

Chancery Correspondence, 1946

19 Boxes of correspondence, filed alphabetically by name of the sender.

The content of these documents ranges from astonishingly trivial, routine chancery business such as dispensations from the Lenten fast, etc., to quite significant correspondence dealing with postwar world problems such as refugees, relief, communism, the United Nations, and many other subjects.

Since Samuel Cardinal Stritch was serving as chairman of the administrative board of the National Catholic Welfare Conference (NCWC) during 1946, there is extensive correspondence between him and other NCWC officers. The NCWC material deals with many important postwar political matters. There are monthly foreign affairs surveys prepared for the conference, and wide-ranging correspondence dealing with the problems of Eastern Europe. The majority of documents are found in two places, under N for NCWC and under S for Stritch. There seems to be no logical criterion why a particular document is in one series or the other. There are also significant NCWC documents filed under the surnames of other officials, in particular, Monsignor Howard Carroll, the general secretary of the NCWC; Monsignor Patrick O'Boyle, the director of War Relief Services; Bishop Mark Gannon, treasurer of War Relief Services; Father Patrick Tanner, director of the Peace Committee; and Father Aloysius Wycisclo, director of the Polish Relief and Refugee Committee.

There are extensive files listed under B for Bishops' War and Emergency Relief Commission, and N for NCWC (War Relief Services). The Bishops' War and Emergency Relief Commission was founded in 1941; but after 1943 it limited itself to purely religious causes, such as rebuilding churches and aiding priests who had been displaced from their homelands. Another organization, War Relief Services of the NCWC, was founded in 1943 for the broader tasks of economic relief, and was eligible for government funds. It was the predecessor of the present-day Catholic Relief Services.

Correspondence with the Apostolic Delegate is filed in two separate places, under C, for Archbishop Amleto Cicognani, the Apostolic Delegate, and under S for Stritch. The documents filed under Cicognani appear to be mainly routine matters of dispensations et al., whereas the Stritch correspondence to Cicognani appears generally more substantive.

Other significant correspondence deals with race relations, filed under C for Father Daniel Cantwell, founder of the Catholic Interracial Council; theological matters, particularly the dogma of the Assumption, filed under C for Father James J. Clifford, dean of studies at St. Mary of the Lake Seminary; and chaplaincy issues filed under G for Father John Ireland Gallery, a senior military chaplain. There is interesting material dealing with Mercy Hospital, its 75th anniversary celebration, and its plans for expansion, under M for Mercy Hospital and G for Mother Genevieve, RSM, superior of the Mercy order. Preliminary reports on the South Side Redevelopment project around Michael Reese Hospital can be found under R for Father Thomas J. Reed, secretary of the Extension Society.

Finally there is one box of documents dealing with the New Jersey Bus Transportation Case, a major church-state issue that the NCWC was deeply involved with. Other correspondence on this issue is scattered throughout the NCWC documents.

Chancery Correspondence, 1948

22 boxes of correspondence, filed alphabetically by name of recipient, plus one box of restricted correspondence (see below).

The documents include much trivial or routine material, some of it essentially the Cardinal's incoming junk mail; but even the routine material provides insight into the operations of a major archdiocesan chancery office. For example, the correspondence of Monsignor Edward Burke, the chancellor, contains an interesting commencement speech and some material on a church-state constitutional case in Champaign, Illinois. The correspondence of Monsignor George Casey, the vicar general, includes a detailed list of clergy appointments.

Since the issues of war and postwar reconstruction had faded somewhat by this year, and since Cardinal Stritch was no longer serving as chairman of the administrative board of the NCWC, there is less material dealing with world problems than in previous years. Nonetheless, the NCWC material, filed in two places, under N for NCWC and under S for Stritch, continues to be useful for Catholic perspectives on the world. See also, War Relief Services of the NCWC, filed under W this year, for a wider range of issues than the name might suggest.

Several other files or letters have interesting international material, namely:

- Catholic Welfare Organization [of the Philippine Islands], dealing with postwar Philippine war damage claims;
- A long memo from Archbishop Conrad Grober of Freiburg im Breisgau, on the Catholic Church in Germany;
- A memo from Cardinal Joseph Frings of Cologne on the Nuremburg war crimes trials; and
- Correspondence from Archbishop John T. McNicholas of Cincinnati, who served as chairman of the NCWC administrative board this year [filed in two places, under M for McNicholas, and in a separate file under S for Stritch].

A disturbing new theme appears in correspondence from social worker Harriet Vittum, who was organizing an International College to study world problems. Before replying to her fundraising letter, Cardinal Stritch solicited an opinion from the Chicago office of the FBI, who informed him that she did not appear to be a Communist but was suspiciously left-leaning. Stritch did not contribute to her appeal.

Issues of domestic politics and internal church matters are discussed in many places, including:

- Catholic Welfare Committee of Illinois, an embryonic lobbying body of the Illinois Catholic bishops;
- Rev. Henry S. Lucks, C.P.P.S., on the National Catholic Building Conference convention held in Chicago in June and July, 1948;
- A major speech on church-state relations by Rev. John Courtney Murray, S.J., and a subsequent three-way correspondence between Murray, Cardinal Stritch, and Stritch's theological advisor, Rev. John J. Clifford, S.J.;
- Correspondence from Bishop John F. Noll of Fort Wayne, the episcopal director of *Our Sunday Visitor*;
- Correspondence from Rev. Ernest J. Primeau, the rector of Collegio Santa Maria del Lago (Chicago House), in Rome.

