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A STUDY OF THE RESETTLEMENT OF DISPLACED PERSONS
IN THE ARCHDIOCESE OF SAINT PAUL
SAINT PAUL, MINNESOTA

by

Reverend Francis William Curtin

A Thesis Submitted to the Faculty of the School of Social
Work of Loyola University in Partial Fulfillment
of the Requirements for the Degree of
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CHAPTER I

INTRODUCTION

The Catholic Church has always been concerned with the role of Christian charity, and social justice in the many problems of immigration. In November 1947, in view of the pending legislation on behalf of the displaced person, the Administrative Board of Bishops of the United States authorized the establishment of the National Catholic Resettlement Council in order to facilitate Catholic participation in the anticipated resettlement of the uprooted and homeless. This council was composed of representatives of Catholic lay organizations and nationality groups as well as Diocesan Committees, in which group was included the Diocesan Resettlement Committee of the Archdiocese of Saint Paul.

Like other problems of inter-human relations, the question of immigration demands certain answers in order to facilitate the adjustment which the refugee had to make in finding his place in American life. The sponsor, the community, as well as the parish have the task of helping him make the transition from a European to an American way of life as easily and satisfactorily as possible, and as beneficially as possible for the community in which he is living. Such facilitation calls for first hand information on the resettlement program itself as well as the problems which must be faced as the displaced person travels the road from dependency to independence and self-respect.

The aim of this thesis therefore, was to study the resettlement of displaced persons in the Archdiocese of Saint Paul, Minnesota, in order to determine the success or non-success of resettlement placements made during the first two and one half years of operation of the Displaced Persons Act from June 1948 to December 1950, and thus provide a basis for future planning in the resettlement program of the Archdiocese. More specifically the study was made with a three-fold purpose in view: (1) to discover the degree of community and parochial interest in the displaced person, (2) to provide sponsors and pastors with a knowledge of the problems of the displaced person and thus indirectly provide the material for helpful and understanding guidance of the refugee in meeting the problems that arise during the period of adjustment, (3) to point the way to further and more detailed planning in the resettlement program of the Archdiocese as it appears that there will be a continuing urge for migration out of Europe for some years to come. Hence this study was designed to give an overview of resettlement activities as performed by a diocesan agency, not an exhaustive treatment of any single phase of the subject, yet a sufficiently detailed treatment so as to show the nature and extent of the principal problems that enter into the placement of the displaced person.

In making this study of the diocesan resettlement program, it was thought that besides using the files of the Diocesan Resettlement Committee in approaching the subject, some means were needed of letting the displaced persons speak for themselves, in the hope that as they told of their experiences here in a new land they would also present a living picture of the adjustments they

had made. For such a purpose formal interviewing, or the use of questionnaires, would have been useless, as the desired information from sponsor and displaced person revolved about attitudes, feelings, and tensions which could not be elicited by answers to short, set questions. As an alternative the system of direct interviewing was used. This method consisted in personal discussion with the sponsor and the displaced person and in small-scale inquiries among special groups of persons to obtain in each case an answer to some particular question, as for example when inquiring into the practice of faith, or school progress of the children. So that the total picture might be obtained, these interviews of the refugee's experiences were considered in the light of the brief histories which were sent to the diocesan agency from the War Relief Services - National Catholic Welfare Conference field offices in Europe, and the more complete histories which were obtained by the Diocesan Resettlement Committee from the displaced persons themselves as they took up residence in the Archdiocese.

CHAPTER II

FEDERAL AND STATE PROGRAM OF RESETTLEMENT

The end of World War II placed upon the victorious allied nations the clear-cut responsibility for re-establishing the groups of suffering peoples left uprooted in the ruins of that conflict. In the first months after V. E. Day, in May 1945, millions of liberated displaced persons were repatriated by the armies and by the United Nations Relief and Rehabilitation Administration. This repatriation continued until December 1946, when an international agency was created by the General Assembly of the United Nations, which would carry the responsibility of dealing with all aspects of the Displaced Persons Problem.

Called the International Refugee Organization, it went into operation on July 1, 1947 assuming direct care of about seven hundred thousand persons largely in Germany, Austria, Italy and the Middle and Far East. The United States was a leading participant in the formation of the IRO and has been prominent in its operation and financing. President Truman in his message to Congress of July 7, 1947 said,

These victims of war and oppression look hopefully to the democratic countries to help them rebuild their lives and provide for the future of their children. The only civilized course is to enable these people to establish new roots in friendly soil. These displaced persons are hardy and resourceful or they would not have survived. A survey of the occupational backgrounds of those in our assembly centers shows a wide variety of professions,

crafts and skills. In the light of the vast numbers of people of all countries that we have carefully assimilated into our national life, it is clear that we could readily absorb the relatively small number of these displaced persons who would be admitted. Special legislation limited to this particular emergency will be necessary if we are to share with other nations in this enterprise of offering an opportunity for a new life to these people.¹

To add to its membership in this International Body, the United States legislated the Displaced Persons Act of 1948 which became effective June 25 of that year, terminating the Presidential directive of 1945. The law authorized the entry of a total of two hundred five thousand displaced persons into the United States in the two years following June 25, 1948 on a priority and preference system involving rigid national vocational quotas. Other principal provisions of the Act--Public Law 774--were preference to persons in certain occupational categories especially needed in the United States; mortgaging of 50 per cent of applicable quotas per year; setting of December 22, 1945 as the deadline for eligibility; special consideration for orphans; and adjustment of the status of some fifteen thousand displaced persons already in the country. In summarizing the law, it might be said that for the first time in its history, the United States government had undertaken an immigration program providing not only for the regular immigration services, but also for resettling immigrants within the country. It was a unique departure from the accepted American immigration practice. For now the law was concerned not only in bringing people into the country, but also interested in

¹ Report - Office of Public and Foreign Affairs, Department of State - January, 1948.

where they were going, what they were going to do when they got there, and where they were going to live.

In accordance with the terms of the Act, President Truman, on October 4, 1948, appointed a three-member Displaced Persons Commission to organize operations within the United States, to draw up regulations under the Act, and to set up plans for overseas operations. The members of this Commission were "Ugo Carusi, Chairman, Edward M. O'Connor, and Harry N. Rosenfield."² Their principal functions were policy making, the co-ordination of all public and voluntary agencies concerned with displaced persons here and abroad, and the adjudication and validation of sponsorship assurances.

Basic requirements to secure entry of eligible displaced persons into the United States under the law, were set up to include four assurances which must be supplied to the United States Commission for each individual or family unit:

1. Assurance of safe and sanitary housing which will not displace another person.
2. Assurance of suitable employment at prevailing rates which will not displace another person.
3. Assurance that such person or persons covered in the assurance will not become a public charge.
4. Assurance that arrangements have been made for the movement of person or persons specified in the assurance from port of entry to point of destination in the United States, including adequate arrangements for reception and follow-up work at the point of destination.³

2 Federal Register - October 6, 1948 - Displaced Persons Commission Executive Order 10003.

3 Displaced Persons Act - House Committee Print, 8-13, 16-18.

Shortly before the passage of the Displaced Persons Law, governors of several states appointed commissions or committees to prepare plans for intra-state co-ordination of the programs to be set in motion by its enactment. Memberships of the state commissions were generally composed of representatives of the state government divisions--labor, housing, agriculture, public and private welfare organizations and labor organizations. The Minnesota State Commission appointed on November 1, 1947 was the first of such committees. It established the pattern for other states to follow.

In announcing the appointments the Governor of the State said that,

The commission will study the resettlement in Minnesota of some of the homeless and tragic people of Europe who seek to come to this land. That, so far as he is concerned, he would be happy to invite all so-called and mis-labelled displaced persons of Europe to come to Minnesota feeling confident that this state and the land would be enriched by their residence here. However, good reason and common sense dictate that we withhold the exact number to be invited until such time as a committee of able men of this State representing Church, Labor, Agriculture, and Welfare, have the opportunity to make a study of the situation. We in this state are second and third generation pioneers of the Northwest, and we can understand and feel a kinship for these new pioneers, the delayed Pilgrims of the twentieth century. Enthusiasm prevails for their immigration. Just how many thousands we do not know, and I created the commission on resettlement of displaced persons to discover this figure. That will be their first task.⁴

During the months of activity of the commission and the agencies of resettlement, it was discovered that Minnesota was well able to absorb its proportion of displaced persons; for Minnesota is rich in agricultural and industrial resources.

⁴ Minutes of Meeting of Minnesota Resettlement Commission - November 10, 1947 - State Capitol, St. Paul, Minnesota

Its dairies produced more butter than any other state in the nation and is second in the production of milk and milk powder. Its farms produce more oats and clover seed than those of any other state and rank second in poultry, poultry products and flax, third in turkeys, fourth in corn, fifth in rye, and seventh in alfalfa seed and barley. The third largest stockyards in the United States are in South Saint Paul.

Second to farming in importance is the State's mining industry. During 1947 and 1948 the iron mines in the Mesabi, Vermillion and Cuyuna iron range produced over 132 million tons of iron ore, more than 68 per cent of the nations total for that period. The nations heavy demands for civilian and military goods have kept production figures high. In 1949 the mines produced nearly fifty-three million tons of ore.

