A History of the American Catholic Sociological Society from 1938 to 1948

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A HISTORY OF THE
AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY
FROM 1938 TO 1948

BY

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In 1939 he entered the Jesuit Novitiate at Milford, Ohio, and then from 1942 to 1945 attended West Baden College for the course in Philosophy.

In 1946 and 1947 he taught at St. Ignatius High School in Cleveland, Ohio and attended the summer sessions at Loyola University's graduate school of Social Administration.

In 1948 he attended the Fall and Spring terms at Loyola and graduated with the degree of Master of Social Administration in June of 1948.
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INTRODUCTION

A serious thinker looking at American life today sees a huge moral chaos. He sees society in a mess. He sees that the causes that have led to this chaotic state are many. But he may or may not see, that the one cause which has contributed most to this confusion, has been the abandoning of the Code of Christ and the principles of Christianity. The serious thinker will say that the thought-life of America must be revolutionized, if good social order is to be restored, but he may or may not know that that revolution must be in the restoration of all things in Christ.

There is a group of serious thinkers who have looked at the moral chaos in the societal relationships of American life. They have realized that the primary cause has been precisely the abandoning of the consideration of man in the totality of his relationships. More specifically, they have realized that the science of Sociology, which has for its content the study of man in his various relationships, has proven itself, since the time of Compte and his followers, a truncated and incomplete science. Those sociologists of the school of Compte have studied man in regard to his psychological, economic and social situation but limited their study of him merely to the natural plane. They have overlooked the most
important and most influential of man's relationships, namely those that regard the supernatural part of man, and thus their study of him is deficient and in many instances erroneous.

This group of serious thinkers, of whom we speak, is today endeavoring to correct and perfect the science of Sociology by bringing to it, what it previously has lacked. It is attempting to study man in the totality of his relationships both natural and supernatural and point out the implications of these relationships to man's life in modern society. In doing this it is restoring man to the proper position he should have in relation to his Creator and his Supernatural End. To restore society to that proper relationship to God, this group of serious thinkers has devoted itself to revolutionize the social thinking of America by offering Christian principles and the Code of Christ as a norm to direct man's social relationships and as a standard to solve the problems that arise from those relationships. Such a contribution to the Science of Sociology is indeed significant, and the group that is making this contribution is The American Catholic Sociological Society.

It is fitting, in this era when the Church is concentrating her apostolate upon the Social Apostolate, that a study of an organization which has devoted itself to the social apostolate, should be made. Thus the present history of the American Catholic Sociological Society is both fitting
and timely.

At this writing, in March of 1948, the American Catholic Sociological Society has just completed the tenth year of its existence, and so it is also fitting that on this its tenth anniversary the story of its origin, its growth and its present status should be recorded, and presented as something of a tribute to those whose idea it was and who have nurtured it through its infancy and guided it to its present day stature.

In writing this history of the American Catholic Sociological Society, the writer has had the advantage of being allowed free access to the official files and the personal correspondence of the members of the Society on file. He has had the further advantage of being guided in the writing of this history, by the founder and first president of the American Catholic Sociological Society, the Rev. Ralph A. Gallagher S.J. Moreover he has had direction and suggestions generously given by Sister Mary Liguori B.V.M., the first Secretary of the Society, and by Mr. Edward Marciniak who has been from the very first, a vital force in the development of the Society and who is best described as the American Catholic Sociological Society's "man-behind-the-scenes".

Since officers of the Society serve without pay, the work involved in fulfilling their duties of office is purely gratuitous. A result of this has been the decided lack of adequate clerical help. This to be sure has its limitations
and has resulted in a serious disadvantage to the historian. For one thing the organization of the files and records leave much to be desired since they have not been left with as much precision as might be expected. They are to say the least, unorganized. This has meant that the writer has had, literally, to read thousands of letters that have collected over a period of ten years, in order to find those pertinent to the historical development of the Society. Unfortunately some essential records have been lost which have left lacunae in the sequence of the Society's story. However this disadvantage has been partially overcome by the advantage of being able to talk to persons who can bridge the gaps and explain the reasons for recorded incidents for which background data is no longer in the files. Another advantage, which partially compensates for the lack of written documentation, is the fact that the "founding fathers" and about a dozen of those people who were present at the Organizational Meeting and who have continued their interest in the American Catholic Sociological Society, have been wonderfully cooperative by correspondence with the writer, in verifying the recollections of Father Gallagher, Sister Liguori and Mr. Marciniak, with whom the writer has been able to hold interviews.