Numerous letters provide examples of the exercise of clout. For example, a number of railroads routinely provided passes to Cardinal Stritch, the chancellor, and the vicar general (See, V. L. Hitzfeld, Milwaukee Road; R. B. Weaver, Gulf Mobile and Ohio; and R. L. Williams, Chicago and Northwestern). Similarly, both Philip K. Wrigley, owner of the Chicago Cubs, and Robert E. Hannegan, a representative of the St. Louis Cardinals, provided the same officials with yearly baseball passes. On a more profound level, the vicar general used his political influence to get a shipment of the antibiotic Streptomycin to postwar Italy to cure the tuberculosis of an Italian seminarian (See Philip Ferraro to Monsignor George Casey). Also, there is an amusing exchange between Fr. Michael English, S.J., the dean of Loyola Medical School, and the chancellor, Monsignor Edward Burke, (filed under E for English) in which Burke tries to obtain a favor for a former employee and Fr. English either does not or chooses not to understand his intent.

Chancery Correspondence, 1949

22 boxes of correspondence, filed alphabetically by name of recipient, plus one box of restricted correspondence.

Beginning this year, form letters sent to all parishes outlining diocesan collections and regulations are kept in a separate file – “Chancery Office Regulations and Circulars, 1949-72.”

The correspondence filed under P for Monsignor Ernest Primeau, the rector of Collegio Santa Maria del Lago [Chicago House] in Rome, contains much trivial material, such as requests for papal blessings, but there are also many newsy and gossipy letters that make a good starting point for understanding chancery office activities this year.

Cardinal Stritch was no longer chairman of the administrative board of the National Catholic Welfare Conference (NCWC) but he was chairman of the NCWC’s peace committee so there is still considerable correspondence dealing with world issues. Most of this correspondence is not filed under N for NCWC, but rather under S for Stritch – NCWC. Much can also be found under C for Monsignor Howard Carroll, the executive director of the NCWC, and G for Bishop John M. Gannon, the treasurer. Among the issues discussed are the United Nations Human Rights Declaration and genocide convention, and the status of Jerusalem. There is also an interesting correspondence between Stritch and a chaplain on Iwo Jima – Stritch to Fr. Thomas C. Hanlon [filed under H], February 23, March 1, June 14, and November 28. On other secular policy issues, see the discussion of national health insurance in correspondence between the editor of *America* and Arthur Conrad [filed under C], of the National Physicians’ Committee, and a sermon by Monsignor James H. Griffiths [filed under G], chancellor of the Military Ordinariate, in St. Patrick’s Cathedral, New York, on the occasion of the opening of the United Nations General Assembly, September 25.

The two major internal church issues discussed this year are the foundation of the new diocese of Joliet, and preparations for the Holy Year pilgrimages to Rome in 1950.

The Joliet diocese was created out of several counties formerly part of the Chicago Archdiocese; and a Chicago priest, Martin McNamara, was named first bishop of

Joliet. See correspondence filed under M for McNamara; B for Father Romeo Blanchette, chancellor of Joliet; Stritch to Rev. Gregory Cloos [filed under C] on the need for a separate diocese; Stritch to Archbishop Cicognani, the Apostolic Delegate [filed under C], acknowledging the decree erecting the new diocese; Monsignor George Casey to Rev. Raymond DeMuth [filed under D], on transition arrangements for border parishes; and Bishop McNamara to Stritch [filed under S], July 1, 1949, on the financial settlement between the two jurisdictions.

Planning for the Holy Year pilgrimages is scattered in occasional correspondence from travel agents and the like, but an overview can be found in correspondence addressed to Auxiliary Bishop William Cousins [filed under C], the archdiocese's coordinator for the Holy Year, and American Express's Edward Corcoran [filed under C].

This year's correspondence also includes some interesting decisions forbidding various activities to Catholics. For example, a correspondence filed under A for Apostolic Press contains the Cardinal's decision not to allow lay Catholics to publish a daily Catholic newspaper. Also, the Cardinal ruled that ordinary Catholics could not read books on the Index, even if they formed part of a Great Books reading program. See, for example, Stritch to Rev. L. J. Briody [filed under B]. Permission was even denied for students at Notre Dame [see Monsignor Edmund Burke to Very Rev. John J. Cavanaugh, C.S.C., filed under C], but it was granted for students at the Catholic University of America [see Monsignor George Casey to Brian Buckley, filed under B]. Cardinal Stritch also ruled this year that religious sisters were forbidden to drive automobiles [see Stritch to Rev. Vincent Cooke, filed under C, April 25].

There is considerable correspondence filed under M for Rev. Thomas A. Meehan, the editor of the archdiocesan newspaper, *The New World*. Besides communicating with the Cardinal about newspaper business, Meehan also seems to have been the archdiocese's official anti-Communist watchdog. His correspondence contains much material about alleged Communist fronts, such as the Civil Rights Congress.

Chancery Correspondence, 1950

24 boxes of correspondence, filed alphabetically by name of recipient, plus one box of restricted correspondence (see below).

A good place to start for understanding internal Church matters this year is the correspondence filed under P for Msgr. Ernest J. Primeau, the rector of Collegio Santa Maria del Lago (Chicago House) in Rome. Though these files contain much trivia regarding requests for papal blessings and audiences, they also have much gossip and newsy correspondence between Primeau and the major chancery office officials in Chicago.

