. Conaty,
President of the Bureau of Catholic Charities, be-
fore the Benedictine Parent Teacher Association,
February 8, 1932
The bureau was a clearing house for coordinating parochial work. At the beginning, it was authorized to handle the very difficult cases and especially those involving legal questions. The bureau was also the representative of Catholic charitable activity and social thought in the community and in the state. The parishes still carried on their local work. In general, the bureau gave attention to temporary emergencies, to transients, and to those who required aid and help until another adjustment could be made. Records of investigations were kept, and an effort was made to close cases so that provision could be made for other cases. The range of the bureau was city-wide, whereas the parish work covered only the particular parish. The division of labor between the parish society and the central office, the bureau, was never clearly defined until, in 1933 at the Diocesan Synod.

To quote:

"[1] The division of labor between the parish society and the central office shall be as follows: The special object of the parish society shall be family welfare; the special object of the central office shall be the care of dependent, neglected, and delinquent Catholic children and unmarried mothers; and in cities where there is a central office, also the care of transients and such family relief as cannot be handled by the parish societies."
(2) In all cases the central office may endeavor to secure such financial assistance as possible from other sources, but in the care of such diocesan children as cannot be placed in existing diocesan institutions and in the care of unmarried mothers the total financial burden shall not rest entirely upon the diocesan fund; a part of such financial burden shall be borne by either the family, relatives, parish societies, or parish to such an extent as possible.

(3) A primary directional element in the acceptance of Catholic children for care by the central bureau and the diocesan institutions is the financial inability of parents, relatives or guardians to supply in whole or in part necessary food, clothing and shelter.

(4) In cities where there is a central office, applicants will be given only emergency help by the central office until the advice of the pastor or his representative has been secured.

(5) In cities where there is a central office the parish society shall advise the central office of each new or reopened case upon its acceptance for care.

(6) In cities where there is a central office such office shall render a monthly report to the pastors.

(7) Each parish society shall make at least an annual report of services rendered and funds expended to the diocesan diocesan director.\footnote{1}

The parish societies which cooperated with

the Bureau of Catholic Charities to the greatest extent were: Saint Vincent de Paul societies of Saint Peter's and of the Cathedral, the Saint

\footnote{1. The Right Reverend Andrew Brennan: SYNOI)US DIOCESANA--RICHMONDIENSIS 1933--appendix pp. 72-73}
Vincent's Guild for the Poor, and Saint Anne's Society. These parishes were the only ones with enough money to maintain charitable societies of conspicuous importance. Saint Joseph's parish did not have a charitable society; Benedictine was not well organized; and Saint Mary's and Sacred Heart in South Richmond had societies, but the number of the poor in these particular parishes was so small, the societies had only small need to cooperate with the bureau.

The work of the bureau was to be two-fold: to include a family and a children's program. A description of these two programs and the two resultant departments will be given in full in Chapter IV.

Miss Catherine Harahan offered her assistance as secretary without pay. She is a member of the American Association of Social Workers and has received training at Trinity College in Washington, D.C., at the Richmond School of Social Work, and at a summer session at the New York School of Social Work. She has done field work with the New York State Charities Association and has also taught defective children in Saint Gertrude's School for Backward Children, a Catholic institution now known as Saint Gertrude's Academy.
In spite of the policy of the continuation of parish work, the Bureau as time went on took over more of the work formerly done by the parishes. The work became so heavy, that Miss Harahan was pressed for time. Mrs. Mary L. O'Neill was employed, at first for office work. Her services were also given free. She gradually took over part of the case work of the bureau. She later took courses of training at the Richmond School of Social Work, and had a year's supervised field work in connection with the school.

To facilitate the connection between the Bureau and the parish societies still further, at the suggestion of Father Reven a committee composed of representatives from each parish was appointed. This committee met once a week with Miss Harahan, the Executive Secretary, at which time cases were heard and discussed. The workers from the parishes, acting as on the findings of the case committee, tried to carry out in their parishes the plans decided upon in committee. This body was active and valuable for the first three years, but after that time was discontinued because of lack of time.

The Bureau appointed a physician and a law-
yer to aid in its work, Doctor William McGowan was the first physician, and James Lenahan was the first lawyer. The latter is still serving the Bureau, but Doctors Charles Caravati, J.A. Gallant and J.A. Kell-iner have taken the place left vacant by the resigna-

The plan of finances adopted at the beginning was to have an annual drive similar to that of 1922. To supplement this, an offering for charity was taken at Christmas, and private donations were given. In 1923, the second drive for funds was launched, with R.E. Hotze, Jr. as chairman. The aim of this drive was to secure ten thousand dollars from the various parishes by a quiet personal appeal through commit-

For the first three months of the existence of the Bureau, Miss Harahan gave her services free. At the end of this time, it was voted that a salary be set aside for the executive secretary. Because of lack of funds, Miss Harahan returned one-half of the salary to the Bureau. Mrs. O'Neill had assumed added responsibility during the year. She received no sal-

ary the first year, but in January following the sec-
ond drive, she was given a compensation for fifty dollars for the services she had rendered during the drive. She is a member of the American Association of Social Workers. She received her first salary in July, 1924. Neither Miss Marahan nor Mrs. O'Neill received a regular salary until 1925.

One year after the establishment of the Bureau of Catholic Charities, a charter was drawn up, and the Bureau became an incorporated society October 22, 1923.
CHAPTER IV

THE HISTORY OF THE BUREAU OF CATHOLIC CHARITIES

FROM 1924 TO THE PRESENT

Chapter Four will continue the discussion of the developmental history of the Bureau of Catholic Charities as begun in Chapter Three, and will describe the evolution of the Bureau from 1924 until the present time.

On October 11, 1924, John W. Moore was elected president of the society to take the place of Frank Nott. He assumed office with a deficit of $385.29. Miss Harahan, upon presenting the needs for funds before the board, was empowered to raise the needed amount through small loans for which she would give notes. This method seemed advisable owing to the near date of the Community Fund drive in which the Bureau hoped to share along with the other member agencies. Andrew Simonpietri offered to extend credit to the Bureau for groceries. One thousand dollars was borrowed from the First National Bank and $498.00 from societies and individuals.
Moore concentrated on removing the debt by saving every penny possible. Father Nott aided the president in this stand as he emphasized the necessity of keeping strictly within the budget and bringing the Bureau of Catholic Charities up to the highest state of efficiency possible.

At the suggestion of Father Rowan, a standing committee was established to aid Miss Harahan in the disposition of cases, in securing clothes for clients, and in obtaining any necessary aid from the other societies affiliated with the Bureau. The following committee was appointed: Mrs. Frank Nott, Mrs. John Bliley, Mrs. Hannah MacDonald, Mrs. John Teofy and Mrs. Andrew Simonpietri. This committee reported through its chairman once a week to the Executive secretary.

In the year of 1925 there was organised the Richmond Community Fund. A statement of reasons for the need of the Bureau of Catholic Charities was submitted to that body, requesting membership in the fund. The reasons were given as follows:

"No one acquainted with social work will deny that some agency is needed to perform the functions listed under the purposes of our agency. We claim that our agency, because it is a Catholic agency, can do this in the most efficient and effective manner for the following reasons:
Efficiency:
In dealing with individuals, two points are mentioned,

(a) Religion is a vital part of the life of any Catholic, and it must occupy an important part in any scheme to put him back on his feet again when he has become socially handicapped. A Catholic agency, understanding the basic principles of the Catholic religion and character can make the most practical use of the client's religion as a source of strength.

(b) In handling cases, better and quicker work can often be done because through our pastors and parish units, we have sources of reliable information open to us which would not be open to workers of any other organization. From the viewpoint of the general social work field, one point should be emphasised. It would be impossible for anyone but a church organisation working under the patronage of the bishop to coordinate all the existing charitable societies and institutions to the point where they would submerge their individual interests in the common good. It is difficult for us. It would be beyond the power of any non-sectarian group.

Economy:
It will cost the community less to care for the Catholic destitute through the Bureau of Catholic Charities than elsewhere for the following reasons:

a. By coordinating volunteer relief groups, duplications and overlappings are prevented and funds are made to cover many families which would otherwise fall on general relief.

b. By its contact with institutions, it secures for Richmond families and children their fair share of the care provided by such institutions.

c. By its alliance with the Catholic die-
case of Virginia and its inclusion in the
diocesan set-up, the overhead is reduced;
desirable quarters are secured for cheap
rent; heat, lights, and water are furnished
free.

d. By its alliance with the diocese it is
enabled to provide for Catholic families
and children on a comparatively small an-
nual allotment.

e. By its alliance with the Catholic dio-
cese of Virginia, it secures for Richmond
children a generous share of the Catholic
Diocesan children's fund.