Another important industry in Minnesota is the manufacture of such forest products as pulp, paper and lumber. Minnesota's thirty-two state forests cover more than five million acres.

Besides this natural wealth of fields, mines and forests, the state's manufacturing industry is of growing importance. In 1949 Minnesota's manufactured products were valued between two and one-half and three billion dollars. Food manufacturing is the largest industry of that kind, with machinery, printing, fabricated metal, stone, clay and glass, wearing apparel, and paper products following in that order.⁵

On May 24, 1948, the Governor, on recommendation of the commission, designated the Division of Social Welfare as the co-ordinating agency for the State. The head of the Division and a member of the Commission, appointed the chief of Old Age Assistance, as director of the work.⁶

⁵ Report of Research and Statistics Division - State of Minnesota - 1947, 1948, 1949.

⁶ Minutes of Meeting of Minnesota Resettlement Commission - May 24, 1948 - State Capitol, Saint Paul, Minnesota.

It was thought that that agency should have the responsibility for planning and for stimulating the development of the displaced persons program. Because of its very nature, the Division of Social Welfare could co-ordinate the State's resources under public and private auspices, such as agriculture, labor, employment, housing, health, education, churches, social services and recreation. Moreover, social workers in both public and voluntary social agencies have had experience in this kind of community organization, and the State public welfare department, with local offices covering all the communities in the State was especially well equipped to contribute to the development of a practical plan for assisting in carrying out the program. Furthermore, in many of the rural communities the welfare worker would be the only local representative of the State-wide operating organization. In this way there would be complete coverage.

CHAPTER III

RESETTLEMENT PROGRAM OF THE CATHOLIC CHURCH

ARCHDIOCESE OF SAINT PAUL

Just as the government of the United States had committed itself to the making of effective plans for the resettlement of displaced persons, so also had the Catholic Church committed herself internationally towards a just and Christian solution of the problem. On many occasions the Holy Father stated that the problem of displaced persons was one of the most serious facing Christian civilization, and that it was a responsibility of Catholics throughout the world to do their part in promoting the work of resettlement.

In a letter, March 10, 1949, to the Chairman of the National Catholic Welfare Conference, His Holiness, Pope Pius XII, warmly praised the work of the Bishops and Catholic people of the United States in the resettlement of the displaced persons.

Knowing our thought upon this subject, you have recently put forth your best endeavors and have succeeded remarkably in making it possible for not few of these exiles to enter your country. This has been accomplished by the passage of a far-sighted piece of legislation which we hope will be followed by others with even more generous provisions. You have likewise looked out for the interests of these immigrants, either when they leave their former homes or when they arrive at your shores, by appointing a group of selected representatives to give them opportune assistance.¹

¹ News Bulletin - National Catholic Welfare Conference
March, 1949.

On October 2, 1949, in Rome, Italy, Pope Pius XII, in private audience with the Special Sub-Committee of the Committee on the Judiciary, House of Representatives, said,

The blight of the detention camps in time of peace are no longer simply a subject for humiliation and regret. There is more here even than a stark challenge to Christian compassion. You have been able to see and judge for yourselves: more insistently than ever at this hour the agony of the so-called displaced is a summons to prompt and responsible community action. One observation dictated by the sacred trust committed to our charge, you will not fail to understand. For our prime anxiety touches the judgment of history and of history's Lord on the fulfillment of that gravest duty of man to man and of nation to nation, which calls for respect for the Image of God in even the weakest and most abandoned of His children.²

As evidence of the interest of the Holy Father, he established the Vatican Migration Bureau which functioned under the Secretariate of State. Its primary aim was to encourage development of favorable opportunities for European refugees to emigrate and resettle in new homelands. Through its central office in Rome, working through the Nuncios in the various countries and a branch office in Geneva, the Vatican Migration Bureau maintained contact between all Catholic organizations throughout the world and the International Refugee Organization.

In the United States from 1943 through 1946, War Relief Services of the National Catholic Welfare Conference, as part of its relief program, had been giving assistance to the Displaced Persons in and out of the camps in

² House Report Number 1507 - Eighty-First Congress - Second Session Committee of the Judiciary Studying Immigration and Nationality Problems.

Germany, Austria and Italy. In co-operation with the Holy See, it had succeeded in stimulating the interest of a number of Latin American countries in providing homes and opportunities for the displaced persons. It had a very important part in the resettlement of a considerable number of people of Argentina, Chile and Brazil.

When the President's Executive Order, providing for the admission of a limited number of displaced persons into the United States took effect in March, 1946, War Relief Services, National Catholic Welfare Conference developed a special program to assist the DPs in Germany and Austria in securing visas for their admission into the country. The prospect, however, of resettling thousands, demanded a nation-wide Catholic program and much broader planning.

All of them, the displaced persons and the persecuted peoples, must be treated humanely without discrimination. A perfect solution of the problem would be to give them the full guarantee for the enjoyment of their native rights in their countries of origin. Since this solution is not forth coming, the nations and the Church must extend to them help which their very human rights demand.³

At their meeting in Washington in November, 1947, the Bishops of the United States reached the conclusion that co-ordinated councils on the national and diocesan level were needed to bring the problem of displaced persons closer to the American people and to analyze the opportunities for displaced persons as well as sponsor their immigration. With this in mind the Admin-

3 Bishop's Statement on Human Rights - Statement issued at the Annual Meeting in Washington by the Catholic Hierarchy in the United States, November 16, 1949.

Administrative Board of Archbishops and Bishops decided to set up the Bishops' Resettlement Committee, in order to focus more adequately the attention of the bishops of the country on this vast problem. This committee was under the chairmanship of the Most Reverend Joseph E. Ritter, Archbishop of Saint Louis. At this same meeting, the administrative Board of the American Hierarchy authorized War Relief Services - National Catholic Welfare Conference - to assume a leadership in setting up a National Catholic Resettlement Council that would bring together various Catholic organizations including the National Catholic Welfare Conference, the National Catholic Rural Life Conference, the Catholic Committee for Refugees, the Immigration Bureau of National Catholic Welfare Conference and the Saint Vincent de Paul Society. On the council were also representatives of the following National groups: Poles, Ukrainians, Lithuanians, Latvians, Estonians, Slovaks, Slovenes, and Croats. This National Council was to serve as an advisory body to War Relief Services in regard to policies in administration of the over-all Catholic program for displaced persons.

The administrative Board also invited the bishops of every diocese in the United States to set up a Catholic Resettlement Committee under the direction of a priest appointed by the Ordinary. This Committee, including members of the various Catholic organizations included in the National groups, would carry the basic responsibility in the program for the displaced persons. And this program, known as the Bishop's Program under the sponsorship of the National Catholic Resettlement Council was the following:

1. To educate Catholic America to the full implications of the displaced persons problem.
2. To secure passage of the necessary enabling legislation to permit a substantial number of Displaced persons to enter the United States.
3. To survey existing facilities for the job placements and homes for the Displaced Persons who will eventually be brought to the United States.
4. To catalogue the names and addresses of all American Catholics who would be willing to provide sponsorship for the displaced person.
5. To provide the necessary follow-up care for the displaced persons once they have arrived in the local community.

On November 17, 1947, the Archbishop of Saint Paul, appointed the Director of Diocesan Charities, and a member of the Minnesota Resettlement Commission, as Diocesan Director of Resettlement. In a meeting with the clergy of the Archdiocese on December 3, 1947, the Archbishop expressed his wishes in the displaced persons problem.

I appreciate deeply the difficulties of weather, work, and distance, which many of you priests had to surmount, in order to participate in this great cause of charity. 'For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; and--as long as you did it to one of these my least brethren, you did it to me.' These texts exemplify the very thing that War Relief Services, National

Catholic Welfare Conference, and the National Catholic Resettlement Council is doing, and what our own Diocesan Committee will do. All the priests and all the laity in the Archdiocese must bend every possible effort towards providing a charitable solution to the problem presented by the displaced persons. We must provide them with homes and jobs and a new start in a free land.⁴

Following the directives of the Bishop's Program, a Diocesan Committee was established, with the Archbishop, the Diocesan Director, and the thirteen deans of the thirteen deaneries of the Archdiocese as members. It was decided that its first activity should be a study of the attitudes of the laity of the Archdiocese toward displaced persons, and to survey the possibilities of resettlement of some of their number in the State. Such a procedure was thought necessary, for there were many questions regarding housing, employment, sponsor responsibility, transportation costs, etc. There was general information on hand in the Minnesota Employment Bureau in regard to employment opportunities and there were labor shortages, but there was no exact information about available employment opportunities. For instance, it had been said that there was need for skilled workers in rural areas, and that there were many opportunities in domestic services. It was said that farmers and dairymen were desperate for help. Perhaps such information could be obtained through the Deaneries, and a catalog made of all the various opportunities.