Finally since no one has previously written of the Society, it was a matter of necessity to go for information to primary sources. Therefore, this history has been drawn
from the Society's documents, the Minutes of its Business Meetings, and Executive Council Meetings, from interviews with its "founding fathers", from the personal and official correspondence of the members in the files of the American Catholic Sociological Society, and from the Society's conventions and official publication, The American Catholic Sociological Review.

So with the careful surveillance and guidance of those who have been vitally connected with the American Catholic Sociological Society from its earliest days, the writer believes he can present an accurate historical account of the origin and development of the American Catholic Sociological Society.
CHAPTER I

THE ORGANIZATIONAL MEETING AND THE FORMATION OF

THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY

On Saturday morning March 26, 1938 at Loyola University's North Side Campus in Chicago, a small group of unorganized but hopeful sociologists of Catholic Colleges convened. They were present because of a letter recently received by the heads of their schools. A letter which in a sense, is responsible for the birth of what is known today as The American Catholic Sociological Society. The letter is dated February 20, 1938 and reads as follows;

For some years there has been felt the need of concerted action on the part of our Catholic institutions of higher learning in the field of social thought and action. At the convention of The American Sociological Society this past December, a few representatives of Catholic colleges of the Middle West expressed the wish that a meeting of some kind be held, and they prevailed upon the representative of Loyola University to call such a meeting. So with the heartfelt approval and welcome of the Reverend President of Loyola, I am inviting you or some representative of your department to this meeting.

The purpose of this meeting is to consider the feasibility of forming a Mid-west Conference of Catholic Sociology. A program and agenda of the meeting will be advanced to you. The plan at present is to have a one day conference with sessions in the
morning and afternoon. The date chosen is Saturday March 26, 1938, and the place is the North Side Campus of Loyola University.

May we have a reply at your earliest convenience for it will aid us in shaping our program? We believe that there is a need for such a conference and the results and benefits will be felt within our own schools, and in the academic world about us.

This letter is signed, Ralph A. Gallagher S.J.

Since it is the duty of an historian to determine the persons responsible for a particular event, and then as far as possible to determine the causes which called forth the effort, the first questions to be answered are, who were those few representatives of Catholic colleges of the Middle-west attending the convention of the American Sociological Society in December of 1937, and why did they express the wish that a meeting of some kind be held? In a letter written by Father Gallagher S.J., of Loyola University in Chicago, and sent to all Catholic colleges and universities in the country, we find this statement;

On March 26, at Chicago a meeting of Catholic sociologists convened at Loyola University in response to a plan conceived the previous December by four Catholic delegates present at the Atlantic City meeting of the American Sociological Society.

1 Letter from Ralph A. Gallagher S.J., Feb. 20, 1938
2 Letter from Rev. Ralph A. Gallagher S.J., April 20, 1938
From this we learn that there were four, and three of those four "founding fathers" are identified in a letter of Miss Marguerite Reuss of Marquette University in a letter to Father Gallagher. She writes as follows:

Congratulations upon putting into action your fine idea concerning a Catholic Sociological Society! As I said at Atlantic City, I think the idea a fine one and shall be glad to give you whatever aid I can. I suppose that you have written to Rev. Francis Friedel S.M., at Dayton University. If you remember, he seemed to think favorably of the plan in December. These three are again mentioned, and the fourth person, who with them conceived the idea of such a conference, is identified in the Minutes of the Organizational Meeting of March 26, 1938:

Rev. Dr. Ralph Gallagher then introduced Fathers Francis Friedel, Louis Weitzman and Miss Marguerite Reuss of Dayton, John Carroll and Marquette Universities respectively, who had with him conceived the plan for the meeting. So the plan and credit for conceiving the idea of organizing the Catholic sociologists must be attributed to Rev. Father Ralph Gallagher S.J., Father Francis Friedel S.M., Father Louis Weitzman S.J., and Miss Marguerite Reuss.