Briefly:
The Bureau of Catholic Charities is need-
ed in the community,

1. Because it can perform certain serv-
ces which no other agency can perform,
that is, the coordination of Catholic
charitable societies and institutions so
as to make their services available in the
best way to the greatest number needing
them.

2. Because it can provide more efficient
work in that it better understands its
own people and can tap sources of inform-
ation and cooperation open only to itself.

3. Because it can care more economically
for its needy than the general community
can by tapping sources of revenue such as
diocesan and parish funds and endowments
which would not be open to any non-sectar-
ian agency." 1.

A statement of the purposes of the Bureau was
also submitted to the Publicity Secretary of the
Community Fund. This in brief was as follows;

1. To relieve actual want among destitute
Catholic families and children.

1. Paper submitted to Community Fund. 1925
2. To coordinate the efforts of Catholic volunteer relief societies so that duplication and overlapping may be avoided and that all the money both within and outside the Community Fund may be stretched as far as possible.

3. To coordinate the work of Catholic institutions so they may serve the greatest number in the most needed way.

4. To acquaint both the relief agencies and institutions with the best theory and practice in their respective fields and to stimulate them to adopt them and thus maintain a high standard of work in general and of Catholic work in particular." 1.

The Bureau of Catholic Charities was accepted as a member of the Community Fund. From the drive in 1925 the allotment was $13,015.00. This addition to the income of the Bureau enabled regular salaries to be given to Miss Harahan and to Mrs. O'Neill, which was done in July. The report given by President Moore on December 8 to the annual meeting of the Bureau stated that the deficit had been removed with the exception of $300, of which $200 was owed to the First National Bank and $100 to societies.

In the year 1925 the office was moved. Because of the increase in work, larger quarters were necessary, and the equipment was moved from the basement of Saint Peter's Church to 110 North

1. Statement submitted to Community Fund committee (1925)
Seventh Street.

At the monthly meeting of the executive committee June 9, 1926, Miss Harahan stated that the Bureau was in debt to the extent of $1,500. A special committee was appointed to find ways and means to meet this pressing debt. The following were elected to the committee: Andrew Simonpietri, Miss Marie Leahy, Miss Catherine Harahan, Joseph A. Dart, Andrew Cavanaugh, W.J. Harahan, and Dr. Charles Garavati. This committee authorized the finance committee to borrow enough from the bank to cover the deficit and to pay all debts. This authorization was done on the strength of anticipating an increase from the Community Fund.

In accordance with the recommendation of the Reverend Doctor John O'Grady, Secretary of the National Conference of Catholic Charities, who stated, "It is impossible for any lay worker to assume the executive responsibility of a diocesan organisation of Catholic Charities"; Father Walter Nott was appointed Diocesan Director of Catholic Charities by Father Felix Kaup, Diocesan Administrator.

Father Nott therefore became director as

1. Correspondence—letter from Rev. John O'Grady to Father Walter Nott, 1926
representative of the church. As the Bureau of Catholic Charities had been organized as a private society separate from the church, Father Nott's position was not well defined, and he did not know to what extent he had the right to carry out plans and work in the Bureau. His salary was to come from the Bishop, to whom he was solely responsible. As Diocesan Director of Catholic Charities, Father Nott's duties appeared to be coordination of all the charitable activities and institutions of the diocese, supervision of the work of all the parish societies in the diocese, have charge of the intake and outgo of all the institutions of the diocese and assume actual supervision of St. Vincent's Orphanage at Roanoke, Virginia. To him was entrusted the whole charitable program of the diocese with responsibility for developing diocesan charity along whatever lines seemed necessary.

Another election which took place in 1926 was that of Walter J. Conaty to succeed John Moore as president. Mr. Conaty has served continuously since September of that year. He entered office under a deficit, but through his earnest efforts and influence with the Community Fund, this deficit has gradually been decreased. Mr. Conaty is Director of
Valuation of the Chesapeake and Ohio Railroad and also a member of the Community Fund Board.

As the Community Fund stated that the number on the staff of the Bureau of Catholic Charities was insufficient, Miss Mary Baeigalupo was employed in April, 1926, to do office work and bookkeeping. At first she worked only part time; but in 1927 she became full time bookkeeper, and in January, 1932 became office secretary.

In 1926 a survey of the care of children in Richmond by the various agencies was made by the Child Welfare League of America. The part which deals most vitally with the Bureau of Catholic Charities is quoted here:

"Dependent and neglected children were cared for principally in institutions. Some boarding home care has been undertaken by the Bureau of Catholic Charities and the Associated Charities, and free homes have been found for a few Richmond Children by the Virginia Children's Home Society and the Children's Bureau of the Virginia Department of Public Welfare.

Saint Joseph's Villa, before the Dooley bequest was utilized, was Saint Joseph's Orphan Asylum. Its policy was to have intake investigations made by the Catholic Children's Bureau. This is recommended to be continued and extended. It is hoped that this will, which provides a very substantial sum of money, may not be construed to limit this service, but that, through its resources, may be provided a broad child-saving
and protective program for Catholic children without drawing on the Community Fund.

Recommendations:

1. Consolidation of certain institutions to form a child-caring agency.

2. Specialization of care offered in coordination with the general plan.

3. Cease requiring or receiving surrenders.

4. Provision for social case work for all institutions.

5. City Home to be depopulated of children as soon as possible."

As the Bureau of Catholic Charities had a children's department, it would be affected by these recommendations, especially the first, which advocated a separate children's agency. The Bureau wished to retain their children's department as it was felt that a Catholic agency could deal with Catholic children more efficiently and effectively than an agency which was not Catholic.

Following these recommendations, a follow-up study was made, the main purpose of which was to consider the advisability of establishing a separate children's society. The survey of the Bureau of Catholic Charities gives a clarifying description of the organization of the society:

"A. Beard. There are in Richmond ten par-

1. Survey of Children's Work in Richmond, Virginia--1928
Originaly, the board consisted of all the pastors and parish heads, as well as two lay persons from each parish. In addition, there were included the officers of the six parish societies: Anne's, Cecilia's and Vincent's, and the three Saint Vincent de Paul Societies, there being 56 board members in all. At present the board consists of only one member from each of the six member societies, and 26 people chosen from the city at large. All of the pastors are honorary members. Meetings are held four times a year.

There are the following standing committees: The executive committee meeting once monthly; a finance committee; committee on ways and means; and a committee on unemployment; in addition there is an active case committee which meets weekly and with which the majority of the cases are discussed. This committee's decisions largely determine the plan of treatment, and the results of treatment are reported to it. We wish to commend the development of this policy. Such a lay group, kept closely in touch with the methods and the principles of the Bureau's work affords an excellent educational channel to a larger supporting public.

We recommend, however, that the board of the Bureau be reorganized so that its membership shall not at any one time exceed 21. Provision should be made for rotation of membership so that perhaps one-third of the membership will be replaced by new members at intervals of three or four years. Over a period of time this regular rotation of membership will make available to the Bureau an ever-increasing group of people, without at any time making the board so large that it will be unwieldy.

B, Staff. The staff consists of an executive, an assistant, and an office clerk who until recently had been there only part time. The executive has held this position since 1928.
From a discussion of the volume of the work which the Bureau handles, it is apparent that the present staff is inadequate in size, even if certain types of work which are now being done are turned over to other agencies. Absolutely accurate figures on the volume of work were not available, but from those obtained it was apparent that in addition to the executive secretary, whose time should be largely reserved for educational and administrative duties, at least two full time case workers are needed. At least one full time stenographer is needed to write records, keep files and statistics, and to keep the books of the organization. It may be that half time of another clerical worker may be needed, but this addition can probably be delayed until, with better organisation of the work, it becomes clear exactly what the volume of the work will be."