With those objectives, the Diocesan Resettlement Committee made a questionnaire survey of the Archdiocese. On January 15, 1948, ten thousand questionnaires were sent to the pastors of 272 parishes, who distributed them

⁴ Chancery Bulletin - Archdiocese of Saint Paul, December 7, 1947.

to their parishioners at the Sunday Masses. Of these parishes thirty-eight were in Saint Paul, forty-one in Minneapolis, and the remaining 193 parishes in rural areas. The total number of questionnaires returned and tabulated on March 1, 1948, was 186. In the study the answer to four questions was sought:

1. Have you relatives in displaced person's camps in Europe whom you would like to help bring to Minnesota to live? How many?
2. If you have no relatives in displaced person's camps would you like to help a displaced family in Europe who might be useful in your community, to come to Minnesota to live? Answer yes or no.
3. If you wish to help, what kind of assistance could you offer? Check one or more.
 - (a) Living quarters
 - (b) Employment
 - (c) Financial assistance
4. Does your community need persons with certain skills? If so, what skills? State skill specifically, such as farmer, mechanic, construction worker, domestic worker, nurse, auto mechanic, etc.

The result of the four questions asked formed the basis for the study which follows.

QUESTION I: Have you relatives in displaced persons' camps in Europe whom you would like to help bring to Minnesota to live?

TABLE I

NUMBER OF RESPONDENTS WITH RELATIVES IN DP CAMPS
ACCORDING TO 186 QUESTIONNAIRES RECEIVED

<u>Respondents and Relatives</u>	<u>Number</u>
Respondents with relatives in DP camps	81
Relatives of respondents in DP camps	305

The results show that eighty-one or 43.6 per cent of the 186 replies indicated the respondent had one or more relatives living in DP camps. Of the eighty-one respondents the greatest number had three relatives so situated, while one respondent indicated twenty-one relatives in the camps. The number of responses to this question was disappointing since the study included a total of sixteen national parishes, of Polish and Slovakian backgrounds--nine large parishes in urban areas and seven in the rural parts of the Archdiocese. An inquiry into the seemingly lack of interest of these national groups seemed to reveal a rejection, due in great extent to a complacent satisfaction in their own Americanization, and a complete indifference to the needs of their own people.

QUESTION II: If you have no relatives in displaced persons camps, would you like to help a displaced family in Europe who might be useful in your community to come to Minnesota to live?

TABLE II

ATTITUDES OF 186 RESPONDENTS INCLUDING PERSONS
WITHOUT RELATIVES IN DP CAMPS

Attitude	Number	Per cent
Persons wishing to help	93	88.6
Persons not wishing to help	9	8.6
Persons failing to indicate	3	2.8
Total	105	100.0

This question was meant to analyze to some extent the attitudes of persons not having relatives in DP camps and comprises 105 or 56.4 per cent of the total 186 responses. Of this group ninety-three or 88.6 per cent indicated a willingness to help, nine or 8.6 per cent indicated they would not be willing to help and gave definite statements showing that they did not favor the proposals to admit displaced persons to this country, three or 2.8 per cent did not answer the question. It is interesting to note the remarks added to the returned questionnaires rejecting the proposed entrance of DPs into the

Archdiocese, for it revealed much of the thinking in Minnesota when the questionnaire was being circulated. The attitudes ranged from lack of housing for the war weary veteran and the increase in unemployment roles, to charges of fascist and communist infiltration which would be dangerous to American democracy.

The following are a few of the remarks made:

I would be in favor of admitting some, if they're well screened first: no communists should be admitted.

I would qualify my rejection of the displaced person by agreeing to the admission of a limited number provided they were able to support themselves and if there is work for them.

I'm afraid of Communists.

Why invite more trouble.

We have so many unemployed ourselves.

I'm opposed to any more immigration.

It would depend on who they are: admit some intellectuals or scientists but not people on relief.

Keep them out if they are going to compete with our own citizens when times are hard.⁵

QUESTION III: If you wish to help what kind of assistance could you offer?

- (a) Living quarters
- (b) Employment
- (c) Financial assistance

The following Tables III and IV of the tabulation will cover this question quite completely.

TABLE III

ASSISTANCE OFFERED BY RESPONDENTS
WITH RELATIVES IN DP CAMPS

Type of Assistance Offered	Number	Per cent
Living quarters only	32	39.5
Living quarters, employment, financial assistance	23	28.5
Financial assistance only	7	8.7
Living quarters and financial assistance	7	8.7
Employment only	4	4.9
Employment and financial assistance	4	4.9
Living quarters and employment	3	3.7
Not specified	1	1.1
Total	81	100.0

This table presents an analysis of the responses of persons having relatives in DP camps as to the type or types of assistance they would be willing to provide one or more of these relatives. The greatest percentages of the respondents--39.5 per cent--expressed a desire to help only with living quarters to relatives in DP camps. Only one of the eighty-one respondents failed to indicate what type or types of aid they could provide. In other words, 99 per cent of the respondents with relatives in DP camps definitely offered some type of aid to one or more of their relatives.

TABLE IV

ASSISTANCE OFFERED BY RESPONDENTS
WITHOUT RELATIVES IN DP CAMPS

Type of Assistance Offered	Number	Per cent
Employment only	29	31.2
Living quarters and employment	23	24.8
Financial assistance only	19	20.5
Living quarters, employment, financial assistance	14	15.0
Living quarters only	4	4.3
Living quarters and financial assistance	3	3.2
Employment and financial assistance	1	1.0
Not specified	0	0.0
Total	93	100.0

Of the ninety-three respondents without relatives in DP camps who indicated a willingness to help DPs, the greatest number, twenty-nine or 31.2 per cent, were willing to provide employment only, while fourteen or 15.0 per cent offered living quarters, employment, and financial assistance, and twenty-three or 24.8 per cent offered living quarters and employment. The greatest number of these responses came from farm families which would explain the high percentages of those offering living quarters and employment and employment only as compared with the same designations in Table III.

Included in the questionnaire was also a fourth question.

QUESTION:IV: Does your community need persons with certain skills? If so what skills?

This query served the dual purpose of estimating the job opportunities for displaced persons and informing employers of this new reservoir of skilled workers. Through this partial study, it was possible to gauge the potential employer acceptance of displaced persons into the Archdiocese. The following Table V is a listing of various skills which were indicated as desirable:

TABLE V

TYPE OF EMPLOYMENT OPPORTUNITY AVAILABLE
AS INDICATED BY 186 RESPONDENTS

General Classification of Employment	Professional	Chemist Doctor Forester Nurse
	Skilled White Collar	Laboratory Technician Musical Director Organist Tailors
	Semi-Skilled	Dairymen Gardners Janitors Waitresses
	Skilled	Bakers Cabinet-Makers Carpenters Machinists
	Common Labor	Common Labor Domestics Farm-hands Seasonal-Workers

With the completion of the Archdiocesan survey in April, 1948 and the adoption of the Displaced Persons Act of 1948 in Washington in June, 1948, the time was set for bringing the first of these refugees into the Archdiocese of Saint Paul. The first few months found the program operating at a snail's pace, and this slowness had its effect upon the applications which were obtained through the previously conducted survey. Of the total applications only thirty-four or 18 per cent were processed and completed. Reasons for this became apparent from a brief analysis of the needs found in the questionnaire answers, and the problems involved in administering such a difficult and complex undertaking as resettlement.

The majority or about 70 per cent of the requests came from farm families who wanted farm help. In Minnesota, farming is a seasonal activity. Farmers from time immemorial have had to adjust their operations to the dictates of nature. There is a natural season of the year when the farmer negotiates and arranges for help. In Minnesota, the farmer arranges for this year-round hand or year-round family in the late winter months and in the early spring months. If he fails in making the appropriate arrangements during these months, he then re-arranges his farm organization. He either changes his cropping pattern, or he reduces his intended expanded operations; he rents out a portion of his farm, or he makes other arrangements. It is evident, from this, that displaced persons who were to come into the country as farm help had to be on the farms ready for work no later than April or early May. As only five displaced persons with such designation entered the Archdiocese at that time,

most of the prospective farm placements as indicated in the survey became inactive, as the farmers had lost interest. The same was true of those offering assistance to relatives in the displaced persons camps. The lapse of time increased the lack of interest and the whole program began to lose its vitality.

Early in September, 1948, the Chairman of the three member DP Commission appointed by the President and confirmed by the Senate under terms of the Act, went to Europe with a staff of experts to begin the difficult job of selecting and transporting qualified DPs to the United States. Vexing administrative difficulties were encountered from the very beginning. It was immediately apparent that the work load would exceed the capacities of the meager staff authorized in the available budget. Congress realized this fact quickly and subsequently authorized the expenditures of the total appropriation in nine months, but by the time this was done uncertainty over the amount to be available had already seriously hampered operations. Appropriate personnel also posed problems other than budgetary limitations. For the Directors of resettlement in the various dioceses, it meant a continued program of education by interpreting to the clergy and laity the difficulties which had to be overcome in any new venture, and especially in one so vast as the resettling of the refugee.

On January 15, 1950, the first refugee to reach the Archdiocese of Saint Paul under the Displaced Persons Act arrived at Saint Paul, Minnesota. By the middle of June of that year, six months after the first arrival and about a year after the Act became effective, forty-six persons had started a

new life in Minnesota. By the end of 1950, two and one half years after the enactment and approval of the Displaced Persons Act of 1948, a total of 258 immigrants had been admitted to the Archdiocese under the authority of that Act.