3 Letter from Marguerite Reuss to Father Gallagher, March 5, 1938.
4 Minutes of the Organizational Meeting, March 26, 1938.
The second question for the historian to answer is, why, in the minds of these "founding fathers" was there felt a need of this concerted action on the part of Catholic sociologists? In an effort to answer that question the author wrote to them, and also to other Catholic sociologists who attended the Organizational Meeting, asking what their hope and intention was when they responded to Father Gallagher's invitation to attend that first meeting. From their responses to these letters, and also from the discussion as recorded in the Minutes of that meeting, together with that first invitational letter as well as subsequent letters of Father Gallagher who is recognized as the founder of the Society, in as much as it was he who furnished the initial impetus for concerted action, we have endeavored to formulate the answer.

The fundamental reason, of course, is that already expressed in the Introduction, namely that American sociology, due to the untoward influence of Comte and his followers, was a discipline thoroughly paganized in which the fundamental principles of religion and ethics were considered non-relevant, and because of this a deficient interpretation of man's social life.

5 "I shall say at the beginning of my own account that while I was one of those at the Organizational Meeting, we were then told by Fathers Weitzman and Raymond Murray C.S.C. that the moving spirit throughout was Father Gallagher." Letter of Father Coogan S.J. to the author, March 7, 1948.
relationships was the result. With their background of Catholic philosophy and religious principles, these Catholic sociologists felt themselves best fitted to supply this deficiency and give value judgements their rightful place in the science of Sociology. This was expressed in a letter of Dr. Paul Mundie of Marquette University, who in writing to Father Gallagher about the proposed organizational meeting, said:

If we could form a Mid-west Conference of Catholic Sociologists ...the conference would give us organized and professional standing as a body for the enunciation of Catholic theories and Catholic principles to offset some of the humanitarianism in many non-sectarian institutions in this area.6

The second most pressing reason for the need of concerted action on the part of these Catholic sociologists seems to have been felt to be the benefit that could be derived if only those sociologists with common interests and common problems in the teaching of Sociology, could get together, become acquainted and discuss their mutual interests and problems as teachers of Sociology in our Catholic colleges. That there was such a need is expressed in the following excerpt from Dr. Paul Mundie's letter to Father Gallagher:

Our various schools are very far apart in both the subject matter and the teaching techniques in the

first two semesters. We run the gamut through ethics, social problems and social pathology, social anthropology and social theory, as can be seen by the wide range of subject matter found in Muench and Spalding, Haas, and Father Reiner's Syllabus, to Eva Ross and Father Murray. 7

A further reason for forming a society of Catholic sociologists was the conviction that the American Sociological society was not doing an adequate job. In a letter to the writer, Father Francis Friedel S.M., one of the "founding fathers", in speaking of the background to the formation of the Society says of the American Sociological Society:

We were pretty much disgusted with the meetings of the A.S.S. First of all, the papers were largely research topics and to all appearances, it was a matter of research for the sake of research. Secondly the outlook of these sociologists was poles away from ours. They were just in that period when Sociology was a science copying its procedures from the natural sciences. For these secular sociologists the approach was supposedly scientific and objective but, unconsciously, was, for all practical purposes, anti-moral and anti-religious. Value judgments then, were not supposed to receive any consideration. Don't ask me how they could even talk about delinquency, crime, poverty, etc. without setting up some kind of norm. We were pretty much satiated with that sort of attitude.

The third point that entered into consideration in the formation of our Society was that Catholic institutions received no consideration at the meetings of the A.S.S. there was a section

7 Ibid.
on the sociology of religion but it was rare that a Catholic sociologist was actually invited to take part in these discussions... Actually in the meetings of the section on religion, if there was a Catholic representative, it would be some man connected with Catholic Charities somewhere or some pastor but not a professional Catholic sociologist.