As has been stated, the survey was made to determine the advisability of establishing a separate children's society which would care for all the dependent, delinquent, and neglected children of Richmond. The Bureau of Catholic Charities, according to its two-fold program was maintaining a children's department and a family department. As a result of the survey a new society, the present Children's Aid Society, was established, and the children's department of the Bureau of Catholic Charities was in grave danger. The officials of the Community Fund could not understand the need for its existence at their expense, since the Children's Aid Society provided for the care of all Richmond children, and Catholic

---

1. Follow-up Study of Children's Work in Richmond, Virginia--1926
children were protected by the presence of a Catholic on the board of directors. The Bureau insisted that it was most essential that the welfare of Catholic children be looked after by a Catholic society. It was therefore suggested that if the Bureau still insisted on maintaining their children's department that they obtain their money from the Dooley Fund. The Dooley Fund had been left for the express purpose of being used in connection with Saint Joseph's Villa to care for dependent and neglected white girls between the ages of six and eighteen. Children under six were not to be received unless they had older sisters applying for care at the same time. In many cases children from two to six are received to avoid separation within families. The work of the Bureau through these girls was the only connection it had with the Dooley Fund. The Bureau of Catholic Charities had no claim on the fund. Many conferences were held with officials of the Community Fund through a committee consisting of Father Kaup, Administrator of the diocese, Father Nett, Diocesan Director, and Joseph A. Dart, chairman of the Finance Committee. Negotiations were carried on with the administrators of the Dooley Fund. Correspondence of the Bureau shows the following steps which were taken:
Reverend Dr. John O'Grady, Secretary of the National Conference of Catholic Charities was consulted. He opposed referring Catholic children to the Children’s Aid Society. He was heartily in favor of using part of the Dooley Fund for boarding homes and also favored using part of the fund for caring for children in their own homes.

In a letter to Mr. Conaty, Father Nott made this proposal: “If this Children’s Society will allow us to retain the title of the child and will allow us to pass on the home of the institution in which it is placed, we should give them the care of the Richmond Catholic children as their need arises from now on.” 1 Father Nott himself did not like this plan, but considered it best under the circumstances.

To the Budget Committee of the Community Fund:

“Hereewith we submit the budget of our need for child welfare in the city of Richmond. We are asking money for these for whom we have no fund or diocesan arrangement. We are asking money to handle boys and girls who are court cases; for our efforts in placing and locating both in the institutions and in homes such as their condition of neglect or delinquency requires. We are asking money to sustain as well as to place boys who are delinquent for whom we have no particular fund. In the Diocese there is

1. Correspondence, Father Walter Nott to President Walter J. Conaty, 1887
provision for boys and girls between the ages of six and fourteen and for girls between fourteen and eighteen, but there is no provision for boys from fourteen to eighteen, nor is there any for delinquent or feeble-minded children." ¹.

To Joseph A. Dart, chairman of the Finance Committee of the Bureau of Catholic Charities, Father Nott wrote: "It is impossible for us to go to the Catholic public for funds when the estate of Mr. Dooley is yielding annually hundreds of thousands of dollars." ².

The public did not seem to understand that the Dooley Fund was in no way directly connected with the Bureau of Catholic Charities and therefore this agency could not claim a share of this annual yield.

A settlement was finally agreed upon whereby the Bureau of Catholic Charities should retain its children's department, and a small amount of the budget from the Community Fund should be expanded for the children's work, but the greater part should be for family work. The Bureau should be reimbursed by the Dooley Fund for any child it handled which was technically eligible for admittance to Saint Joseph's Village, although this child might be cared for in its

¹. Correspondence, Father Walter Nott to Budget Committee of the Bureau of Catholic Charities, 1927
². Correspondence, Father Walter Nott to Joseph A. Dart, chairman of the Finance Committee of the Bureau of Catholic Charities, 1927
own home or in a boarding home provided for by the Bureau. This, however, was not settled finally until 1928. These funds from the Community Fund and reimbursement from the Dooley Fund cared for Richmond boys and for Richmond and diocesan girls, but left no support for diocesan boys; consequently an appeal was made to the Bishop for additional funds from the diocese for the care of boys outside of Richmond.

In December, 1927, Father Nott announced at the annual meeting that after January 1, 1928 the Diocese would help bear the expenses of the children’s work and stated that the Community Fund budget for 1928 would be allowed in accordance with this agreement.

The understanding at first was the diocese was to reimburse the bureau for money expended for children’s work when incurred outside the city of Richmond. In April, 1928, however, Father Nott informed the Bureau that in the future the diocese could pay only a limited amount, with $200 as a monthly maximum that the Bureau could expect as reimbursement during the period from April throughout the year. As the Bureau had spent more than they would be allowed, and as no money was received from
the diocesan fund from April to August except a lump sum of $1000, the deficit was increased.

Since 1933 the Bureau has had the supervision and spending of the diocesan "orphan's fund", consisting of approximately $10,000 yearly, in addition to the Dooley Fund and Community Fund contribution for Richmond and Norfolk.

During the year 1927, several changes were made in the society and in the Bureau. Miss Gertrude Quinlan succeeded Miss Marie Leahy as secretary, as the latter was compelled to resign because of pressure of time.

A new system of reporting cases to the parishes was inaugurated in February, 1927, whereby the annual report and the monthly report of cases in each parish handled by the Bureau was sent to the parish.

At the same time the new system of reporting cases to the parishes was adopted, a committee consisting of James A. Blake, James R. Lenahan, and Walter Conaty was appointed by President Conaty to look into the matter of adequate defense for juveniles who get into criminal courts.

Miss Margaret Bacigalupi was added to the staff in February, 1927. At first she did only temporary stenographic work, but was soon employed for full time.
at the meeting of the board of directors in April in the same year, 1927, at the request of the Council of Social Agencies, it was decided that the Bureau would close for the following holidays:

Full holidays: New Year's, Washington's birthday, Independence Day, Labor Day, Thanksgiving Day, Christmas Eve, Richmond Day, Armistice Day, and on Saturdays. It was also decided that the Bureau staff be granted a vacation of a month annually with pay, and the stenographic help should have two weeks annually with pay.

On February 22, 1928, the office of the Bureau of Catholic Charities was again moved, this time to 811 Floyd Avenue, where it is now located. This property was owned by the Catholic Diocese of Richmond. Bishop Andrew Brennan, representing the diocese, invited the Bureau to occupy the lower floor, for which they would pay the same rent they had paid for the office at 110 North Seventh Street. The rent was to be free at first, however, until the expiration of the lease with H.W. Bowe and Sons. After that the Bureau was to pay thirty dollars a month. This move was advantageous, since it placed the Bureau so close to the bishop and to the Cathedral, thus giving added authority and influence.
In April 1929, Father Thomas Mitchell was appointed by Bishop Brennan as Diocesan Director of Catholic Charities. Father Nott was physically unable to do his work and also maintain his position as editor of the Catholic periodical "The Virginia Knight" and as director of The Society for the Propagation of the Faith, to which he had been appointed, and to which his presence was most vital. Father Nott continued serving the Bureau during the year 1929, while Father Mitchell was engaged in study.

Father Mitchell is a native of Staunton, Virginia. He was graduated from the North American University in Rome, Italy. For three years he was active in parish work in Virginia. In preparation for his new position as diocesan director, Father Mitchell attended the Catholic University in Washington, D.C., where he took courses on the theory and technique of practical social work.

He began his work with the Bureau of Catholic Charities in June 1930. Following his assuming this position, in order to clarify the duties of diocesan director, the constitution was revised.
"The officers of the society shall be as follows: The Right Rev. Bishop of the Roman Catholic Diocese of Richmond, Honorary President, president, vice-president, secretary, recording secretary, and treasurer. The treasurer shall keep all funds and shall submit a monthly report to the executive committee and to the board of directors at their meetings. The secretary shall be the diocesan director of Catholic Charities who may be appointed by the bishop of the Roman Catholic Diocese of Richmond, Virginia, and confirmed by the board of directors for such a term of office as the bishop of said diocese shall see fit. The secretary shall direct the work of the Bureau and be at the service of the pastors, the society, and the individual societies, etc. (as already given for definition of secretary; see original constitution in the appendix). A professionally trained supervisor shall be employed, who shall assist the executive secretary in the discharge of the duties as above described." 1.

It was also in 1929 that final arrangements were made with Saint Joseph's Villa. The Bureau of Catholic Charities was to assume responsibility for the placement in the institution of every child entering Saint Joseph's Villa. This policy is still in practice.

At the beginning of the fiscal year 1930 the deficit was still large. In February the directors voted that an analysed child welfare report should be presented to Bishop Brennan, showing how the deficit was caused by lack of funds in the Children's Department, presenting an urgent need...

1. Revised Constitution. see appendix
for relief from the diocese, and stating that if this relief could not be given, the Bureau could not possibly carry on the required intensive and extensive work with the children.

In September of this same year the president and the secretary of the Bureau were authorized to borrow up to the sum of $3000 with which to meet the indebtedness. This was approved by the Community Fund, who agreed to appropriate enough money eventually to repay this borrowed amount.