TABLE VI

IMMIGRANTS ADMITTED TO THE ARCHDIOCESE OF SAINT PAUL
UNDER THE DISPLACED PERSONS ACT
BY DECEMBER 31, 1950

<u>Date of Admittance</u>	<u>Number</u>
June 30, 1949	46
December 31, 1949.	122
June 30, 1950	56
December 31, 1950.	34
<hr/>	
Total	258

The first step in the process of bringing these displaced persons into the Archdiocese was the providing of "assurances." A basic statutory condition of eligibility is that there be provided in behalf of the displaced person, assurance of suitable employment which will not displace another, of safe and sanitary housing which will not displace another, and an assurance against becoming a public charge. In addition the United States Commission's regulations require a fourth assurance of reception at port of entry and at ultimate destination, and provision for inland transportation from port of

entry to such ultimate destination. Of these assurance requirements the Diocesan Resettlement Committee found the employment and transportation regulation the most difficult to meet. Many employers were reluctant to assure a specific job to an unknown displaced person, sight unseen, and refused to rely upon the ability of resettlement agencies to choose persons to meet their particular agricultural or industrial needs. In addition, it was pointed out by some employers that necessary employment practices make it often impossible for prospective employers to freeze for months a particular job for a particular possible employee. With regards to the assurance of transportation from port of entry many small farmers and businessmen refrained from submitting assurances because of inability to meet the heavy expenses of transportation from the east coast ports of entry to Minnesota. Because of the experience, resources and integrity of many voluntary agencies, the Federal Commission had established a special form of assurances which it will accept from voluntary organizations, specifically recognized for this purpose. The form of assurance used by the Archdiocese of Saint Paul under the authority of War Relief Services--National Catholic Welfare Conference, was based upon the mandatory requirements of the Federal Commission. As the religious faith of the refugee was of primary concern, a question was included regarding the accessibility of Church and school as well as a recommendation from the pastor of the Church where the sponsor had residence.

Rigorous as the above requirements are, and unprecedented in the history of American immigration, they have been met. The following are the

sponsors who have supplied the necessary assurances. Ninety-eight displaced persons, or 37 per cent of the total 258 immigrants, came into the Archdiocese under the sponsorship of relatives. Many of these relatives bear the same family names as the new arrivals, and had done everything in their power to speed their coming to Minnesota. The remaining 160, or 63 per cent of the total 258, arrived under an undesignated assurance, that is, by motivation of work assistance, or by ties of patriotic brotherhood suggested by the same national origin.

In all but three instances the program in the Archdiocese operated by having a specified individual in the Archdiocese submit as assurance for a displaced person who was a relative, or to fill some work-need, or for purely charitable reasons. The three exceptions were blanket assurances by three Parishes for a certain number of immigrants whose future in their new homeland would be determined only after their arrival. These placements were in the nature of an experiment. It was thought to be desirable for the displaced persons to be resettled in the field of their greatest occupational competency, be that competency a native one or be it acquired, if necessary, by vocational re-training in the Community or Parish of resettlement. In other words, an auto mechanic is resettled as an auto mechanic--a farmer as a farmer; if he needs vocational retraining before his knowledge or technique of auto mechanics or farming can be adapted to an American shop or an American farm, he receives that retraining. If the immigrant knows too little English to be employable, he is taught the language. If his difficult experiences in

war, concentration and DP camps have left him with a health defect which limits his employability, appropriate medical services are made available. And during the time the displaced person is working on his problems of resettlement, parish funds were providing the maintenance for the newcomer and his family.

One of the achievements of this parish sponsorship was the situation of Dr. M, who with his wife and two children, came into the Archdiocese in February of 1949, with two other families. As stated above, it is most desirable to resettle the immigrant in the field of his competency. It was thought that Dr. M would make his maximum contribution to the parish and to the community by doing a job which he was skilled to do; he would obtain not only a higher standard of living for his family in the area of his competency, but he would also have a more personal long range security as a bread-winner. Psychologically also he would have a greater sense of personal worth, status and happiness if he were working in a field where he really belonged. This, however, posed a problem, because Minnesota like the other states has rigid medical certification regulations, among which is the requirement of United States citizenship. Since the case of Dr. M. would be the forerunner of other such situations, a policy had to be determined. Upon request of the Minnesota Displaced Persons Commission, the Governor on April 17, 1949, called a meeting of the state medical society and state medical examining board. At the conference, the need of qualified doctors and physicians was underscored, and the possible use of displaced medical men was accepted. The "Minnesota Compromise" with seven requirements was the result. Under its provisions, DP applicants must adhere to the following:

1. Must appear before the state board of medical examiners in person and present documentary evidence, such as a diploma, that they have successfully completed study in medicine, surgery and obstetrics equivalent to standards of the University of Minnesota. They must also have received a bachelor of medicine or a doctor of medicine degree equivalent to that earned in Minnesota.
2. Present evidence they have formally filed a declaration of intent to become a citizen and also execute a stipulation agreeing that in the event they are permitted to take the examination for medical license here, they will complete the citizenship requirements within two years of normal time.
3. All credentials from foreign schools, medical or otherwise, shall be translated into the English language over the signature of the American Consul assigned to that country or other authorized persons.
4. Present evidence to the board of moral character.
5. Present evidence that they are able to read, write and speak the English language.
6. Present evidence of completion of a minimum of twelve months of graduate study in clinical medicine either at University Hospitals here or any other hospital in Minnesota approved for intern training.
7. Present evidence satisfactory to the board that they have passed the examination conducted by the Minnesota State Board of Examiners in the basic sciences and hold a certificate from that board.⁶

The parish stimulated by the challenge presented them made plans for maintenance and care of Dr. M's family, while he fulfilled the requirements of the medical board. In February of 1949, Dr. M filed intent to become a citizen. In May, 1949, he appeared before the medical board and presented a 1939 diploma from the University of Vilnav in Poland and other documents to

6 Report of Minnesota Medical Board - June, 1949.

prove his competence as a physician. He was then granted permission to begin a year's internship in a Minneapolis hospital. In June, 1949, he passed the basic science examination. The following year, in June, 1950, having completed his internship, Dr. M took his final medical examinations, and on July 15, 1950, was granted a license to practice medicine in the State of Minnesota. At the present moment, nearly a year later, Dr. M and his family are living in the parish of sponsorship. They present a most concrete example of the spirit of charity, of which St. Thomas speaks. That charity is a mutual giving a mutual acceptance. The parish gave of its means to provide adequate living; the displaced family reciprocated by giving character, old-world culture and a necessary medical service to the community. To sum up briefly what has been said, this parish sponsorship is of great value, because in its attempts to have each displaced person reach the proper employment, be it farmer, mechanic, or doctor, it presents a refinement. It is a refinement because it enables these belated pilgrims, not only once more to pick up the threads of life, but gives them the opportunity of picking up the threads of life with the strongest strands.

As it was stated, the displaced persons are those who are included in the program of the International Refugee Organization. These refugees for the most part come from Eastern Europe. Polish displaced persons who were captured during the course of the German invasions of Poland numbered about two hundred seventy-five thousand. The so-called Balts, the Estonians and Latvians about sixty thousand, the Lithuanians about seventy-five thousand, were driven West from their own countries by the Russian Army. The same is

true of the Ukrainians numbering some two hundred thousand. The Yugoslavians, sixty thousand among the DPs, were compelled to flee from that country when it was taken over by the present Communist dominated government.⁷ The following table shows the percentages of the national groups which have entered the Archdiocese:

TABLE VII

DISTRIBUTION OF NATIONALITY OR ETHNIC GROUPS OF DISPLACED PERSONS
IN THE ARCHDIOCESE OF SAINT PAUL - DURING PERIOD
JUNE 30, 1949 - DECEMBER 31, 1950

Nationality	Number	Per cent
Polish	115	44
Ukranian	36	14
Baltic	38	15
Czeck	17	7
Jugoslav	18	7
Hungarian	16	6
Lithuanian	17	7
Serbian	1	-
Total	258	100

Various reasons may be advanced for the high percentage of Polish refugee immigrants, as compared with the relatively low percentage entry of

the other national groups. The principal reason is the policy followed by the Department of State, which demands an equitable division of all visas for immigration among the displaced persons in proportion to all groups and elements as segregated by the International Refugee Organization. As the Polish group represented the greater majority to be resettled as shown by the previous table, it is reasonable to expect a higher percentage in the actual resettlement. Moreover, the law requires that 40 per cent of the visas issued go to persons, whose place of origin or country of nationality has been de facto annexed by a foreign power. Under these interpretations, the preferences would be in favor of the Polish displaced persons.

Resettlement in the Archdiocese was distinguishable by the number of young people who entered as immigrants. Thirty-six per cent are between the ages of one and twenty-five years. Forty-two per cent are between the ages of twenty-five years, and only four or one per cent of the total 258 are in the older age group. Of the forty-four children under fourteen years of age, sixteen are of pre-school age, the remaining twenty-eight children, as well as every other child under the age of sixteen, go to school. No child under the age of sixteen works, except three girls who do part-time domestic work after school hours. These children in every instance are making a very satisfactory adjustment in the schools and are enriching the lives of the people of the community in which they live, as well as the playmates with whom they associate. Most of the children, after a brief period of adjustment, have reached their proper grade placement and some are among the leaders of

their classes. Among those of college age, are seven who already are in college, and who give promise of contributing much to the community in which they will eventually settle. It is interesting to note that the education of these young people is being financed by the students themselves by part-time work and with the assistance of their own families.