The Primeau files also contain information about the pilgrimages that Chicagoans made to Rome for the 1950 Holy Year. Other places to look for pilgrimage information are A for American Express – Catholic Travel League; H for Holy Year; and S for Stritch, the correspondence between Bishop Martin O’Connor, rector of the North American College in Rome, and Cardinal Stritch. Other material related to the Holy Year includes information about a Catholic Art exhibit in Rome, filed under G for Rev. Reginaldo Grossi; and a Congress on Sacred Music in Rome, filed under K for the correspondence between Cardinal Stritch and Msgr. Joseph Kush, and also filed under L for Liturgical Action.

Important administrative procedures can be studied this year in continuing correspondence related to the separation of the Joliet diocese from the Archdiocese of Chicago, especially, regulations for parish finances, filed under B for Msgr. Romeo Blanchette, Jan. 18, 1950; building regulations, filed under M for Bishop Martin McNamara, July 5, 1950; a biographical listing of Joliet priests, also filed under M for Bishop McNamara; and J for Joliet diocese.

There is remarkably little about the Korean War, which broke out in the middle of this year, but chaplaincy matters may be followed in reports filed under C for chaplaincy; D for Rev. Anthony Dudek, a chatty and regular correspondent among the chaplaincy corps; G for Bishop James Griffiths, chancellor to the Military Ordinariate in New York; G for Rev. Francis Gorman, another prolific correspondent; H for a letter about chaplaincy policy from Msgr. George Casey to Rev. Robert J. Hagarty, Sept. 12, 1950; and W for a letter from Cardinal Stritch to Frank L. Weil, director of the President’s Committee on Religion in the Armed Forces, December 7, 1950.

The Catholic Church's views on world events can best be followed in the correspondence between Cardinal Stritch and the various officers of the National Catholic Welfare Conference (NCWC), in Washington. Most of this voluminous correspondence, as well as many printed reports, can be found filed under N for NCWC and S for Stritch-NCWC. See also the correspondence filed under C for Msgr. Howard J. Carroll, the executive director of the NCWC; T for Msgr. Paul Tanner, the assistant executive director; and W for Rev. Aloysius Wycislo, an official in War Relief Services of NCWC. The major topics of the correspondence and reports are the status of Jerusalem and the state of religion in postwar Europe. See also, J for Jerusalem Question; U for United Nations; and M for correspondence on religion in occupied Germany between Cardinal Stritch and Rev. William McManus, May 5, and June 1, 1950. There is also extensive correspondence concerning refugees and displaced persons, filed under D for Rev. James Doyle, director of the Bishops' Resettlement Committee; K for Msgr. Emil N. Komora of the Chicago Catholic Committee for Refugees; and S for the Catholic Committee on Refugees in the Stritch Correspondence, August 25, 1950.

Finally, there is a very extensive and weird file about flour milling and possible ways of feeding the hungry of the world, containing correspondence between Msgr. John D. Fitzgerald, the Cardinal's secretary and point man for political matters, and Frank Delany (filed under D). For a succinct description of the Church's interest in this matter, see Cardinal Stritch to President Harry Truman (filed under T), June 7, 1950.

Chancery Correspondence, 1951

As in previous years, a good place to start in order to obtain an overview of the year from an insider's perspective is the correspondence between Cardinal Stritch or his chancery officials and Monsignor Ernest J. Primeau, the rector of Collegio Santa Maria del Lago (Chicago House) in Rome, filed under P for Primeau. This correspondence is even more valuable this year, for the routine requests for Papal Blessings have been removed to a separate file, under P for Papal Blessings. See also, Primeau's return letters to the Vicar General, Monsignor George Casey, filed under C.

The two most important internal events this year in the Archdiocese were the opening of the priests' retreat house at the seminary in Mundelein, Illinois, and the convening of a National Catechetical Congress in Chicago. Unfortunately, both events are hard to explore through the chancery correspondence. References to both are scattered throughout many letters but there is no body of documents giving details on either event. There is, however, a partial program for the Catechetical Congress filed under C for Confraternity of Christian Doctrine and some information about the planning of the Congress in the correspondence between Cardinal Stritch and the Apostolic Delegate, Archbishop Amleto Cicognani, filed under C, and Rev. John R. Gleason, the director of CCD, filed under G.

Other internal church matters that appear in this year's chancery correspondence include: Cardinal Stritch's role in the planning for Danny Thomas's St. Jude's Hospital, detailed in a long memo from Stritch to Bishop William L. Adrian of Nashville, December 21, 1951, filed under A, in Adrian's reply on December 26, 1951, filed under S for Stritch-Correspondence, and in a testimonial letter from Stritch, filed under S, in the file of Stritch Speeches; the Cardinal's Rosary Crusade, discussed in correspondence between Stritch and Rev. William R. Barron, O.P., filed under B; the Cardinal's rigid stance on the reading of forbidden literature, in Stritch to Miss Eugenia M. Collins, July 13, 1951, filed under C, and also Stritch to Miss Marie C. Cuddy, May 5, 1951, filed under C; a financial audit of Saint Mary of the Lake Seminary, filed under S for St. Mary of the Lake, and a similar audit of Quigley Preparatory Seminary, filed under S for Stritch-Correspondence, July 24, 1951, and also some interesting historical data on graduation rates for Quigley, filed under Q; and a letter from Sargent Schriver to Stritch, June 15, 1951, filed under S for Stritch-Correspondence, dealing with the

Kennedy family's financing of a new school for the mentally retarded at St. Coletta's.