The year 1932 witnessed further additions to the office staff of the Bureau. Mrs. Teresa Cafferty was employed as clerk. Miss Lenore Roche of Calumet, Michigan, was employed as case worker. Miss Roche was a graduate of St. Mary's College, Notre Dame, Indiana, and of the National Catholic Service School of Washington, D.C. Six students from the School of Social Work of the College of William and Mary worked at the Bureau of Catholic Charities. As a requirement for a certificate or a master's degree in Social Case Work from the College of William and Mary, its students are placed at various recognised social agencies in the city for two days a week in field work. They are considered as members of the staff of the agency which
they serve. Six students have been assigned to
the Bureau of Catholic Charities every year since
1932. Miss Hanahan is their supervisor, and is
also directly in charge of the children's depart-
ment. Mrs. Mary L. O'Neill is assistant supervisor
with jurisdiction over the students in the family
department.

The diocese and the Catholic charities of Rich-
mond in particular suffered a great loss on June 7,
1932 from the death of Father Nott, the founder and
friend of the Bureau. To show the love and grati-
tude held for Father Nott, who had done so much for
the Bureau, a bronze tablet was presented to the
Bureau by the board of directors at the annual meet-
ing February 19, 1933. The tablet placed in the
front office over the mantle reads as follows:

In memory of
Rev. Walter J. Nott
founder
of the Bureau of
Catholic Charities
First Director of
Diocesan Charity
Friend of
The Unfortunate

1891 1932

The year 1933 witnessed another step in the
growth of the Bureau. On April 15, the Norfolk
division of the Bureau of Catholic Charities was established. This Bureau was also under the supervision of the Director of Diocesan Charity, Father Thomas Mitchell. For the year 1934 the following objectives were presented to the Community Fund:

"This member agency of the Richmond Community Fund hopes to continue throughout 1934 its activities toward the accomplishment of the purpose for which it was organized, viz:

1. To care for destitute Catholic families and children, and to relieve their actual want as far as funds will permit, and by case work to restore them as rapidly as possible to normal living conditions;

2. To coordinate and guide the efforts of ten volunteer relief societies, so that money received from the Community Fund and from outside sources may be wisely expended and provide the greatest relief;

3. To correlate the work of the Catholic institutions so that they serve the greatest number of people in the most needed way, and,

4. To acquaint both relief-giving agencies and institutions with the best theory and practice in their respective fields and to stimulate them to adopt and practice in their respective fields these theories and thus maintain a high standard of work in general and Catholic work in particular." 1

In June 1934 Miss Elizabeth McSweeney was employed as case worker on the staff of the Bureau. Her duties for the most part were in connection with the family department, although she did handle a few

1. Paper submitted to the Community Fund of Richmond 1934
of the cases under the jurisdiction of the children's department. Miss McSweeney received her case work training at the Richmond School of Social Work. In August of 1934, however, she gave up her position with the Bureau because of ill health.

Miss Theodore M. Harahan was employed in connection with the Bureau of Catholic Charities in October 1934. Her salary is jointly financed by the diocese and by Saint Joseph's Villa, as her duties are primarily in connection with admission and dismissal of girls from Saint Joseph's Villa and boys from Saint Vincent's Orphanage in Roanoke, Virginia. Miss Harahan has met with much success in her work with the children especially in placements following their dismissal from the institutions. Her presence has aided in lightening the load of Miss Catherine Harahan, the Executive Secretary, and has thus given her more time for the actual supervision of the Bureau and its immediate activities. Miss Harahan received her training at Trinity College, Washington, D.C., and had her field work with the Catholic Charities of Washington.

One other worker has also been added to the staff as case worker. Miss Catherine Ansevino of
Birmingham, Alabama, was employed in June 1933. Her activities are for the greater part in connection with the family department. Miss Inzovino received her training at the Southern Alabama College and the Richmond School of Social Work, and her field work with the Bureau of Catholic Charities of Richmond, Virginia.

Since the Federal 'Emergency Relief' Administration has taken over the greater part of the cases where the major problem was unemployment, the Bureau of Catholic Charities has been enabled to devote more time to the actual case work, and is making every effort to raise the casework standards of the agency to the highest possible level.

In 1934, a movement under the direction of Miss Marie Leahy was started to secure a better method of cooperation between the central bureau and the various parish societies in Richmond. Societies have been organized in parishes where there are none. The plan is that one member from each society shall be included in a general committee which will cooperate with the Bureau of Catholic Charities, the central office. These members in turn are heads of other committees, such as committees on friendly,
visiting, motor corps, volunteers, clothing, and probably a committee on religious problems in the family. All the members of these societies are volunteers. They are being trained in principles and problems of volunteer social work. Later it is planned that prominent speakers and also representatives from non-sectarian agencies in the city will give lectures to the volunteers.
CHAPTER V

THE WORK OF THE BUREAU OF CATHOLIC CHARITIES

Having taken up the history of the Bureau of Catholic Charities year by year, it is fitting in this chapter to deal with a discussion of the work of the agency. The work of the Bureau is two-fold; dealing with Catholic families and with Catholic children. It is accordingly organized into two departments, the Children's Department and the Family Department. The first part of this chapter will deal with the children's department; the latter with the family department.

The purpose of the children's department is set forth in the charter as follows:

"Article 3. Section F.

"To provide ways and means of looking after cases of juvenile delinquent, dependent, and neglected children; to have the interests of said children protected in the Juvenile and Domestic Relations Court; to act as a protecting influence to delinquent, dependent, and neglected children in said court; to apply to said court or to any court of competent jurisdiction for the custody of such children as investigation indicates it should help; and to provide or find a home within or
without the state for such Catholic delinquent, dependent, or neglected children as the court may turn over to the agent of this corporation; and to receive the guardianship of such delinquent, dependent or neglected children for said Juvenile Court or any court of competent jurisdiction of the Commonwealth.

The types of work done in the children's department are protective work, work with unmarried mothers, placement of children in boarding homes or institutions, a small amount of adoption work; special requests for medical care, securing opportunities for children to attend summer camps, and investigations of homes prior to the discharge of children from institutions, or before their admission. The last mentioned responsibility has become of increasing importance since 1929, when the Bureau was given sole responsibility for all children entering or leaving Saint Vincent's Orphanage of Roanoke, Virginia, and Saint Joseph's Villa of Richmond.

There has been a considerable growth in the use of institutional facilities since the establishment of the Bureau. Previously, Father Nott's workers placed dependent girls in Saint Joseph's Orphan Asylum, and dependent boys in Saint Vincent's Orphanage in Roanoke, Virginia. Following is a list

of the institutions now used and a brief statement of the types of children admitted:

Saint Joseph's Villa.

Dependent and neglected white girls between the ages of six and eighteen are cared for in Saint Joseph's Villa. As stated before, children under six are not admitted unless they have older sisters applying at the same time, and are accepted only to avoid separation within families. In 1934, the number of girls placed in this institution was 67. Saint Joseph's Villa is located just outside Richmond. It was formerly known as Saint Joseph's Orphan Asylum, but when James A. Dooley left by will a large amount of money to the institution for the purpose of remodeling and constructing new buildings, the name was changed. The present architecture is Italian. There are fourteen buildings in the plant, which are a school building, an administration building, the chaplain's bungalow, a power plant, gymnasium, and eight two-story cottages. The cottages can each accommodate twenty-four girls, two sisters, and a matron.

The James Barry Robinson Home for Boys.

The James Barry Robinson Home for Boys is lo-
located in Norfolk, Virginia. This is an institution for dependent boys of junior high school age. Only boys with qualifications fitting them for those grades are admitted at present, except in unusual cases. The work of the Barry Robinson Home supplements that of Saint Vincent's Orphanage in Roanoke, Virginia. The former was opened January 2, 1934. At present there are two cottages and an administration building. The cottages will accommodate about twenty-five boys each. Saint Vincent's Orphanage and Saint Joseph's Villa are more extensively used than any of the other institutions mentioned.

Saint Vincent's Orphanage.

Saint Vincent's Orphanage which is located in Roanoke, Virginia, cares for neglected and dependent white boys between the ages of two and six. This institution, although quite old, is now housed in a modern building recently completed.

Saint Emma's School.

Saint Emma's School, which is located in Rockcastle, Virginia, is a home for dependent and neglected colored boys of high school age.

Saint Francis de Sales School.
Saint Francis de Sales School, in Rockcastle, Virginia, cares for dependent and neglected colored girls of junior and senior high school age.