TABLE VIII

AGE OF IMMIGRANTS ADMITTED TO THE ARCHDIOCESE OF SAINT PAUL
AS OF DECEMBER 31, 1950, UNDER THE DISPLACED PERSONS ACT

Age of Immigrants	Number	Per cent
Under 14 years	44	17
14 - 24 years	49	19
25 - 44 years	109	42
45 - 65 years	52	21
65 years and over	4	1
Total	258	100

These people had their first residences in cities, towns, and rural areas throughout the Archdiocese. A city would be designated as such by reason of one hundred thousand population and over. The Archdiocese of Saint Paul, there are two cities, Minneapolis and Saint Paul, with a total population of more than a million people. Other urban areas would be considered as places of twenty-five hundred population or more and under one hundred thousand. Rural areas are all other places.

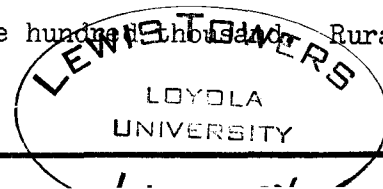


TABLE IX

IMMIGRANTS UNDER DISPLACED PERSONS ACT BY AREAS OF FIRST
RESIDENCE IN THE ARCHDIOCESE OF SAINT PAUL TO -
DECEMBER 31, 1950

Type of Area	Number	Per cent
Large Cities	157	60
Other Urban Areas	28	11
Rural Areas	73	29
Total	258	100

One hundred fifty-seven or 60 per cent of the total two hundred fifty-eight immigrants had first residence in the large cities. This is understandable because of the large numbers of friends and relatives from Poland, Ukrania and Hungary centered in the Twin Cities, who would have sponsored them. This situation, however, militated somewhat against the happy adjustment of those placed in the rural areas. For in some instances, other displaced persons living in the cities as well as relatives and other friends, wrote the DPs or visited them on the farm, encouraging them to move to the cities with promises of less working hours and better money incomes. This unfavorable condition prompted the Diocesan Resettlement Committee to send a letter containing the following directives to the pastors of the parishes, that they in turn might inform their parishioners and the displaced persons:

1. That the displaced person and his family came into the Archdiocese under a moral obligation to stay with the sponsor-farmer responsible for their arrival in the Archdiocese; that the sponsor provided them with an opportunity to start a new life.
2. That he should stay, at least, one year after coming to the Archdiocese, so that the sponsor would have a chance to get back the money expended in connection with his arrival, such as inland transportation, purchase of home furniture, rehabilitation of tenant facilities and the like.
3. That no DP immigrant under any circumstances should leave his original sponsor without first discussing the matter with the latter, with his pastor, and with the director who was responsible for bringing the displaced person into the Archdiocese.
4. That the displaced persons should not be enticed by their respective nationality groups to leave the farm and go to the cities in the hope of securing well-salaried positions and jobs. Life in the city can be particularly difficult, when they do not know the language. Furthermore, the difference in cash income is more⁸ than eaten up by city rents, food costs and transportation.

As the displaced person was so obligated, so also the sponsor had certain obligations in justice and charity to consider the following:

1. The displaced persons are human beings and once happy citizens of their native lands. Victimized by war they have come here to salvage whatever is left of their lives.
2. Most of the DPs once lived in better circumstances, economically, culturally and socially. Therefore, the initial period of re-adjustment in the new land can be extremely trying and difficult. The sponsor, then, should be understanding.
3. The lack of knowledge of English and unfamiliarity with American farm machinery on the part of the displaced person is often the cause of misunderstanding between sponsor and the DP farmer. This should be remembered by the sponsor.

4. Most displaced persons, because of the new environment and strange customs, are extremely lonely and unhappy. Sponsor should try to help DPs meet the people of his own nationality.
5. The spiritual life of the displaced persons must not under any circumstances be neglected. Sponsor should arrange his program so that the DPs working on the farm are given the time and opportunity to attend Mass on Sundays and Holy Days, and for the reception of the Sacraments.⁹

The jobs assured the heads of families and single adults admitted by December 31, 1950, cover the range of agricultural, industrial, professional, and service occupations. They were distributed as follows among the major occupational groups:

TABLE X

DISTRIBUTION OF OCCUPATIONS OF HEADS OF FAMILIES AND SINGLE
ADULTS ADMITTED INTO THE ARCHDIOCESE OF SAINT PAUL
UNDER THE DISPLACED PERSON'S ACT-DECEMBER 31, 1950

Occupational Group	Number	Per cent
Farmers and farm laborers	17	11.0
Semi-skilled operatives	38	24.0
Skilled Craftsmen	18	11.0
Domestics	48	30.0
Laborers except farm	10	6.0
Clerical	2	1.0
Service workers-restuarant, hotel, etc.	20	13.0
Professional workers	7	4.0
Total	160	100.0

⁹ Ibid.

The distribution of occupations found domestic workers constituting the biggest single group, 30 per cent of the total 160. Jobs for semi-skilled and skilled comprised 35 per cent, with skilled operatives 11 per cent of this group. The problem of finding a sufficient number of year-round, steadily employed farm-workers continued to harass the farmer in the Archdiocese. For only seventeen or 11 per cent of the total 160 occupations were designated as farm labor. In this area, eight of the seventeen newcomers left their homes and jobs, enticed by the prospect of higher wages and a higher standard of living in the cities. The working wage of the displaced persons living in the rural areas is \$90 to \$100 monthly minimum, plus milk, butter, eggs, chickens, vegetables, etc. Another important cause for leaving was the inability of some to meet the demands of farm life. From this occupational breakdown it is seen that the displaced persons who have come to the Archdiocese have a wide range of skills and abilities and already are making contributions to the various communities. Among the professional workers and skilled craftsmen were three doctors, two lawyers, two nurses, one electrical engineer, three draftsmen, and an artist. An investigation of the 160 occupations reveals that forty-seven or 29 per cent of the total changed jobs after the first placement and that twenty-eight or 17 per cent of the total made more than one change. These changes were to be expected, because as it was stated earlier in the paper, the work of resettlement is one of refinement. Mr. George W. Hill, Executive Director of the Wisconsin State Commission of Displaced Persons, said in Saint Paul at a State meeting on November 17, 1949, "The first match

of displaced person and sponsor which succeeds is perhaps the exception; re-adjustments are an important part of the total picture." For change in occupation found among the displaced persons can be traced to the same conflicts that arise in any employer-employee relationship. In all these instances of change in employment, with the exception of three, a satisfactory re-adjustment has been made in the new jobs.

CHAPTER IV

RESETTLEMENT PROBLEMS

The Resettlement Committee of the Archdiocese was aware from the very outset that there would be problems in the placement of the displaced persons because the movement of peoples from one country to another demands first of all the resolving of certain barriers and handicaps. It was seen that the problem of adjusting to a new community, a new life and a new job was not the same for all newcomers. Some found that the new life had familiar aspects. Others had to adapt themselves to completely different conditions. The adjustment of a Pole coming from the industrial city of Cracow, Poland to a job with the Great Northern Railroad where many of his fellows were Poles was relatively easy. A Latvian girl with a Ph.D. in chemistry who had given up work in research to work as a domestic found adjustment more difficult. A Ukranian farmer felt more at home on a Minnesota farm than performing janitorial service in a large apartment building. An artist found it hard to work in the South Saint Paul stock-yards.

As shown by Table X, 71 per cent of the displaced persons have remained in their first placement and are well on their way to a life of independence and self-respect. Among the remaining forty-seven or 29 per cent who left their first placement and who are now making a satisfactory adjustment are the following:

1. Nineteen cases in which it was necessary for the Diocesan Resettlement Committee to take action to bring about a better understanding between the sponsor and the immigrant. An investigation of these cases revealed one principal cause for the difficulties--a lack of sense of justice and charity. In fifteen of these situations, the sponsor expected too much from the displaced person in terms of work and complete subservience. The emotions and needs of these people as persons were disregarded. On the other hand the remaining four cases showed that the displaced persons expected much more than was reasonable from their sponsor, and were uncooperative in working with him. Their preconceived idea of life in America was not realistic: they had had food and shelter provided in the DP camps and often no opportunity to work, thus developing a dependency psychology. In most instances the just complaint was made that the displaced person had to work too hard for the wages paid. One farm-laborer with wife and two children worked fourteen hours a day, seven days a week and was paid \$45 monthly, besides staple farm foods as butter, milk, and eggs. A domestic was given \$25 a month with an afternoon off each week. If there were not constant supervision, there would have been many more instances of such exploitation. It was also recognized that lack of knowledge and experience in using electrical and farm equipment and of American culture as in domestic work, plus the language barrier and a lack of patience, created additional adjustment problems for the displaced person and the sponsor.

The following letter from one of the displaced persons is typical of the above problem placements.

I came to work for Mr. S the 21st of February. For the first two month I lived in his house with my family. I got \$38 for two month. I was working the farm, my wife was working in the house. On the 16th April I moved to an extra house on the farm. I got a gallon milk and \$70 a month the other things like meat and eggs and lard etc. I had to buy myself. During this time when I am working for Mr. S my wife had a baby, the cost of the hospital and Dr. bill was \$154. How can I pay. The first time I worked for him I broke a tractor tire which costed \$16 to fix. He took \$11 from my wages to pay for this and he payed just \$5. I can tell you some more of my hard life while working for Mr. S but you Rev Father maybe can remember yourself how Mr. S talked to you when you visited his farm for us.