Some aspects of social action can be explored in correspondence from Cardinal Stritch to Rev. John Brown of St. Malachy's parish, filed under B, dealing with the Near West Side Planning Board. Similarly, correspondence between Stritch and Msgr. Thomas J. Reed, of the Extension Society, filed under R, deals with the Near South Side Planning Board. A letter from Stritch to Ira J. Bach, director of the Chicago Land Clearance Commission, May 14, 1951, filed under B, officially appoints Msgr. Reed as the Cardinal's representative on all matters of urban redevelopment.

In an amusing illustration of how much clout the Catholic Archdiocese of Chicago possessed, Monsignor Edward Burke, the chancellor, somehow snagged 125 tickets [sic!] to the Notre Dame-Southern Methodist football game in South Bend this year. These tickets were not offered gratis, Burke paid for them; but this was still an enormous coup, as even many alumni were turned away. Burke apparently shared most of these tickets with the priests attending the annual convention of the Canon Law Society in Chicago this year. See Monsignor Edward Burke to Rev. John Cavanaugh, C.S.C., president of Notre Dame, May 7 and October 5, 1951, filed under C for Cavanaugh.

As usual, the church's opinions on national and international politics, can best be followed in the correspondence and reports of the National Catholic Welfare Conference (NCWC), filed in two places, under N for NCWC and under S for Stritch-NCWC. These files contain extensive material on world affairs, especially in the reports of the NCWC Office of UN Affairs, which was staffed by two women, Catherine Schaeffer and Alba Zizzamia. The annual report for this office, written by Bishop Thomas Noa and filed under N for NCWC, states that the Office for UN Affairs was better at observing and reporting events than at advocating an explicit Catholic Church position. In the NCWC files under N, there are also many "information bulletins" dealing with more parochial church matters, such as the growth of anti-Catholicism and the appointment of General Mark Clark as President Harry Truman's representative to the Vatican. Other places to look for the Church's political views are in correspondence with various NCWC officers, such as Monsignor Howard J. Carroll, the organization's general secretary, filed under C; Monsignor Paul J. Tanner, the assistant general secretary, filed under T; and Rev. Aloysius J. Wycislo, the director of war relief services, filed under W. See also, I for Italy and U for United Nations.

There is much more about the Korean War this year than in the war's first year, but it mainly deals with the appointment of chaplains, rather than with government policies. The easiest way to explore chaplaincy issues is to look up the names of individual chaplains in the Official Catholic Directory then find their files in the chancery correspondence. Each chaplain sent back monthly reports to the Cardinal, which were usually filed under their individual names. These are bare statistical reports of the number of Masses celebrated, etc., but often the chaplains wrote interesting and revealing personal letters along with the reports. An easy way to sample these reports and letters is to look up the letter K. Apparently by coincidence, a large number of chaplains' surnames began with K, so a number of reports appear in files under this letter.

As they have been since 1949, form letters sent to parishes outlining diocesan collections and regulations are kept in a separate file – "Chancery Office Regulations and Circulars, 1949-72". However, some additional circular letters are filed with the individual year's correspondence under S for Stritch-speeches.

Chancery Correspondence, 1952

20 boxes of correspondence, filed alphabetically by name of recipient, plus one box of restricted correspondence (see below).

Form letters, outlining diocesan regulations and announcing special collections, are generally kept in a separate file – “Chancery Office Regulations and Circulars, 1949-72.” However, duplicates of some of these are also filed this year under A for Archdiocese of Chicago and under S for Cardinal Stritch.

As in previous years, a good place to start in order to obtain an overview of the year from an insider’s perspective is the correspondence between Cardinal Stritch or his chancery officials and Monsignor Ernest J. Primeau, the rector of Collegio Santa Maria del Lago (Chicago House) in Rome, filed under P for Primeau. Routine requests for papal blessings, which compose a large part of this correspondence, have been filed separately, also under P for Papal Blessings.

Chancery correspondence with the papal delegate in Washington, which is mainly routine trivia, can be found in one of two places – under A for Apostolic Delegate or under C for Monsignor Amleto Cicognani. There appears to be no logical criterion for filing letters under one heading rather than the other.

Cemetery reports, which contain much useful financial data, are especially plentiful this year, as a new cemetery director was appointed. They can be found under Mc for Monsignor Francis McElligott, the new director; under A for Archdiocese of Chicago; and under Z for Monsignor John Zelezinski, the director of the Polish and other Slavic cemeteries.

Chaplains reports are also very plentiful, as the Korean War continued throughout the year. The best way to search for these is to look up the names of individual chaplains in the Official Catholic Directory and then find their reports and correspondence filed under their last names. A copy of the “Chaplains’ Manual” can be found among correspondence between Cardinal Stritch and the director of the national Military Ordinariate, Bishop James H. Griffiths, filed under G. There is also useful correspondence on military matters between Cardinal Stritch and Chaplain Charles Gallagher, and between Edwin A. Hayes and Chaplain John I. Gallery, both filed under G.