The Bureau of Catholic Charities occasionally uses various schools outside the state not included in the preceding category. Out-of-the-state institutions are used when there is no provision of the desired type made within the state. Delinquent children are sent to institutions outside the state.

All other classes of children, and those already mentioned, may also be cared for in boarding homes, free homes, and wage homes, if the Bureau sees fit. Before 1929 the average amount of board paid by the Bureau of Catholic Charities was six dollars a week. Since that time the amount has been reduced to five dollars a week.

The year 1929 witnessed another change. The institutions were used more than formerly, in place of private and boarding homes. The enlarged facilities of Saint Joseph's Villa and of Saint Vincent's Orphanage provided improved opportunities for physical and mental health, education, vocational training, and recreation. Private and boarding homes could not furnish these opportunities to such an extent, and therefore it was at times more advantageous
to the children to be institutionalized.

The Bureau of Catholic Charities also has in its care a number of children originally given to it for placement, but who have been adjusted in their own homes. The two schools in Rockcastle, Virginia, are not primarily for dependent children and are not restricted to Catholic children. The schools are conducted by the Sisters of the Blessed Sacrament whose head was the former Catherine Drexel of Philadelphia. These institutions are now used by the Bureau of Catholic Charities, since children are accepted by them from the Bureau on the basis of dependency, when mentally normal.

Thus we see that the Diocese of Richmond provides facilities for caring for white and colored children whether dependent, neglected or delinquent. Applications for placement for children are received from infancy through the seventeenth year. Children who are received before their eighteenth birthday are carried until they are twenty-one, if not made self-supporting in the meantime. All applicants receive a physical and psychological examination. Definitely feebleminded children are not accepted, since the Bureau has no place to locate them. Physical disability does not deprive a child of care, provided
he is mentally normal.

Funds for the care of children in the Bureau of Catholic Charities are derived from the Richmond Community Fund, the Dooley Fund, the Drexel Fund, and the Catholic Diocese of Richmond.

The average length of stay in the institutions is two and one-sixth years for girls, and two years for boys.

As soon as the factor of dependency, delinquency, or other problems, is sufficiently overcome to replace or rehabilitate the child, the Bureau discharges him, but not before.

Cases dealing with Catholic unmarried mothers come under the jurisdiction of the children's department. Previous to September of 1930, Catholic unmarried mothers were for the most part handled by private arrangement between the pastors and the Catholic hospitals. Since 1930, however, the majority of these cases have been handled by the Bureau. Now, with the help of the pastors, the Bureau attempts to place these unmarried mothers in maternity homes, and on their discharge, to assist them in making plans for themselves and for their babies. If the mother wishes to keep the baby, the Bureau tries to make this possible for her. If this is impossible, an adoptive
home is found for the baby. The Bureau also attempts to find homes for legitimate children whose parents are unable to care for them and who have been removed by court order.

Following is the placement of children by the Bureau of Catholic Charities for the year 1934:

<table>
<thead>
<tr>
<th>Placement in</th>
<th>Total Applications</th>
<th>Placed</th>
<th>Adjusted</th>
<th>Pending</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saint Joseph's Villa</td>
<td>67</td>
<td>21</td>
<td>37</td>
<td>9</td>
</tr>
<tr>
<td>Saint Joseph's Orphanage</td>
<td>39</td>
<td>8</td>
<td>24</td>
<td>7</td>
</tr>
<tr>
<td>Saint Mary's Industrial School</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Barry Robinson Home</td>
<td>15</td>
<td>9</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Sisters of Good Shepherd</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Other schools</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Hospitals</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Boarding homes</td>
<td>26</td>
<td>16</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>Work homes</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Adoption homes</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Supervision</td>
<td>8</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>in own homes</td>
<td>6</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Maternity homes</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Free homes</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Saint Anne's Infant Asylum</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Other schools--white</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Out of town investigations</td>
<td>16</td>
<td>0</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>Transportation only</td>
<td>7</td>
<td>3</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>206</td>
<td>79</td>
<td>107</td>
<td>20</td>
</tr>
</tbody>
</table>
## Reasons for asking for above care:

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Full orphans</strong></td>
<td>13</td>
</tr>
<tr>
<td>Father dead, mother mentally</td>
<td>90</td>
</tr>
<tr>
<td><strong>incompetent</strong></td>
<td>10</td>
</tr>
<tr>
<td>Father dead, mother morally</td>
<td>2</td>
</tr>
<tr>
<td><strong>incompetent</strong></td>
<td>39</td>
</tr>
<tr>
<td>Father dead, mother financially</td>
<td>2</td>
</tr>
<tr>
<td>dependent</td>
<td></td>
</tr>
<tr>
<td>Mother dead, no interested relatives</td>
<td>5</td>
</tr>
<tr>
<td>Mother dead, father mentally and morally incompetent</td>
<td>32</td>
</tr>
<tr>
<td>Mother dead, father deserted</td>
<td>11</td>
</tr>
<tr>
<td>Both parents living</td>
<td>37</td>
</tr>
<tr>
<td>Separated</td>
<td>6</td>
</tr>
<tr>
<td>Divorced</td>
<td>11</td>
</tr>
<tr>
<td>Mentally and morally incompetent</td>
<td>32</td>
</tr>
<tr>
<td>Children illegitimate</td>
<td>9</td>
</tr>
<tr>
<td>Father deserted</td>
<td>6</td>
</tr>
<tr>
<td>Mother deserted</td>
<td>2</td>
</tr>
<tr>
<td>Children neglected</td>
<td>21</td>
</tr>
<tr>
<td>Unmarried mothers</td>
<td>7</td>
</tr>
<tr>
<td>Out of town investigations</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>206</td>
</tr>
<tr>
<td>City</td>
<td>No. of applications</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Acotink</td>
<td>2</td>
</tr>
<tr>
<td>Alexandria</td>
<td>2</td>
</tr>
<tr>
<td>Arlington</td>
<td>1</td>
</tr>
<tr>
<td>Bumpass</td>
<td>6</td>
</tr>
<tr>
<td>Berkeley Springs</td>
<td>1</td>
</tr>
<tr>
<td>Charlottesville</td>
<td>1</td>
</tr>
<tr>
<td>Chesterfield</td>
<td>1</td>
</tr>
<tr>
<td>Clarendon</td>
<td>5</td>
</tr>
<tr>
<td>Clifton Forge</td>
<td>2</td>
</tr>
<tr>
<td>Crewe</td>
<td>5</td>
</tr>
<tr>
<td>Danville</td>
<td>6</td>
</tr>
<tr>
<td>Fork Union</td>
<td>2</td>
</tr>
<tr>
<td>Fincastle</td>
<td>2</td>
</tr>
<tr>
<td>Fredericksburg</td>
<td>1</td>
</tr>
<tr>
<td>Greystone</td>
<td>1</td>
</tr>
<tr>
<td>Hampton</td>
<td>1</td>
</tr>
<tr>
<td>Highland Springs</td>
<td>1</td>
</tr>
<tr>
<td>Hilton Village</td>
<td>1</td>
</tr>
<tr>
<td>Hopewell</td>
<td>3</td>
</tr>
<tr>
<td>Lexington</td>
<td>1</td>
</tr>
<tr>
<td>Lynchburg</td>
<td>5</td>
</tr>
<tr>
<td>Magruder</td>
<td>1</td>
</tr>
<tr>
<td>Manassas</td>
<td>5</td>
</tr>
<tr>
<td>Mineral County</td>
<td>4</td>
</tr>
<tr>
<td>New Bohemia</td>
<td>5</td>
</tr>
<tr>
<td>Norfolk</td>
<td>2</td>
</tr>
<tr>
<td>Petersburg</td>
<td>10</td>
</tr>
<tr>
<td>Phoebus</td>
<td>7</td>
</tr>
<tr>
<td>Portsmouth</td>
<td>4</td>
</tr>
<tr>
<td>Quantico</td>
<td>5</td>
</tr>
<tr>
<td>Richmond</td>
<td>70</td>
</tr>
<tr>
<td>Rock Castle</td>
<td>4</td>
</tr>
<tr>
<td>Schuyler</td>
<td>2</td>
</tr>
<tr>
<td>Stony Point</td>
<td>1</td>
</tr>
<tr>
<td>Tazewell</td>
<td>1</td>
</tr>
<tr>
<td>Waverly</td>
<td>1</td>
</tr>
<tr>
<td>West Falls Church</td>
<td>1</td>
</tr>
<tr>
<td>Williamsburg</td>
<td>2</td>
</tr>
<tr>
<td>Winchester</td>
<td>9</td>
</tr>
<tr>
<td>Out of Diocese</td>
<td>6</td>
</tr>
<tr>
<td>Out of Town Investigations</td>
<td>16</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>705</strong></td>
</tr>
</tbody>
</table>