To make this letter more revealing, it might be added that the current wage scale being paid the heads of families working on farms ranges from \$100 to \$225 monthly plus house, milk, wood, meat and garden produce.

2. Four cases in which the State Commission has been required to provide services of a permanent character. From the beginning of the program it was realized that voluntary agencies and State Commissions would have to supplement and to re-enforce each other. While the private groups would be the responsible channels through which the applications for sponsorship would be processed, yet the State also would have responsibility for the well-being of these new immigrants, because of a tendency on the part of the few to exploit, and because of the possibility of shifting of responsibility in the program. The Minnesota Legislature in 1949, as was pointed out earlier, established the Division of Social Welfare as the coordinating agency, but it was understood at the outset that the burden of labors and responsibility would rest with the voluntary agencies. As the program has unfolded, various problems have arisen, some unforeseen, some that followed in the natural course

of dislocation and resettlement. The Diocesan Committee of the Archdiocese had four such problems which had to be referred to the State for assistance. One required commitment to a sanatorium for the tubercular, the remaining three were institutionalized in the State mental hospitals. The following case was the first in special problem situations which gave rise to a definite State policy in such matters.

Mr. and Mrs. B and their eight year old son T were brought to Minnesota in September 1949, under the auspices of the Archdiocese of Saint Paul. In December 1949, the boy T developed a fever and was unable to attend school. Upon examination by a physician, he was found to be in need of medical care. The family were ineligible for public assistance because of lack of legal residence, but because of the immediate need of hospital care, the local Red Cross and Community Chest authorized hospitalization on a temporary basis pending the determination of the availability of funds through other sources. Upon the recommendation of the attending physician the child was taken to the hospital for treatment of a condition diagnosed as "osteomyelitis and suppurative arthritis of the left hip". The child required hospital care for 111 days.

About two weeks later, the State Commission of Resettlement received word from the welfare board of the county where the B family were living, inquiring as to Mr. B's eligibility for state aid since the family had not resided in Minnesota for the period of one year as prescribed by the statutes. As he did not have state or county residence, if he were committed to a sana-

torium as a public health menace, the cost of such treatment would have to be borne by the county of commitment.

In January of 1950 Mrs. B was also in need of medical attention. She received an emergency appendectomy from which she fully recovered.

The unfortunate circumstances of this family prompted the State agency to issue in February, 1950, the following procedure in providing for the medical needs of all immigrant displaced persons.

1. An interview with the sponsor to determine his willingness and ability to defray the medical costs indicated.
2. If the sponsor is unable or unwilling to bear this expense, the voluntary agency should then make its resources available. In the case cited above the Archdiocese of Saint Paul assumed \$800 in cost for care.
3. If the local voluntary agency does not have the necessary funds, it should contact the national agency to determine what financial assistance is available from that source.
4. If it has been determined that funds are not available from the sponsor, or the local or the national voluntary agency then the case should be referred to the Division of Social Welfare as the coordinating agency for the State Displaced Persons' Commission. The State Agency will then refer the case to a county welfare board or other appropriate public agency for needed assistance.¹

3. One case in which the immigrant left or was removed from the sponsor because the resettlement opportunity did not provide the minimum requirements with respect to decent housing. This problem involved a mother and two children, ten and twelve years of age. Receipt of the following letter

1 Directive - Minnesota Commission of Resettlement, February 19, 1950.

indicates the trouble which occasioned the immediate removal of the displaced person and children from the place of first sponsorship.

How do you know, I am living together with my two sons and we are happy to be in a free country. We are still living by a farmer and I am doing my duty. I am sorry to disturb you, but my circumstances are so bad that I must write you. My farmer is not satisfied only with my work what I am doing in his farm but he likes to use me as a wife. When I refuse he start to fight with me and my children, and now they are who has the blame. In the first time he was with my children very satisfied and they worked how much they could, but later he started to punish me and my children. You can understand how we are weeping every day my children, because they understands why he is making sufferings to us--because I don't like to live immoral life. Please help me to get another place to live and job.

4. Twenty cases in which the immigrant left the sponsor without sufficient notice and under circumstances which would indicate lack of appreciation for what the sponsor had done for him or her. Many reasons might be advanced for this group of problem cases. The principal cause, however, for lack of adjustment might be in the selection of these displaced persons for specific jobs. A lawyer and a dentist had been selected for farm work and a chemist as a janitor. It can be readily understood, that individuals qualified by virtue of their training and experience in these professional fields will ~~neither~~ be happily situated in their new employment nor satisfactory to their employers. This particular group would have succeeded in far greater measure if they had come into the country with a real genuine job specification. Three farm placements were an irritation to sponsoring farmers when the displaced persons left the farms without warning. Not only in these three situations, but in all the other farm placements certain obstacles to a success-

ful resettlement had to be recognized. First of all, American agriculture is highly mechanized. Few DPs come to America with the skills required on such farms. Sponsors cannot turn over a tractor, combine, corn picker and other machines costing several thousands of dollars to a DP without some training. It is easily seen why a farmer should become irked, if, after this training, the DP should leave. But there are other factors. Most displaced persons desired to be with persons who speak their native languages. Such persons are to be found in the immigrant neighborhoods of our large cities, and seldom on farms. Moreover, the advantages of rural living are long range values and are often rather intangible. This intangibleness is seldom appreciated by DPs with urban backgrounds, which brings us back to the matter of selection by the European representatives of our national agencies. Then the fact that urban employment offers higher immediate cash wages is sufficient to lure most displaced persons from their agricultural jobs. Another observation also reveals, that unfortunately the hired man on American farms does not enjoy an enviable position. He has little chance to save sufficiently to begin farming on his own.

Looking at Table X once more, we see that 83 per cent of the total 160 jobs, were classified as farm hands, domestics, janitors and service workers. These are the jobs most frequently offered to DPs and where the Diocesan Resettlement Committee has found most of the criticism. Nearly a generation has passed since immigrants were admitted into our country in large numbers. In those days most of the immigrants accepted the type of work just

mentioned and were content. Some of our contemporaries think they were contented because they were Europeans. It is the opinion of this writer that they were content because they lived twenty-five years ago in a less enlightened and progressive age. Not only American laborers but laborers the world over are striving for social security. Very few remain who are willing to work under conditions akin to indentured labor whether it be on a farm or in the city.

The remaining three cases of this group of problem situations have at the present moment, and in the knowledge of the Diocesan agency, not made a satisfactory adjustment in their resettlement. Moving from job to job they were considered by their employers as being unstable, incompetent and unsatisfactory. As they have left the Archdiocese and gone to other States, they are no longer under the control of the Diocesan Resettlement Committee.

A review of these resettlement difficulties shows the need of social case work services throughout the whole program. From the experiences of the resettlement committee in the Archdiocese of Saint Paul it has become recognized that case work should be started at the point where the sponsor starts to make plans for the migration of a displaced person. The wish to help a displaced person springs from many motives. The unrelated sponsor usually offers to help a DP either for supernatural reasons as a member of the Mystical Body of Christ, or for the work and needed assistance which a displaced person can give him. The related sponsor frequently initiates resettlement of his relatives who are displaced, in order to rescue them from an undesirable economic

social, or political situation. These motivations, however, are not always backed by the ability to follow through in the actual act of resettlement, due mainly to a faulty, stereotyped conception of the displaced person, which by no stretch of the imagination is the real live DP. The stereotype of the displaced person usually runs something like the following--He is a completely adequate person who wants only a place to live and a job. Bring him over here and he will do the rest. Things may be tough for him at first but he will be so grateful at being given the opportunity to come to the United States that he will rise heroically above all obstacles.

This concept, however, is not true. For the DP is one who has undergone a variety of brutal war and concentration camp experiences which physically and psychologically have left an imprint. The above picture of the DP completely ignores the reality that the displaced persons will react humanly, not heroically to the many frustrations, the major and petty difficulties, which are inevitably contained in the immigration and resettlement experience. A case-work approach to pre-migration planning with frank discussion of the obligations implied will prevent the irresponsible assurance which is not backed by a sincere intent to carry out commitments. It would mean a thorough investigation and realistic evaluation of the housing and employment opportunity offered. A case work approach also would help the sponsor modify his concept of the displaced person. That the important word is person. Displaced is an adjective that helps us identify a specified person for entry into the country, and tells us of the person's past tragedy and helps us to understand the

pattern of the life he left. When he arrives at the place of his sponsor, however, he is home: he belongs: he is a part of the community, of the church, of the Archdiocese, and actually he is an important part of our richest resource spiritually and materially--he is a human being.

As it has been shown earlier in other parts of this paper, a displaced person is often not a useful or productive worker until he has translated and adapted his European skills and background to American industrial and agricultural methods, as well as American culture. In this respect a case work approach can assist the sponsor to anticipate and to prepare for a learning period, or if the sponsor cannot accept that possibility, then to help him decide to withdraw his assurance. A case work approach is also helpful to the sponsor, especially in urban resettlement in becoming acquainted with the broad range of community services which may be necessary for the adjustment of the displaced person. There are many problems facing both the sponsor and the displaced person in adjusting to the new situation which the case worker can help them with such as: family budgeting, adjustment to the new governmental setting, such as responsibility for taxes, property transactions, securing medical care and legal advice, locating and arranging attendance at Americanization classes and applying for citizenship, adjustments in family tensions and misunderstandings, and help in preparing the semiannual reports to the Displaced Persons Commission.