We felt that we could not get adequate representation at the meetings of the A.S.S., besides, and even more important, if we wanted to stimulate work in Sociology, we would have to go out on our own. The main consideration really was the difference in outlook. There is a fundamental difference between the secularist and the Catholic social outlook. Also the A.S.S. seemed to fail in taking into consideration that the members were, for the most part, college teachers; the teaching angle was almost completely neglected. That was one of the things we wanted; the approach of the teacher. 8

To sum up then, concerted action on the part of Catholic sociologists was deemed necessary by the "founding fathers", first because the American brand of Sociology was a discipline thoroughly paganized in which the fundamental principles of religion and ethics were ostracized. So because of this fundamental difference between the secularist and Catholic social outlook, a sociological society should be formed which would give value judgements their rightful place in the science of

8 Letter of the Rev. Francis Friedel S.M., President of Trinity College, Sioux City, Ia., to the author, April 4, 1948.
sociology. Second, because many Catholic schools had departments of sociology with about as wide a variety of content and teaching techniques as there were schools. So the necessity was seen of some kind of standardization of curricula and teaching requirements. Third, much mutual help could be given if only the Catholic sociologists could get together, become acquainted and work together for a common goal. Fourth, they were disgusted with the character of the meetings of the American Sociological Society because there was too much research for the sake of research, their approach was supposed to be scientific and objective but unconsciously was, anti-moral and anti-religious, they were overlooking the teaching angle and there was almost a total ignoring of Catholic institutions on programs and failure to include Catholic sociologists, except rarely, even in their sections on the sociology of religion.

Now that we have established whose idea it was, and why "there has been felt the need for concerted action on the part of our Catholic institutions of higher learning in the field of social thought and action" let us see what finally was done about that need.

We have already noted the letter of invitation to consider the feasibility of forming a Mid-west Conference of Catholic Sociology, sent out by Father Gallagher to, "all the Catholic Universities and Colleges of the Mid-west." Now it
remains to consider the responses that came back to him from this letter. Some were favorable, and this was true of the greater number of them, some, however, were unfavorable. Typical of the reasons given in unfavorable responses are the letters from Abbot Alcuin Deutsch of St. John's Abbey in Collegeville, Minnesota, and from Rev. J. W. R. Maguire of St. Viator College in Bourbonnais, Illinois. Abbot Deutsch wrote:

I will say that I am rather skeptical as to the value of a Mid-west association of Catholic Sociology. It seems to me that we have quite a number of associations and activities that call for more or less time and energy, and yet are not getting very far in the matter of influencing the thought of the country. To me it seems we might be more effective, if our Catholic men and women were to make their presence and influence felt at National non-Catholic Associations.10

The other typical answer is the difficulty expressed by Father Maquire, which difficulty was the bane of the early Society, and is today still a source of contention among Catholic sociologists. After promising to cooperate, Father Maguire writes:

I would prefer however to call it the Mid-West Conference of Catholic Sociologists, because I do not think there is a Catholic sociology any more than there is a Catholic Algebra.11

10 Letter of the Rt. Rev. Alcuin Deutsch to Father Gallagher, March 7, 1938
But as letters of acceptance from the heads of those Catholic institutions in the Mid-west, promising to send delegates, began trickling in, Father Gallagher, in the beginning of the month of March, began what he did not know then was to be a ten year job. He, together with Sister M. Liguori, B.V.M., planned a convention program. The program was designed to demonstrate practically the belief he had ennunciated in the invitation letter that, "there is need for such a conference and the results and benefits will be felt within our own schools and in the academic world about us."

The morning session was devoted to a Business Meeting in which Father Gallagher demonstrated to the assembled delegates by means of their own discussion, the need for such an organization. The topics of discussion listed on the Agenda for the Business Meeting were;

BUSINESS MEETING

AGENDA

1. Selection of temporary chairman
2. Roll call of representatives.

TOPICS OF DISCUSSION

1. Purpose of conference.
2. Relation with the Mid-West Sociological Society.
3. Relation with the American Sociological Society.
   (a) Memberships
      1) Organizations
      2) Individuals
   (b) Officers

12 Invitation letter of Father Gallagher, cf. footnote 1.
(c) Types of meeting and program
(d) Dues and services

5. Shall we meet with the American Sociological Society?
6. Shall we have a separate conference each year?
7. Ways and means of aiding constituent members.
8. The influence of the conference in the field of Catholic thought, education and action.
9. The influence of the conference in academic, social, and political spheres.
10. Appointment of various committees; nominating, constitution, time and place, etc.