Norfolk and Tidewater applications generally handled directly by the Norfolk branch and not included in the report of the Richmond Branch. Norfolk Branch reports for 1936: 51 applications received; 50 children for care.
Types of Care Given to All Cases - 1934

Referred after slight inquiry:
- Non-Catholics and non-residents: 32
- Adjusted in own homes or with relatives: 75
- Cared for by St. Joseph’s Villa: 180
- Cared for by St. Vincent’s Orphanage: 58
- Cared for by Barry-Robinson Home: 19
- Cared for by St. Mary’s Industrial School: 11
- Cared for by Srs. of Good Shepherd: 1
- Cared for in other institutions: 5
- Cared for in hospitals and maternity homes: 11
- Cared for in boarding homes: 40
- Cared for in free homes: 6
- Cared for in work homes: 4
- Cared for in adoption homes: 12
- Cared for in own homes under supervision: 45
- Unmarried mothers: 16
- Under investigation: 20

Total: 533

This total shows a larger number of children than were actually under care in 1934 because some children received care in more than one place during the year.

Disposition of Cases Closed During 1934

- Returned to homes of parents or relatives and adjusted: 18
- Entered Convent: 1
- Placed at work: 1
- Transferred to Norfolk Bureau: 3
- Transferred to Family Department, B.C.C: 3
- Over age: 2
- Ran away: 1
- Referred after slight inquiry:
  - Non-Catholics and non-residents: 32
  - Adjusted in own homes or with relatives: 75

Total: 138

Location of Children on Hand 1/1/35

- St. Joseph’s Villa: 165
- St. Vincent’s Orphanage: 47
- St. Mary’s Industrial School: 5
- Barry-Robinson Home: 17
- Other Schools: 7
- With Relatives under supervision: 46
- In Boarding Homes: 55
- In Free Foster Homes: 5
- In Work Homes: 2
- In Adoption Homes: 11
- In Hospitals and Maternity Homes: 11
- In United States Army and Navy: 2
- Applications pending: 50

Total: 374
The family department is the other division of the Bureau of Catholic Charities. This department was set up for the purpose of caring for destitute Catholic families in the diocese, and especially in Richmond.

Funds for the maintenance of the family department are secured from the Community Fund, from private funds, and from relatives and friends of the needy families.

The types of work and problems handled are as follows: widows, widowers with small children, some unmarried mothers over eighteen, desertion, non-support, old age, domestic difficulties, friendlessness, temporary physical disability, permanent physical incapacity, insanity, feeblemindedness, drug and drink addiction, immorality, unemployment, insufficient income, mismanagement of income, confinement of breadwinner in jail, investigation for out of town agencies, and miscellaneous, such as baptisms and validations, arrangements for marriage, return to sacraments assisted, and general advise and assistance.
## Detailed Service Report of Family Department

### Reasons for Asking Relief and Service or Both:

<table>
<thead>
<tr>
<th>Reason</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unemployment</td>
<td>145</td>
</tr>
<tr>
<td>Mental disorder</td>
<td>24</td>
</tr>
<tr>
<td>Desertions</td>
<td>11</td>
</tr>
<tr>
<td>Ill health</td>
<td>52</td>
</tr>
<tr>
<td>Mismanagement of income,</td>
<td>5</td>
</tr>
<tr>
<td>Unmarried couple</td>
<td>1</td>
</tr>
<tr>
<td>Unmarried mother</td>
<td>1</td>
</tr>
<tr>
<td>Insufficient income</td>
<td>159</td>
</tr>
<tr>
<td>Domestic relations</td>
<td>7</td>
</tr>
<tr>
<td>Underemployment</td>
<td>102</td>
</tr>
<tr>
<td>Drink and drug</td>
<td>16</td>
</tr>
<tr>
<td>Old age</td>
<td>28</td>
</tr>
<tr>
<td>Parole</td>
<td>7</td>
</tr>
<tr>
<td>Permanently Incapacitated</td>
<td>4</td>
</tr>
<tr>
<td>Incidental service to families</td>
<td>353</td>
</tr>
</tbody>
</table>

### Reasons for Closing Cases:

<table>
<thead>
<tr>
<th>Reason</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Major Relief and Service</td>
<td></td>
</tr>
<tr>
<td>Work secured</td>
<td>41</td>
</tr>
<tr>
<td>Transferred to public works</td>
<td>72</td>
</tr>
<tr>
<td>Left city</td>
<td>20</td>
</tr>
<tr>
<td>Adjusted after temporary relief</td>
<td>70</td>
</tr>
<tr>
<td>Died</td>
<td>4</td>
</tr>
<tr>
<td>Budgets adjusted to meet reduced income</td>
<td>4</td>
</tr>
<tr>
<td>Domestic difficulties settled</td>
<td>17</td>
</tr>
<tr>
<td>Other agencies</td>
<td>36</td>
</tr>
<tr>
<td>Placed with relatives</td>
<td>10</td>
</tr>
<tr>
<td>Medical care secured</td>
<td>35</td>
</tr>
<tr>
<td>Placed with Little Sisters</td>
<td>2</td>
</tr>
<tr>
<td>To parish societies</td>
<td>5</td>
</tr>
</tbody>
</table>

### Religious Services Rendered

- Encouraged individuals to Return to the Sacraments
- Referred couples to pastors for the rectification of marriages
- Arranged for baptisms
- Encouraged and aided non-Catholic members of families to apply for instructions in the Catholic faith
- Explained the teachings of the Church concerning moral problems to clients, student workers and workers from other agencies.
The following table shows the number of cases handled by the Bureau of Catholic Charities from 1928 through 1934. Figures for the years 1923 to 1928 are not available.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Family Dept</th>
<th>Children's Dept</th>
</tr>
</thead>
<tbody>
<tr>
<td>1928</td>
<td>510</td>
<td>374</td>
<td>136</td>
</tr>
<tr>
<td>1929</td>
<td>437</td>
<td>274</td>
<td>163</td>
</tr>
<tr>
<td>1930</td>
<td>809</td>
<td>565</td>
<td>244</td>
</tr>
<tr>
<td>1931</td>
<td>780</td>
<td>440</td>
<td>200</td>
</tr>
<tr>
<td>1932</td>
<td>1309</td>
<td>816</td>
<td>493</td>
</tr>
<tr>
<td>1933</td>
<td>1528</td>
<td>1634</td>
<td>494</td>
</tr>
<tr>
<td>1934</td>
<td>1486</td>
<td>976</td>
<td>510</td>
</tr>
</tbody>
</table>

After the beginning of the unemployment emergency in 1929, the Bureau of Charities found itself unable to cope with the situation adequately, and therefore had to make several adjustments in order to handle all the cases. The following changes were made:

Record writing. Whenever possible, contacts were summarised month by month by making individual entries only when of particular significance.

New applications. The first information is taken by a special clerk who clears through the Social Service Exchange. The case is not referred to the worker in whose district it is located unless there seems to be no other possible solution. This clerk also handles the applications of transients.
The following table shows the expenditures of the Bureau of Catholic Charities from 1923 through 1934.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Expended</th>
<th>Relief</th>
<th>Service Including all expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1923</td>
<td>$9,594</td>
<td>$7,001</td>
<td>$2,592</td>
</tr>
<tr>
<td>1924</td>
<td>$14,329</td>
<td>$10,271</td>
<td>$4,058</td>
</tr>
<tr>
<td>1925</td>
<td>$15,436</td>
<td>$11,478</td>
<td>$3,958</td>
</tr>
<tr>
<td>1926</td>
<td>$18,620</td>
<td>$14,134</td>
<td>$4,485</td>
</tr>
<tr>
<td>1927</td>
<td>$18,337</td>
<td>$15,169</td>
<td>$5,168</td>
</tr>
<tr>
<td>1928</td>
<td>$21,974</td>
<td>$16,377</td>
<td>$5,596</td>
</tr>
<tr>
<td>1929</td>
<td>$28,118</td>
<td>$22,324</td>
<td>$5,793</td>
</tr>
<tr>
<td>1930</td>
<td>$31,507</td>
<td>$24,846</td>
<td>$6,161</td>
</tr>
<tr>
<td>1931</td>
<td>$33,307</td>
<td>$26,719</td>
<td>$6,587</td>
</tr>
<tr>
<td>1932</td>
<td>$30,179.68</td>
<td>$21,925.76</td>
<td>$8,253.92</td>
</tr>
<tr>
<td>1933</td>
<td>$39,799.90</td>
<td>$31,172.95</td>
<td>$8,626.95</td>
</tr>
<tr>
<td>1934</td>
<td>$58,276.13</td>
<td>$29,717.99</td>
<td>$8,558.14</td>
</tr>
</tbody>
</table>
CHAPTER VI

IN RESUME

This study has attempted to present in chronological order the chain of development of Catholic charity from its beginning to the establishment of the Bureau of Catholic Charities of Richmond, Virginia, and to put into permanent record the details of the history and of the work of the Bureau of Catholic Charities from its start in Richmond to the present day, with the hope that this study will be a permanent contribution to the history of social work in Virginia and to the history of the service of the Catholic Church to Richmond and to Virginia.