Just as the sponsors may be helped with case work services so also can the displaced persons be given a similar assistance. For the DP, like

other human beings, does not live by bread alone, and even when a very successful job has been done in providing housing, employment, and the other tangibles of existence, there remains the important task of helping the newcomer become a real part of his community. There are many displaced persons who will be judged as having been successfully resettled if we look no farther than the standards of resettlement as defined in the DP law. But closer scrutiny into the lives and feelings of these people reveals a deep sense of loneliness, a sense of difference between themselves and their neighbors. For very often after months in a community, the displaced person still finds himself rejected and in the slightly less painful position of being a stranger. The plight of these spiritually displaced persons is well brought out in the following passages from the writings of an immigrant Anzia Yezierska who in 1923 wrote

He might become rich in this world's goods in the new country, but he would always feel homesick for the old one.

If you came back, you wanted to leave again: if you went away, you longed to come back. Wherever you were, you could hear the call of the homeland, like the note of a herdsman's horn far away in the hills. You had one home out there, and one over here, and yet you were an alien in both places. Your true abiding place was the vision of something very far off and your soul was like the waves, always restless, forever in motion.

I Can't live with the old world, and I'm yet too green for the new. I don't belong to those who gave me birth or to those with whom I was educated. I'm one of the millions of immigrant children, children of loneliness, wandering between worlds that are at once too old and too new to live in.²

² Anzia Yezierska, Children of Loneliness, Funk and Wagnall, 1923, 122-123.

Through the case worker, the parish and the community are stimulated to make overtures of friendship through personal visits, through the sodalities and the men's club, through fraternal organizations, and through the special interest groups which are found in every parish. At the same time the case worker must attempt to build up the emotional readiness of the DP to relate himself effectively to the opportunities offered him. The displaced person has been affected by his early life and pre-war experiences: by years of living in a hostile, authoritarian society where he was in constant hiding or persecution. By having languished in concentration camps or by having engaged in actual conflict: by being shorn of status, occupation, home, family life and friends. Each displaced person has had a variety of those experiences, and as a result have caused some impairment in the capacity of the DP to enter into a free, unguarded and full-bodied relationship with other people. For so many years they could not trust even members of their own family: it is not easy to begin trusting again. In many of the situations which were resolved by the Diocesan resettlement agency, it was found that it was only through a skilled, continued case work relationship that the newcomer was able to approach an emotional balance, and a healthy emotional relationship made possible for him. For example, it was noticed that most of the displaced persons were in a tremendous hurry to catch up on the life experiences they had missed. They seemed to develop strong feelings around the necessarily slow way in which their needs were met. The first house they lived in perhaps was not exactly what they dreamed their new home would be like. Their first job did not provide enough earnings to establish the

standard of living they had hoped for. And yet on the other hand one Latvian DP, Josef, was highly critical of the American's mad grasping for money. "In Latvia, Father, a farmer comes out his back door and looks over his fields shining with the sun and the morning dew. He takes time to look around and see the beauty of God's creation, and is able to say that God is good. But the American farmer?" and Josef shrugs his shoulders. "No time to see beauty, only money, money. In Latvia an animal is man's friend, one of the family. In America, use them only to produce and sell and make money."

In other instances years of dependency in the DP camps made it difficult for some of the immigrants to want to be independent again; a factor which could easily have been a destroying rather than an enabling experience, if the case work service had not demanded some effort from the displaced person. Also a serious cause of distress for some of the immigrants was the lowering of their social status over here. Men who had held respected positions in their native land were often forced through State restrictions, lack of training or because of language difficulties to take on the most menial jobs. Dr. J was a noted pediatrician in Poland for fifteen years. Five years spent in a concentration camp in Germany merited for him a letter of recognition from Cardinal von Preysing of Berlin. Dr. J on his arrival in the Archdiocese was required to work as an orderly in a city hospital for a year and a half before he was given a hearing by the Medical Board. Women who had been brought up to mistresses of their own households in Europe found themselves working as domestics. It was difficult for the immigrants in such situations.

For some also it was painful to endure the condescension shown them by those for whom and with whom they worked. Perhaps someone became irritated by their inability to understand something spoken in English. Perhaps the boss in the sewing shop thought they were stupid not to know how to operate a sewing machine when he had carefully told them how, entirely overlooking the fact that he had given his instructions in a language they had not yet mastered. Perhaps they found themselves refused an apartment because of a foreign-accent and foreign-looking clothing. Perhaps the store-clerk smiled in a superior manner when they tried to explain what they wanted. It did not matter that they may have been well read and well educated in their own culture. Here they were only foreigners.

The above observations arrived at by personal interviews with the displaced persons have proved to the writer as Director of Diocesan Resettlement, that a successful placement program cannot be measured in terms of placements made. That if the over-all objectives of the displaced persons program are to be met, a case work service is of a necessity, so that these people who come to this country might feel that we are glad they are here, that they are important individually, that they have contributions to make to American life, and that no longer are they going to be the subject of discrimination and persecution.

CHAPTER V

RESETTLEMENT PROGRESS

Whatever this country turned out to be, whether it came up to the DPs expectations or whether it proved a bitter disappointment, the new arrivals in the Archdiocese have begun to make some kind of meaningful life in this strange, new and different environment. One of the first important steps in making a satisfactory adjustment was learning the English language. All the immigrants with the exception of five, who would be classified in the old-age category have learned enough English for their every day contacts. The children going to school daily and the wage earners who came into closer contact with English speaking people in the course of their daily work advanced farther in their command of the language than those who stayed at home taking care of the families. Some six families also who settled with relatives and in communities of their own nationality have not acquired as much English as those who were thrown more on their own resources. As 60 per cent of the displaced persons had settled in the Twin Cities, the International Institute in Saint Paul and Minneapolis performed a very tangible and necessary service in providing classes in English. At one time forty-seven of the displaced persons under supervision of the Diocesan Resettlement Committee were attending these classes. The foreign-language press which was helpful and instrumental in

bringing the DPs to the United States also gave much assistance in this regard by continually insisting upon the knowledge of English if a happy and successful resettlement were to be made.

Another big step in adapting to life in the Archdiocese was becoming a citizen. It was recognized at the start that the most obvious type of education which the displaced persons needed was one of Americanization, in which our way of life, our every day habits and customs, our democratic processes of living, working and playing together, was pointed out to them. Emphasis was placed upon the principle that these newcomers have many unique qualities which can be a source of our own enrichment. That while the DPs were to learn of our habits and political institutions, and were to live in harmony with themselves and their neighbors, they were also to make their maximum cultural contributions to the communities in which they were living. The education that was offered in the Archdiocese was of both formal and informal types. In the larger cities of Saint Paul and Minneapolis classes in English, our system of government, our economic and social organization, our characteristic habits and customs were given in the International Institutes. At the same time two schools in each of the Twin Cities' school system as well as one school in rural Faribault carried on similar programs of Americanization.

But informal education in the every day experiences of life also can be most effective in acquainting the DP with our national institutions and habits and in inducing that feeling of belonging which is indispensable to personal happiness and good citizenship. In most of the parishes, the pastors

encouraged these newcomers in the community to take part in the activities of the men's clubs, the altar societies, the young peoples groups, the choir, the parent-teacher associations and other informal social groups in which public issues and other matters of common concern were discussed and acted upon. It was thought that close face-to-face contacts between the displaced person and the citizen would do much more to reveal our way of life than a systematic instruction in civics or the social sciences. The workers in the Diocesan Resettlement Agency realized from the very beginning that it was very difficult to explain to the DP in abstract language what was meant by democracy and the American way of life. They were much more successful when concrete examples were shown. In fact, it was considered more to the point for the sponsor or the employer to be understanding, kind and just as the best means of inculcating respect for the rights of others, brotherly love, the orderly management of cooperative activities, and the other qualities basic to a democratic life.

The program of Americanization paid dividends. By January 1, 1951, sixty-six of the immigrants had applied for a declaration of intention, or a taking out of first papers. An examination of motives and the dispositions to become citizens revealed a sincere desire on the part of the displaced persons to become a real part of their new country. Typical of their thinking is this excerpt from the letter of Mrs. M--"I thank you most sincerely for the opportunity your organization gave me in bringing me to America. I'm getting along nicely. I attend evening classes in English at the Sheridan School

and I am becoming a citizen. I have left behind parents in their early forties, two sisters, one sixteen years, the other one, eight years, and a brother three years. They are patiently waiting for a sponsor. Would it be possible for your organization to get a sponsor for them to bring them to America, so that they can be happy. I would be most grateful for such a favor." During this process of becoming a citizen, of adapting to a new environment, of learning a new language, of taking on a new political allegiance many thoughts came to them. Among the good things, the things that made them happy to have come here were political and religious freedom, educational opportunity, greater earning capacity, and greater hope for a better future. Among the bad things mentioned were displacement or separation from old friends and customs, in some instances a seeming lack of acceptance by sponsors or communities, and a lowering of status. The privilege of some day being able to vote has greatly cherished, so much so, that three of the young men immigrants joined the United States Armed forces in order to protect and preserve that political right. In their native lands none of them had had the opportunity to take part in government. Because of communism and its denial of human rights most of the displaced persons anticipated the moment when they could go to the polls and help choose a President just because they were citizens.