A selection of interesting internal Church matters is as follows: Cardinal Stritch's policy on lay and clerical participation in ecumenical gatherings can be found in the letter of Stritch to Bishop William L. Adrian, Nashville, February 2, 1952; site selection for Danny Thomas's children's hospital is discussed in Stritch to Bishop Adrian, June 14, 1952, Stritch to Mrs. Edward G. Ahrens, September 17, 1952, and Stritch to Monsignor John D. Fitzgerald, February 29, 1952 et seq.; an experimental use of English in the liturgy is discussed in Stritch to Rev. John J. Clifford, S.J., August 2 and August 12, 1952; a proposal for group health insurance to cover teaching Sisters in the schools is filed under G for Great-West Life Assurance Co.; building plans of parishes are discussed in a dozen or so memos from Msgr. George Casey to Mr. Hoffmann, a chancery official (filed under H); a thumbnail sketch of the marriage counselling program conducted by the chancery office is contained in a letter from Msgr. Edward Burke to Rose Gioiosa, December 24, 1952 (filed under G); and reports on neighborhood change and its implications for the Church are filled under K for Mayor Martin Kennelly and under S for Stritch – Reports.

The church's positions on public policy matters can be explored as follows: Cardinal Stritch gave strong support to an international anti-Communist organization founded in Rome by Rev. Felix A. Morlion, O.P. (see correspondence filed under M); a succinct policy statement for the Catholic Welfare Committee of Illinois, the Illinois Catholic Bishops' lobbying organization, can be found in a letter from Cardinal Stritch to Bishop William O'Connor, Springfield, December 19, 1952 (filed under O); the National Catholic Welfare Conference (NCWC) files contain much material from the Office of UN Affairs on a wide variety of subjects, but particularly on the formation of the UN Commission on Human Rights; other UN reports are filed under U for United Nations; several papal peace statements as well as published reports from the Catholic Association for International Peace are filed under P for Pius XII; and Cardinal Stritch's invocations at the Republican and Democratic political conventions, both of which were held in Chicago this year, are filed under S for Stritch – Speeches.

Apparently Rome required an official canonical visitation of parishes by the bishop or his delegates this year. The pastors were required to fill in a detailed questionnaire and add any comments they wished. Unfortunately, only 23 of these questionnaires (out of over 400 parishes) have survived (filed under Q for questionnaires). They do, however, offer a tantalizing glimpse of parish life as they cover a wide range of parish types, large and small, Irish and other ethnicities. It

would be useful to compare these surviving questionnaires with the annual parish reports which have been preserved more systematically.

Chancery Correspondence, 1953

16 boxes of correspondence, filed alphabetically by name of recipient, plus one box of restricted correspondence (see below). For unknown reasons, there is a lesser volume of correspondence than in the immediately previous years.

Form letters announcing diocesan regulations and special collections are kept both in a separate file, "Chancery Office Regulations and Circulars, 1949-72," and in the yearly files under A for Archdiocese of Chicago. Correspondence with the papal delegate in Washington is filed almost exclusively this year under A for Apostolic Delegate. Unlike other years, there is hardly any such correspondence under C for Cicognani or S for Stritch. There is considerable clerical gossip and insider information filed under P for Msgr. Ernest J. Primeau, rector of Collegio Santa Maria del Lago (Chicago House) in Rome, though less than in previous years. Correspondence filed under M for Bishop Martin McNamara of Joliet provides good insights into diocesan administration and suburban expansion.

Cemetery reports, filed under C for Catholic Cemeteries, contain minutes of the labor union negotiations with the cemetery workers and the issues that led to a short strike.

Chaplain reports continue to be voluminous, and can be easily found by looking up the names of individual chaplains in the Official Catholic Directory. An informative case study can be found under S for Rev. Edward J. Saunders, whose correspondence from Korea contains letters, reports, and photos.

Pastors of all parishes were asked this year to pledge a percentage of their annual surplus revenues (typically one-third to one-half) for the next five years to an archdiocesan high school fund to finance the building of new Catholic high schools. The general policy and some fragmentary statistics can be found under H for High School Fund, and any letter of the alphabet can be sampled to find the names of pastors and their pledges.

Fundraising information for the Lt. Joseph P. Kennedy Jr. School for Exceptional Children (formerly St. Coletta's School), including the namesake bequest from the Kennedy family, can be found in letters from Cardinal Stritch to Sr. Mary Inez, O.S.F., July 13, and July 29, 1953 (filed under I). See also additional correspondence filed under K for Kennedy School.

The year 1954 was proclaimed as the Marian Year, in honor of the Blessed Virgin Mary. The official papal and episcopal proclamations, including the encyclical *Fulgens Corona*, can be found under A for Archdiocese of Chicago and M for Marian Year. Suggested itineraries for Marian Year pilgrimages are filed under A for American Express.

Cardinal Stritch journeyed to Rome in October 1953 for the dedication of the new campus of the North American College. See files under N for North American College, R for Roman trip, and S for Cardinal Francis Spellman of New York, for details.

Other internal Catholic matters include a proposal for a Catholic television station, filed under J for Rev. John Jankauskas, and a constitutional challenge to a public school that employed Catholic nuns in Johnsbury, Illinois (filed under J). Some information on small ethnic minorities that would be otherwise hard to find includes – Latvian Catholics, filed under B for Rev. Peter Bojars and Vietnamese Catholics, filed under J for Rev. Emmanuel Jacques.

There is much less international material than in previous years and far less correspondence with the National Catholic Welfare Conference. The preponderance of the NCWC material (filed under N) consists of reports for the Office of UN Affairs, which reported to the Bishops' Peace Committee, which Stritch chaired. Stritch remained interested in international matters, especially the threat of Communism. A speech by the Cardinal on international unity and world government under law can be found under C for Catholic Economic Association. Information on the Catholic League for Religious Assistance to Poland is filed under P for Rev. Stanislaus J. Piwowar, executive director of the League. Stritch also supported an International University of Social Studies in Rome, as a kind of Catholic think tank for the Cold War. See correspondence under M for Rev. Felix Morlion and T for Rev. Anselm M. Townsend.