In order to clarify the information which has been given in the preceding chapters, this chapter presents in summary form the chronological development and the work of the Bureau.

1. General history of charity before Christianity. Charity in some form has existed since the beginning of life in the universe.

A. The charity of the early Greeks and Romans was political.

B. The charity of the pagans was also selfish
and utilitarian.

(1) Buddhism was essentially negativistic in its command to its followers not to hate their enemies.

(2) The Mohammedan was charitable to his own people only.

C. The Hebrews' charity was nationalistic as rather exemplified by his consideration of his own race/than being universal in scope.

2. General history of charity after the coming of Christianity. Charity was for first time a universal institution.

A. There was no definite line of demarcation between the charity of the "Church" and Catholic charity.

B. Two conspicuous contributions of the early Catholics to charity were

(1) The monasteries.

(2) The religious orders.

3. Early leaders in charitable movements were

A. St. Francis of Assisi.

B. St. Vincent de Paul, known as the founder of organised charity, from whose idea originated the "Ladies of Charity" and "The Sisters of Charity."

C. Frederic Ozanam, a follower of St. Vincent de Paul who founded the Society of Saint Vincent
de Paul.

4. The growth of the Society of Saint Vincent de Paul was rapid.

5. The first conference of Saint Vincent de Paul was held in Paris in 1943 with a minimum membership.

B. By 1914, 6000 conferences were scattered over the world.

(1) The society was first established in the United States in St. Louis, Missouri by Father John Timon.

(2) The society is now international in scope.

5. The work of the society is basically the same now as when first established.

A. The program was well rounded and extensive in scope.

B. The system of visiting and of administration was highly organized.

C. The membership was based on qualification rather than on numerical value.

6. Saint Vincent's Guild for the Poor, a step further toward the Bureau of Catholic Charities, was organized by Father Walter Spett in Oregon Hill, the
purpose of which other than the usual relief was the provision of a community center.

5. The Bureau of Catholic Charities was established December 8, 1922.

A. The purpose was provision of a clear-center for the various parish societies and of a central office between the parish societies and other agencies.

B. The finances were raised for the establishment of the Bureau by drives for funds.

8. The Bureau of Catholic Charities has been in existence for fifteen years, during which time,

A. The office personnel has increased from one in the beginning to a staff now composed of seventeen in Richmond and Norfolk, as follows:

1. The diocesan director.
2. An executive secretary.
3. A case supervisor.
4. Three full time case workers.
5. Six student workers from the Richmond School of Social Work and one from Virginia Union University.
6. Four clerical workers.
7. Affiliation with ten parish societies in Richmond.
8. Establishment of the Bureau in Norfolk.
B. It became an incorporated society December 1923.

C. In 1925, it became a member of the Community Fund.

D. A children's department was maintained for Catholic children in the Bureau of Catholic Charities in spite of the fact that a non-sectarian agency was established in 1926 for all Richmond children needing such attention.

E. In 1933, a bureau was established in Norfolk, Virginia, with affiliations with the Richmond Bureau of Catholic Charities.

F. The type of work done by the two departments of the Bureau of Catholic Charities has become more specialized and case work has been emphasized rather than relief.

9. The work of the Bureau of Catholic Charities is divided between the two departments which are:

The children's department, whose work is with

(1) Unmarried mothers,

(2) Child placement in homes and in institutions.

(3) Medical care.

(4) Investigation prior and following institutionalization.

(5) Protective work in connection with the Juvenile Court.
(6) Summer camps
(7) Out of town investigations.
(8) Miscellaneous.

The family department, whose work is with

(1) Various marital problems, such as
   (a) Desertion
   (b) Non-support.
   (c) Domestic difficulties.
   (d) Widows and widowers.
   (e) Mismanagement and insufficiency of income
   (f) Imprisonment of the breadwinner.

(2) Physical and mental disabilities.
(3) Old Age.
(4) Drink and drug addiction.
(5) Contacts with the church for clients.
(6) Out of town investigations.
(7) Miscellaneous.
APPENDIX

CONSTITUTION
Bureau of Catholic Charities

Incorporation

The Society shall be incorporated under the name of the Bureau of Catholic Charities and under the laws of the State of Virginia. All moneys shall be placed in the bank in its own name.

Board of Directors

The society shall be governed by a Board of Directors. The Board of Directors shall consist of 26 members as follows:

1. The officers of the society.
2. The Pastors of the following churches - as perpetual honorary members:
   Sacred Heart Cathedral
   Sacred Heart, South Richmond
   St. Peter's
   St. Mary's
   St. Patrick's
   St. Paul's
   St. Joseph's
   St. Anthony's
   St. Elizabeth's
   Benedictine

If any pastor for any reason cannot serve, he may designate another priest from his parish to serve in his stead. There shall be added to the Board of Directors the pastor of any other Church who in the opinion of the Board shall serve.

3. The elective members of the Board shall be limited to twelve and shall hold office as follows, commencing Jan. 1, 1931:
   4 for 3 years
   4 for 2 years
   4 for 1 year

4. The members of the board shall be chosen at the annual meeting from Catholic men or women, prominent in civic, business or charitable work. The Board of Directors shall meet at intervals of about three months at a time and place to be designated by it. Special meetings of the Board may be called at any time and place by direction of the President of the Society, or at the request of any five members of the Board. Eight members of the Board shall constitute a quorum.
An executive committee shall be elected from the membership of the Board which shall have general supervision of the business affairs of the society and may exercise all the powers of the Board of Directors. The executive committee shall consist of the following:

1. The pastors of the following churches - perpetual honorary members:
   - Sacred Heart Cathedral
   - Sacred Heart, St. Richmond
   - St. Peter's
   - St. Mary's
   - St. Patrick's
   - St. Paul's
   - St. Joseph's
   - St. Anthony's
   - St. Elizabeth's
   - Benedictine

2. Five elective members.
3. Five officers of the society.

The executive committee shall hold a regular meeting once a month at a time and place to be designated by it. A special meeting of the executive committee may be called to meet at any time and place by direction of the President or at the request of any three members of the committee.

Six members of the executive committee shall constitute a quorum.

**Officers**

The officers of the society shall be as follows:

1. Rt. Reverend Bishop of the Roman Catholic Diocese of Richmond, Honorary President.
2. President
3. Vice President
4. Treasurer
5. Secretary
6. Recording Secretary

The President shall preside at all meetings of the Board of Directors or the Executive Committee. He shall sign all checks. He shall have general charge of the affairs of the society.

The Vice-President shall preside in the absence of the President.

The Treasurer shall keep all funds and shall submit a monthly report to the executive committee and to the Board of Directors at their meetings.

The Secretary shall be the Diocesan Director of Catholic Charities, who may be appointed by the Bishop of the Roman Catholic Diocese of Richmond, Virginia, and confirmed by the Board of Directors, for such term of office as the Bishop of said Diocese shall see fit. The Secretary shall direct the work of the Bureau and be at the services of the Pastors, the society and the individual charitable societies. He shall attend all meetings and his work shall include all fields as outlined in the charter of this association, including general family case work, follow-up work of children from orphan asylums in positions and boarding homes, handle cases of delinquent children referred
to the Bureau by pastors, courts or individuals, to assist in finding employment for the unemployed, providing caretakers to conduct children to and from their destination, child placing, etc.

A professionally trained supervisor shall be employed who will assist the Secretary in the discharge of the duties above described.

The term of office of all officers except the Secretary shall be one year.