The afternoon session was designed to show how, "the results and benefits will be felt within our own schools and in the academic world about us." A paper on school curriculum was read by Mr. Paul J. Mundie Ph.D., of Marquette University, entitled, "The Undergraduate Curriculum in the Field of Sociology". And as an indication of how such an organization could influence the academic world about, a paper on "Training For Public Service" by Mr. Frank J. Weberg, Ph.D., of The College of St. Francis, in Joliet, and another paper entitled, "Research Projects in The Field of Catholic Sociology" was read by Rev. Francis Friedel, S.M., Ph.D., of The University of Dayton.

It was the morning session of that Mid-west Conference of The Catholic Sociological Society that brought into existence The American Catholic Sociological Society. (Hereafter referred to as the ACSS) It was this morning session which laid the foundation for the present Society, which gave it its purpose, its constitutions, its first officers and its name.

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Ibid.
(c) Types of meeting and program
(d) Dues and services

5. Shall we meet with the American Sociological Society?
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13 Ibid.
According to the Minutes of The Organizational Meeting, there were thirty-one delegates of thirty Catholic colleges and Universities, (for Marquette sent two delegates) from nine different states and twenty cities of the Mid-west. The list of those attending the Organizational Meeting is affixed to the end of this chapter. Excerpts from the Minutes of that meeting read as follows:

Meeting called to order at 10:00 A.M., March 26, 1938, in the Cudahy Lounge, North Shore Campus of Loyola University, Chicago...Moved by Father Friedel that Father Gallagher be elected temporary chairman. Seconded. Motion carried.

The Chairman then called for the Agenda.14

We will summarize the discussion on the Topics of Discussion as they appeared in The Minutes. First as to the Purpose of the conference.

Father Gallagher: (Loyola) "To promote concerted action and give some expression to Catholic thought. Influence the field of academic and political thought outside our own group."

Father Coogan: (University of Detroit) "Helpful to each other in the manner of preparing to teach."

Father Kane: (Xavier University, Cincinnati) "Better organize the sociological courses in our own colleges."

Miss Reuss: (Marquette University) "To develop research so that when we teach we have a fine Catholic text to use."

14 Minutes of the Organizational Meeting.
Sister Marie: "Give us a plan to follow in the course of studies."
(Ursuline College for Women, Cleveland)

Dr Mundie: "Get into the public eye with sociological papers. Publish a little magazine."
(Marquette University)

Father Hilke: "Our own idea of Catholic sociology must be clarified."
(St. Louis University)

In the next chapter of the thesis, when we deal specifically with the purpose of the Society, we shall see whether or not these ideas have been incorporated and carried out during the life time of the ACSS.

Topics two and three of the Agenda dealing with possible relation with the American Sociological Society, and the Midwest Sociological Society will be fully discussed in the thesis chapter on the question of affiliation with other learned societies. But for the sake of completeness in this chapter that discussion is summarized in The Minutes of that meeting this way;

Relations with the American Sociological Society were discussed. The consensus of opinion was that while membership as an organization in that body may be advisable and desirable, the question was premature in view of the fact that the Catholic body had not yet been organized.

In continuing the story of that meeting, the Minutes go on to say that Father Weitzman took the chair at Father

15 Ibid.
16 Ibid.
Gallagher's request and asked for suggestions on point Four, the Nature of our Association. We will again summarize the discussion;

Miss Reuss: "We need a conference that will include all sections of the country."

"What is meant by having a Mid-west Conference of the Catholic Sociological society, when there is no National Catholic Sociological society?"

Father Gallagher: "This organization has no title officially, right now it is only a thing of the mind."

Father Vincent Hughes: "Move that an organization of Catholic Sociologists be formed. Dr. Weberg seconded the motion, a standing vote was taken and the resolution 'that there be formed an organization of people engaged in teaching sociology in Catholic schools' was passed."