Chancery Correspondence, 1954

17 boxes of correspondence, filed alphabetically by last name of recipient. This is a lesser volume of letters than in previous years. There is much less correspondence addressed to Monsignor Burke, the chancellor, Monsignor Casey, the vicar-general, and Cardinal Stritch. Also there is just one folder of restricted material (which is usually voluminous and is dominated by marriage cases). Presumably there were separate personal files for the individuals involved and a separate marital file, which are either filed elsewhere or more probably have been lost.

Two church events dominated the correspondence this year – celebration of the Catholic Marian Year worldwide and in Chicago, and the Congress of the World Council of Churches which met in suburban Evanston, Illinois.

Preliminary planning for the Marian Year can be found in the previous year's [1953] correspondence, filed under A for Archdiocese of Chicago and M for Marian Year. This year there is also much material in the same two places. Under M for Marian Year, there is a fascinating Civil Defense Report which studied the crowd control techniques at the culminating Marian Year ceremony held at Soldier Field on September 8, 1954. Under A for Archdiocese of Chicago can be found many memos and circular letters to parishes dealing with various Marian Year activities. In addition, many routine circular letters filed in the same place tie in their subject matter with the Marian Year, one way or another. The financing of the Soldier Field Marian Mass can be studied in a letter from Cardinal Stritch to Monsignor W. J. Gorman [filed under G], October 29, 1954 and in another letter from Stritch to Paul Galvin of Motorola [filed under G], September 10, 1954. Itineraries for pilgrimages to other Marian sites throughout the world are filed under A for American Express and C for Catholic Travel League. At an International Marian Congress in Rome, the Blessed Virgin was crowned Queen of the Universe. Cardinal Stritch donated one thousand dollars towards the crown [see the correspondence with Fr. Charles Balsc, August 13 and August 20, filed under B].

The World Council of Churches, a recently organized body of ecumenically-minded Protestant denominations, met in Congress at Evanston, Illinois in August 1954. Judging from the numerous references to it in Stritch's correspondence this year, the Cardinal seemed positively obsessed with it, judging it an example of false and misleading ecumenism. A memo from the Cardinal to Monsignor Edward Burke, the chancellor of the archdiocese [filed under B], outlined a firm policy of

forbidding all Catholics to attend the WCC congress, even as observers. Stritch adhered to this policy consistently all year, and outlined his reasoning publicly in a Pastoral Letter issued on the Feast of SS. Peter and Paul, June 29, 1954. Working and final copies of this pastoral letter, as well as much correspondence documenting the process of composing the letter, are filed under W for World Council of Churches. Additional information on the composition process can be found in correspondence between Stritch and Fr. Thomas Motherway, S.J., who ghostwrote much of it, on February 23, March 23, April 5, and July 8 [filed under M]. The Polish translation of the pastoral letter, and some information about distribution of the pastoral, is filed under S for Stritch. Monsignor Thomas Meehan, the editor of the *New World*, monitored the World Council Congress for Stritch and accumulated news reports – see various letters and clippings filed under M for Meehan throughout July and August. In addition, a final report on the significance of the World Council Congress was composed and sent to Rome. It is filed under W for World Council of Churches.

Curiously, the Marian Year and the World Council of Churches Congress were linked in the minds of Stritch and other Catholic leaders by their respective ceremonies at Soldier Field. Stritch was outraged that the World Council held its closing ceremonies at Soldier Field on a Marian feast, August 15, and that over 100,000 spectators attended. He was determined to outdo this event and thus planned a Marian year Mass for the next available Marian feast in September. Over 200,000 Catholics attended this Mass. The Cardinal explained the competitive linkage between the two events in a letter to Monsignor Montini, the Papal Secretary of State in Rome, on September 20 [filed under M].

Another extremely important event in Chicago Catholic history, the resignation of Auxiliary Bishop Bernard J. Sheil, from the Catholic Youth Organization, barely shows up in the chancery correspondence this year. See, however, a letter from Monsignor Thomas Meehan to Stritch, September 2 [filed under M].

A great deal of summary statistical information on the archdiocese can be obtained from the chancery files this year. A voluminous report required by Rome every five years is filed under R for *Relatio Quinquennalis Super Statu Archdioecesis Chicagiensis . . . 1949 – 1953*. Also, a financial report from Catholic Charities for the year 1953 is filed under C, along with a more detailed report with a five-year summary of activities and many details on the arrival of Puerto Rican Catholics in Chicago. More routine Catholic Charities correspondence is filed under C for Monsignor Vincent Cooke, the Charities director. The annual report of the Catholic School Board is filed under C for Monsignor Daniel Cunningham, the director.

Much information on the wide-ranging interests of the Cardinal and other archdiocesan officials can be found in the correspondence filed under N for National Catholic Welfare Conference, particularly the many letters from Monsignor George Higgins and Monsignor William McManus, both Chicago priests delegated for work at the NCWC. As always, more internal, gossipy information can be found filed under P for Monsignor Ernest J. Primeau, the rector of *Collegio Santa Maria del Lago* [Chicago House], in Rome.

The construction of the Northwest Expressway [later renamed the Kennedy Expressway] posed a problem for St. Stanislaus Kostka parish, which lay directly in the path of the highway. The successful campaign to reroute the highway around the church can be followed in correspondence with Monsignor Thomas Fitzgerald, of the Archdiocesan Council of Catholic Women [filed under F], and in a series of memos filed under S for St. Stanislaus Kostka parish.