**Finances**

The society shall be financed by an annual campaign for funds and the collection shall be continued when necessary thru the year and from every available source. At the discretion of the Board of Directors this organization may take part in any city wide collection for charitable purposes of which it is a member. Funds collected in this way shall be at once turned over to the Treasurer of this society to be used as a disbursing fund for the expenses and ordinary work of the Bureau.

An annual report of the financial and other affairs of the society shall be published and distributed to all contributors and others at whom it is desired to make known the affairs of the society.

**Meetings**

All meetings shall be conducted according to Roberts Rules of Parliamentary Order.

**Amendments**

Amendments shall be made by a two-thirds vote of the executive committee.

**By-Laws**

1. Meetings of the Board of Directors shall be held on the second Tuesday of January, March, June and September.

2. Meetings of the Executive Committee shall be held on the second Tuesday of each month excepting July and August.

3. The annual meeting shall be held on the second Tuesday of October. Notice of this meeting shall be given to members of the Association thru the pulpit and newspapers.

4. Members of this Association include the following -
   a. Active Members - including all those who take an active part in the work, including officers, directors, etc.
   b. Contributing members - including all those who contribute one dollar or over.
5. Financial and work report shall be published every six months.
6. The sum of twenty-five dollars shall be set aside each month for rent.
7. The sum of two dollars and fifty cents shall be set aside each month for light and heat.
8. The sum of nine dollars shall be set aside to provide a temporary home for the use of the Bureau.
9. The sum of fifteen dollars a month shall be set aside for carfare, for the Secretary or those acting under her direction.
10. A salary of one hundred and fifty dollars a month is set aside for the remuneration of the Executive Secretary. If the financial condition of this association warrants it, she may at the discretion of the board be requested to accept a remuneration rather than this salary.
11. A salary of seventy dollars a month shall be set aside for the clerical worker. If the financial condition of this association warrants it, she may be requested to accept a remuneration rather than this salary.
12. The sum of two hundred and fifty dollars shall be set aside each month for the drawing account of the Secretary.
13. The President shall, after taking the chair in January at the proper time appoint three or more, if necessary, committees to aid in the work of the Bureau as follows:
   a - Finance   b - Ways and means   c - Nominating
14. Any member of the Board of Directors who does not attend three consecutive meetings and who does not present a satisfactory excuse for this absence shall be dropped from the Board and another chosen for his place, provided however that this rule does not apply to the pastors of the churches or their representatives.
15. Any member of the Executive Committee who does not attend three consecutive meetings and who does not present satisfactory excuse for this absence shall be dropped from the Committee and another chosen for his place, provided however that this rule does not apply to the pastors of the churches or their representatives.
16. The Bureau of Catholic Charities is empowered to join and cooperate with the Community Chest movement and to submit a budget therefor, yearly at the time provided. This budget shall include the expenses of the central Bureau and of such other church charitable societies as shall make application for inclusion.
17. The monthly allowance of two hundred and fifty dollars as provided in by-law 32, is hereby repealed and with the first allowance of the Community Fund money is placed in the hand of the President and Treasurers. A report of money received and disbursed shall be read each month by the Treasurer.
18. The meeting of the Board of Directors shall be changed to the second Wednesday of January, March, June, and September. By-law No. 1 is hereby repealed.

19. The meeting of the Executive Committee shall be changed to the second Wednesday of January, March, June, and September. By-law No. 2 is hereby repealed.

20. The time of the annual meeting shall be changed from October to December to correspond with the fiscal year of the Community Fund. By-law No. 3 is hereby repealed.

21. The secretary is hereby empowered to secure the services of an additional worker. This worker shall be requested from the Community Fund and secured from them in any way practicable.

22. Reports shall be published yearly instead of every six months. By-law No. 6 is hereby repealed.

23. The books of the society shall be audited by the official auditor of the Society at least once a year, or preferably every six months.

24. By-laws No. 6, 7, 8, 9, 10, and 11 have become obsolete and are hereby repealed.

25. The second part of By-law No. 18, which reads, "This budget shall include the expenses of the central bureau and of such other church charitable societies as shall make application for inclusion", is hereby repealed.

* * * * *

Changes to Constitution and By-Laws submitted to and approved by Board of Directors:

New reads

Board of Directors
No. 3 - The president of each charitable society shall be requested by the Board of Directors to act as a member or to appoint a representative.

No. 4 - (in part) The term of the members of the Board shall be one year.

Proposed changes

It is recommended that provision #3 of Constitution under head "Board of Directors" be eliminated.

It is recommended that the 12 elective members of the Board of Directors shall hold office as follows:

4 for 3 years
4 for 2 years
4 for 1 year

Executive Committee

The Executive Committee shall consist of the following:

No. 2 - One representative of each parish.

It is recommended that provision #2 of Constitution under head "Executive Committee" be eliminated.

It is recommended that the elective members of the Executive Committee shall be five.
Officers

The officers of the Society shall be as follows: President, Vice-President, Treasurer, Executive Secretary, Recording Secretary. The Treasurer shall keep all funds and shall submit a monthly report to the executive committee and to the Board of Directors at their meetings. The Board shall employ a professionally trained Secretary, who shall direct the work of the Bureau and be at the service of the Pastors, the society and the individual charitable societies. She shall attend all meetings. Her work shall include all fields as outlined in the charter of this association, including general family case work, follow-up work of children from orphan asylums in positions and boarding homes, handle cases of delinquent children referred to the Bureau by the pastors, courts or individuals, to assist in finding employment for the unemployed, providing caretakers to conduct children to and from their destinations, child placing, etc.

It is recommended that this section be amended to read:

The officers of the Society shall be as follows: The Rt. Rev. Bishop of the Roman Catholic Diocese of Richmond, Honorary President, President, Vice-President, Treasurer, Secretary, Recording Secretary. The treasurer shall keep all funds and shall submit a monthly report to the executive committee and to the Board of Directors at their meetings. The Secretary shall be the Diocesan Director of Catholic Charities, who may be appointed by the Bishop of the Roman Catholic Diocese of Richmond, Va., and confirmed by the Board of Directors, for such term of office as the Bishop of said Diocese shall see fit. The Secretary shall direct the work of the Bureau and be at the service of the Pastors, the society and the individual charitable societies, etc. (as already given for definition of Secretary). A professionally trained supervisor shall be employed who will assist the Executive Secretary in the discharge of the duties as above described.

The Chancellor for this Diocese shall be ex-officio Auditor of all books.
6. The sum of twenty-five dollars shall be set aside each month for rent.

7. The sum of two dollars and fifty cents shall be set aside each month for light and heat.

8. The sum of nine dollars shall be set aside to provide a temporary home for the use of the Bureau.

9. The sum of fifteen dollars a month shall be set aside for carfare for the Secretary or those acting under her direction.

10. A salary of one hundred and fifty dollars a month is set aside for the remuneration of the Executive Secretary. If the financial condition of this association warrants it, she may at the discretion of the Board be requested to accept a remuneration rather than this salary.

11. A salary of seventy dollars a month shall be set aside for the clerical worker. If the financial condition of this association warrants it, she may be requested to accept a remuneration rather than this salary.

16. The Bureau of Catholic Charities is empowered to join and cooperate with the Community Fund movement and to submit a budget thereto, yearly at the time provided. This budget shall include the expenses of the central Bureau and of such other church charitable societies as shall make application for inclusion.

It is recommended that By-Laws 6, 7, 8, 9, 10, and 11 be repealed.

It is recommended that the 2nd part of By-Law 16 be eliminated.
BIBLIOGRAPHY


Uhlhorn, Gerhard, Christian charity in the ancient church, Charles Scribner's Sons, New York, 1883.


Magazines


Harahan, Catherine, Richmond Bureau of Catholic charities presents service report. The Catholic Virginia, April, 1933.


Charity Organization Society, Charities since 1912, Survey Association, New York, 1912.

Sources

Annual reports of the Bureau of Catholic Charities.

Minutes of the meetings of the Executive Committee of the Bureau of Catholic Charities.

Early correspondence of Father Hett.

Survey of Children's Work in Richmond, Virginia, 1926.

National Conference of Saint Vincent de Paul, Richmond, Virginia.
VITA

Name: ANNE HEMPHILL ROGERS - Born January 27, 1912
Abbeville, South Carolina.

Education:

Diploma - Abbeville High School,
Abbeville, South Carolina, June 1929

A.B. Degree -
Winthrop College,
Rock Hill, South Carolina, June 1933

Certificate of Proficiency, School of Social Work
and Public Health, Richmond Division
of the College of William and Mary,
Richmond, Virginia,

JUNE 1934