Similarly many of the newcomers appreciated the fact that they could attend Mass on Sunday or daily Mass if they so desired and live according to their conscience freely and without fear. The Director of Diocesan Resettlement was vitally interested in this phase of the life of the displaced person.

Because it had always been the mind of the Church that these people so deeply wounded by separation and suffering, should not also be disinherited from the Kingdom of the Lord. Priests know that men, women and children who have been deprived of everything may become indifferent, bitter and cynical if they are not given the consolation of religion. Interviews with a Hungarian displaced priest brought into the Archdiocese reveals such a possible defection from the faith as well as the tremendous pressures under which churches, parish centers, and schools tried to function in the totalitarian regimes. In most cases having lost everything to the civil authorities, the task of the homeless priest was made a thousand times more difficult because he had to find places to offer Mass, as well as find ways to get to his poverty stricken flock. Moreover, they usually could not come to him over great distances because they lacked the means of transportation and money. And most often they lacked the strength to walk the miles necessary to reach the town center where Mass was being said. A close examination of those conditions, as Father G-- says, "could not help but result in grave dangers to the faith." This fact was ever so evident among the thirty-one persons or 12 per cent of the total 258 resettled in the Archdiocese, who had fallen away from the Church, that the displacements of parishes and religious in most instances caused their loss of faith. Coming to a new country especially into the cities where to some extent they could be swallowed up in the anonymity of mass living, they persevered in their indifference to the practice of their religion. It was recognized also that among those who had defected, there were some who never

had lived their faith, and were only nominal Catholics anyway. The Diocesan resettlement committee made an analysis of this situation and suggested appropriate measures on the part of the parish priests to revivify the lost faith of the displaced persons through associations in the parochial societies. The priests and their parishioners had to be educated to the care of these immigrants, to welcome them, to make them feel they had found a home, and to lead them to Church. A service in this regard, which was invaluable was that given by the committee of resettlement of the Archdiocesan Council of Catholic Women. Their work has been one of the language interpretation as well as a positive activity on their part of following up of bringing back a sense of continuity of Catholic life to those who presumably had lost it.

Then there was the matter of material prosperity. Those who had to face hard work and difficult jobs were compensated by the fact that they were earning more money than had been possible for them to earn in Europe. Of the 258 displaced persons brought into the Archdiocese, not one of them is receiving relief or is unemployed, and none of them have become public charges except the four institutionalized cases already mentioned. Adjustment in the majority of instances has been made within a period of two or three weeks so that the DPs have not become social or financial burdens to the communities in which they have started their new life. The following is from a county commissioner of a rural welfare board, who had sponsored a family--"Expecting the worse, I was more than pleasantly surprized. I think that the Ps are a very fine family and most responsible. The children are in school and are

making good progress. If you can guarantee that all of the displaced persons whom you bring over are the same caliber as the P family I will be glad to go on record and recommend them to anyone."

The newcomers are a just and honest group and have met, for the greater part, the requirements expected of them in the payment of transportation costs. The United States government through its participation in the International Refugee Organization, paid the ocean travel expense, but the costs from port of entry to destination were to be met by the sponsor, the relatives, and in the last instance by the agency responsible for their entry. This advance of transportation cost was naturally in the form of a loan repayable by the displaced persons once they were working. Twenty-nine of the DPs have still to meet this obligation, and of this number, seventeen have made partial payment. Furthermore, not only have these people been able to amortize their debts, but they have been most able to support themselves, even to the extent of sending money back to Europe to help suffering relatives who were not able or quite so fortunate as they in coming to this country. Two brothers working in a lumber yard, send \$50 monthly to their parents in a German DP camp. A domestic tries to send a CARE package and clothing to her family every month. Many of the others are doing the same charity. Having lived in a milieu where private ownership was denied, and personal possessions confiscated, the impulse to hold on to their money has resulted in many of the DPs slowly building up savings accounts, perhaps too assiduously--a tendency which has caused the designation of "money-grabbers" to be levelled at

them. With regards to ownership it is interesting and stimulating to see that seven displaced families are in the process of buying their own homes.

Observing the progress of resettlement in the Archdiocese it might be said, that the DPs have shown a great readiness to begin a new life in this country. Working with them has shown them to be of good intelligence and with a willingness to accept the hardships which are necessarily part of beginning life in a strange land. Within the two year span, since their arrival, the displaced persons seem to have become part of the communities in which they are living, and are most eager in their drive towards Americanization. They have been anxious to learn the language and become Americans, and have used community resources such as the Church, schools, and organizations in order to achieve this. As shown earlier in this chapter many have sought citizenship soon after settling in the various communities.

While some have shown the physical and psychological results of years of suffering and deprivation, they have been a healthy group. Only seven have had to have medical care in the out-patient department of one of the Diocesan Hospitals. It has been found in the experiences of the Diocesan Resettlement committee that the displaced persons desired to be placed in those areas where their skills could be utilized most effectively. In addition many have come to particular communities where they might be with relatives or people of their own racial stock, which fact helped to give them a sense of belonging. In regard to employment, generally they accepted jobs which would make them self-supporting as quickly as possible, even though the work was not within their particular areas of skill and training.

CONCLUSIONS AND RECOMMENDATIONS

The Resettlement Committee of the Archdiocese of Saint Paul had admitted into its jurisdiction by January 1, 1951, 258 displaced persons under the Displaced Persons Act of 1948. This Study has shown that even at this stage of the displaced persons resettlement operation that--

1. (a) The economy of the Archdiocese, both on a civil and ecclesiastical level, has absorbed these new immigrants without noticeable difficulty. It was shown that 71 per cent of them did not require any form of special guidance or intercession in their behalf and have been able to adjust themselves. The remaining 29 per cent who have not enjoyed initial success, and have required services of one character or another, have made satisfactory adjustments after having received services from the Diocesan Resettlement Committee. Only three cases or less than 1 per cent could be termed as failures.

(b) While many insinuations of communism and undesirability were hurled at the displaced persons at the start of the program, their exemplary lives of hard, honest work and devotion to Catholic and American ideals more than contradicts any thought of them being a dangerous and disturbing element.

(c) From a material point of view the people of the Archdiocese have made a good and profitable use of their capabilities, while simultaneously offering them opportunities for rehabilitation.

2. With reference to a more satisfactory life for the displaced person in the Archdiocese, it is recommended that the national groups, on a parish level and on a community level, demonstrate a deeper and more constant interest in and acceptance of the persons of their own nationality background.

3. The distribution of the displaced persons over the Archdiocese was far from being satisfactory. Since twenty-five of the twenty-seven counties of the Archdiocese are rural and engaged in the basic industry of providing food, the 11 per cent farm labor of the total occupations did little to relieve the serious need for farm help in those districts. If the program of resettlement is to continue, greater effort must be made by both the clergy and lay groups to satisfy the man-power needs in agriculture. In this respect it should be recommended that unless the displaced persons' families can be given a guaranty of year-round employment as opposed to the seasonal work of plowing, cultivating and harvesting, the work assurances should be rejected.

4. Experience in the work of resettlement also recommends that the policy of assurances should revolve about a community, a parish, or an organization sponsorship, rather than an individual sponsorship. A reception center should be established where a program of learning and observation by case workers might mean a better placement in terms of capabilities of the immigrant, as well as an understanding of the motivation of the sponsor.

5. With regard to the National Catholic Welfare Conference overseas administration of the Act, particularly in the selection and screening of the

displaced persons, the Diocesan Resettlement Committee would register a slight dissatisfaction of the methods and the safeguards used. Most if not all the twenty cases in which the immigrant left the sponsor without sufficient notice could be traced to faulty selection. This study would recommend an improvement in selection methods as they are being applied to unnamed displaced persons to whom highly technical jobs and farming opportunities are being offered by American sponsors. A move has been made in that direction by the Displaced Persons Commission in Washington which recently appointed two Minnesota county agents for that work. These two agricultural experts will spend from three to six months in Germany interviewing displaced persons and helping classify and identify those having the necessary qualifications for becoming farm workers in this country.

6. This study would be incomplete if it did not urge most strenuously a recognition of the inherent dignity of these displaced persons. People constantly employ such terms as the DP, welfare, democracy, government, nationalism, at the same time losing sight of the fact that such words are abstractions and that back of them are vital, pulsating realities--the joys and the sorrows, the hopes and the ambitions, the comings and the goings -- of individual, men, women and children. Once that is forgotten, no matter how magnificent a program may be, very little if anything is contributed to the alleviation of human misery and the promotion of man's happiness. For of all things the most important, the most sacred--is the individual human personality.

People deny that though, when for their own gain they outrage the feelings and the rights of others as they think only of themselves. Yet in spite of man and his selfishness, it still remains eternally true that the human person is inviolable and the mark of Cain is on all who refuse to accept the charge that they are their brothers' keepers.

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