As usual the majority of correspondence and reports dealing with urban renewal and race relations is filed under R for Monsignor Thomas J. Reed, General Secretary of the Extension Society, who was the Cardinal's point man for such matters. But see also the material filed under S for South Side Planning Board; correspondence dealing with public housing, filed under G for Fr. John I. Gallery; and further correspondence dealing with housing, between Stritch and Monsignor John O'Grady [filed under O], July 29 and August 12.

A significant portion of the voluminous material filed under N for National Catholic Welfare Conference consists of letters, memos, and reports from the NCWC's Office for United Nations Affairs, which reported to Stritch as head of the NCWC Peace Committee. This year the UN office filed a long annual report which covered a wide range of issues.

Some glimmerings of early liturgical reform can be found in correspondence between Stritch and Fr. John P. O'Connell [filed under O], January 15, concerning O'Connell's attendance at a Liturgical Reform Conference in Lugano, Switzerland. See also, the correspondence with Fr. James D. Hishen [filed under H], pastor of St. Gall parish, concerning the "modernistic and radical" design of St. Gall's new church building, November 9, November 13, December 7, and December 16. More on the same subject can be found in a letter from Stritch to Monsignor J. Gerald Kealy [filed under K], November 2, 1954.

Chancery Correspondence, 1955

There are only 13 boxes of correspondence, and just a handful of folders of restricted documents, this year, significantly less than in the previous years of Cardinal Stritch's administration. See the note at the beginning of the 1954 correspondence for some of the reasons.

The correspondence is dominated by internal church issues, but these issues are numerous and diverse.

An archdiocesan commission on sacred music reported to the Cardinal this year. Its report can be found under A for Archdiocese of Chicago. See also, a news clipping and a letter concerning this commission's recommended ban on certain wedding music, filed under E for Robert Eramia, October 21, 1955, and some comments of Cardinal Stritch's concerning sacred art in general, filed under S for Sargent Schriver, July 5, 1955. The Cardinal wrote a pastoral letter on the "return of the prodigal," that is, fallen-away Catholics. No copy of the pastoral is filed in the chancery files; but numerous articles expounding the pastoral, published in *The New World*, are filed under M for Msgr. Thomas A. Meehan, the editor of *The New World*.

Among the other internal matters documented in the chancery files are: financial reports and reorganization plans for the Catholic Youth Organization, which was removed from the control of Bishop Sheil the previous year, filed under both C for Catholic Youth Organization and K for Msgr. Edward J. Kelly; fragmentary but illuminating notes on various building projects discussed by the Board of Consultors, filed under C for Consultors; several reports on Puerto Ricans in Chicago, filed under C for Msgr. Vincent Cooke, director of Catholic Charities; a proposed plan for archdiocesan financial aid to Catholic high schools, submitted by consultants of the Donohue Organization, filed under D for Donohue; a brief history of Quigley Preparatory Seminary, on the occasion of its 50th anniversary, filed under H for Msgr. Martin Howard, the rector of Quigley; financial and administrative reports on the Stritch School of Medicine at Loyola University, filed under S for Stritch School; planning and land purchases for a new Loyola Academy in Wilmette, filed under S for Rev. Austin Schmidt, S.J., the provincial of the Jesuits; and, finally, a rather tepid analysis of the new Holy Week liturgy offered by Cardinal Stritch in correspondence with Msgr. Ernest J. Primeau in Rome, December 3, 1955, filed under P for Primeau.

Among the social and political issues that the Archdiocese was concerned about are public housing and urban renewal in the West Side medical center district. Fr. Leo Coggins, pastor of St. Charles Borromeo parish, sent a number of letters and reports concerning these matters to the Cardinal, filed under C for Coggins. A major concern of Catholics was the publication of indecent literature. There is extensive correspondence with Msgr. Thomas J. Fitzgerald, the spiritual director of the Archdiocesan Council of Catholic Women, concerning the legislative campaign against such literature, filed under F for Fitzgerald. Incidentally, this campaign earned Msgr. Fitzgerald the tongue-in-cheek nickname, “Dirty Books” Fitzgerald. See also, additional correspondence with John Cuneo, filed under C, concerning the archdiocese’s political lobbying against pornography. There is an informative report on the history of Montezuma Seminary in New Mexico, which had been training priests for service in Mexico since 1937, filed under L for Very Rev. Pablo Lopez de Lara, S.J., the rector of the seminary.

Much insight into how Cardinal Stritch reasoned on international affairs can be gained by reading his opinion on the ratification of the United Nations Genocide Convention, filed under E for Mrs. E. F. Eastman, January 13, 1955, and February 9, 1955. Another interesting document is the long, Scholastic treatise prepared for the Cardinal on the morality of the Hydrogen Bomb, by Fr. Joseph T. Mangan, S.J., the professor of moral theology at Mundelein Seminary, filed under M for Mangan. Finally, a good description of the National Catholic Welfare Conference’s Office for UN Affairs, which reported to Cardinal Stritch in his capacity as chairman of the NCWC Peace Committee, can be found in correspondence between Catherine Schaefer and Rev. Jean-Denis Cadieux, January 19, 1955, filed under N for NCWC – Office for UN Affairs.

Chancery Correspondence, 1956

15 boxes of correspondence, filed alphabetically by last name of recipient, including two folders of restricted material (mainly seminary grades and marriage cases).

The most important internal church matter covered in the correspondence this year is the introduction of the revised Holy Week liturgy. Cardinal Stritch's view of the revised liturgy was relatively cautious and a bit negative, primarily because of concerns about practical matters such as the length of the ceremonies. See his correspondence on the matter with Archbishop Albert G. Meyer of Milwaukee [filed under M], April 14, 1956; Msgr. Paul Marcinkus [filed under M], April 5, 1956; Archbishop Edwin V. O'Hara [filed under O] of Kansas City, July 23, 1956; and Bishop William Cousins of Peoria [filed under C], April 5, 1956. See also Stritch's letter to Fr. John P. O'Connell [filed under O], October 3, 1956, naming O'Connell his personal representative at the World Congress on Pastoral Liturgy. Stritch's views were particularly negative on the possible use of the vernacular in the liturgy. See Stritch to Archbishop Edwin V. O'Hara [filed under O], May 3, 1956, and to Fr. John P. O'Connell [filed under O], July 25, 1956.

Other internal church matters include the National Convention of Catholic Women which was held in Chicago in November of 1956. See the extensive correspondence between Cardinal Stritch and Msgr. Thomas J. Fitzgerald, the director of the Archdiocesan Council of Catholic Women [filed under F], and also the letter of Stritch to J. Edgar Hoover, director of the FBI, September 27, 1956, [filed under H], concerning Hoover's address to this convention. There is also extensive correspondence with Rev. C. M. Brissette, O.S.M, the Servite Novena Director [filed under B], concerning the naming of the Servites' church, Our Lady of Sorrows, a Basilica.

Several administrative matters are well described in this year's correspondence. Archbishop Leo Binz of Dubuque took over as treasurer of the American Bishop's Conference for the Missions [ABCM], and his correspondence [filed under B] with Cardinal Stritch, who was the episcopal director of the ABCM, gives a good overview of the work of this conference. See also the annual report of the ABCM [filed under A]. The National Catholic Welfare Conference [NCWC] requested each diocese to account for the total amounts spent on building new schools in the decade since World War II. Chicago's school totals are contained in

correspondence between Stritch and Msgr. Daniel Cunningham, the superintendent of schools [filed under C], January 6, 1956, and January 13, 1956.

Information on two of the smaller ethnic groups in the city can be found in correspondence with Fr. Chrysostom Tarasevitch, O.S.B [filed under C], December 28, 1955, and February 19, 1956, concerning Byelorussian refugees in Chicago, and with Fr. Emmanuel Jacques [filed under J], concerning Vietnamese Catholics.

Cardinal Stritch expressed cautious and nuanced views on the topic of racial integration, which was becoming more controversial and insistent this year. See his letters to Bishop Thomas Gorman of Dallas [filed under G], March 13, 1956; Bishop Charles Greco of Alexandria, Louisiana [filed under G], March 15, 1956; Professor Hans F. Gustafson, University of Wisconsin [filed under G], May 8, 1956; and Fr. George J. Kane, Holy Cross Church [filed under K], April 25, 1956. See also notes on Stritch's private conversation with Mr. J. H. Jackson, the President of the National Baptist Convention, concerning the Trumbull Park race riots in Chicago [filed under J].

Finally, there is some interesting material on two controversial topics: a theological article about birth control, by Rev. William J. Gibbons, S. J. [filed under G], February 27, 1956, and July 11, 1956; and a ten-year statistical report on the rehabbing of "problem priests" by the Via Coeli retreat center in New Mexico [filed under V].

Chancery Correspondence, 1957

15 boxes of correspondence, plus one box [7 folders] of restricted material.

There is some interesting material on racial change in Chicago neighborhoods. See, for example, a long memo to Msgr. Edward Burke [filed under B], dated December 18, 1956, concerning population change in Chicago. Also, a proposal for a new boy's high school connected to St. Xavier College [filed under X] contains statistics on the number of African-American children in South Side Catholic elementary and high schools. There is also extensive correspondence dealing with urban renewal and neighborhood conservation filed under R for Msgr. Thomas J. Reed of the Extension Society. Finally, Stritch's policy on racial justice is laid out in a private letter to Bishop Martin McNamara of Joliet [filed under Mc], April 19, 1957.

There is extensive material about the American Board of Catholic Missions, for which Stritch was the episcopal overseer, filed under B for Archbishop Leo Binz of Dubuque, who was the executive director of the ABCM. There is also related information about home missions in various letters to Archbishop William D. O'Brien [filed under O], the director of the Extension Society. Msgr. William McManus took over as superintendent of schools for the Catholic Archdiocese this year, so there is an increased volume of bulletins, correspondence, and reports [filed under Mc] that provides much useful information on the Catholic schools. The long search for a suitable church for Bielorussian Catholics is documented in a file of correspondence with Fr. Chrysostom Tarasevitch, O.S.B. [filed under C]. Also, military chaplain Fr. Victor Ivers reported informally on the condition of Catholics in Croatia after a trip he took to the Balkans this year [filed under I].

There is a long memo on conscientious objection to war, prepared by Fr. Joseph Mangan, S.J., professor of moral theology at Mundelein Seminary, in response to a request from Archbishop Patrick O'Boyle of Washington D. C. The memo is enclosed with letters from Cardinal Stritch to Archbishop O'Boyle [filed under O], April 26 and May 3, 1957. Finally, there is a brochure and a set of statistics dealing with the ten-years of work by the Via Coeli Retreat Center in New Mexico, working with problem priests [filed under V].