Father Gallagher: "Why shouldn't we form a national organization instead of waiting for someone in the East to do it?"

Miss Reuss: "Move that this organization be called, 'The American Catholic Sociological Society.'" Seconded by Father Kane.

"A vote was then taken, and the name American Catholic Sociological Society was accepted."

The minutes of that meeting are concluded then in summary fashion.

Moved by Sister Mary Liguori that the chair be empowered to appoint Committees on Constitutions, Nominations and Meetings. Seconded. Carried. Accordingly Father Gallagher appointed the Committee on Constitutions; Sister Mary Liguori, Mr. Brown, and Sister Marie. Nominating Committee; Mrs. Egan, Sister

17 Ibid.
Canisia, Dr. Mamchur. Committee on Meetings; Sister Mary, Sister Anne and Father Weitzman.

Moved by Father Kane that invitations be extended to all other Catholic Colleges and Universities in the country to join with this new-formed group. Seconded, carried.

Moved by Father Coogan that the meeting adjourn to 2:00 P.M. Seconded, Carried. The morning session therefore adjourned at 12:05 P.M.

Afternoon session called to order by Rev. Dr. Ralph A. Gallagher, Chairman pro-tem, at 2:10 P.M. The Chair called for reports from the Committees. Committee on Constitutions reported as attached. Committee on Meetings reported the selection of Chicago and the latter part of December 1938, as the place and time of the next meeting. Nominating Committee reported the following slate:

Pres.: Rev. Dr. R. A. Gallagher, S.J.
Vice President: Mr. Laurence Brown
Secretary: Sister Mary Liguori, B.V.M.
Treasurer: Dr. Paul J. Mundie.

Moved by Father Murray that the Committee reports be accepted. Seconded. Carried.

The election of the fifth member of the Executive Council followed. The name of Father Murray was given in nomination and seconded. There were no other nominations. Father Murray was unanimously chosen. The program then followed. 18

The minutes of the meeting are signed by Sister Mary Liguori, B.V.M., Secretary.

As a conclusion to this chapter on the Formation of The ACSS, it is fitting first to examine just what it was that was

18 Ibid.
accomplished at this Organizational Meeting, and second to
determine the reaction, on the part of those participating,
to that meeting.

We have seen that the most important outcome was the
actual founding of an organized group of Catholic Sociologists,
with a Constitution tentatively adopted which set definite ends
and aims for the group, an organization with elected officers
to act as the guiding and continuing spirit, and a definite
idea for continuity which looked toward a First Annual Con-
vention later on in the year, as the first practical step in
that direction.

As an answer to the second question, we can get some idea
of the reaction to the Organization of the ACSS by communi-
cations sent to Father Gallagher, by current newspaper reports,
and regarding specifically those who participated in that
first meeting, by looking at the membership rolls to find out
how many thought enough of the Society they had just created,
to join it.

The American Sociological Society looked favorably upon
the organization of this new Society. In a telegram sent by
Mr. H. A. Phelps, Secretary of The American Sociological
Society, he states;

Best wishes of the officers and
members of the American Soci-
ological Society to The Mid-west
Conference of The Catholic Soci-
ological Society during its first
annual meeting and the years to come. 19

The day following the organization of the ACSS, the Chicago Herald Examiner carried an appreciative article commenting on the initiative of the Catholic group;

...they were assembled to launch the first organization of its kind in the country; a Catholic Sociological Society which will make its voice heard in political, social, and academic spheres. 20

To indicate the reaction of the participants to the organization of The ACSS, as drawn from the membership lists, we find that the first report on membership is dated June 15, 1938, two months after the Organizational Meeting. This was at the first Executive Council Meeting. It will be recalled that there were thirty-one delegates from the thirty colleges and universities registered at that first meeting. In the first report there are listed twenty-six Constituent members, and seven Institutional members, a total of thirty-three, slightly more than the number of delegates at the Organizational Meeting.

In checking the list of delegates at the Organizational meeting against the first list of members published, it was found that all but three of the delegates present were listed as members. This certainly is a good indication of the

19 Telegram of H. A. Phelps, Secretary of the American Sociological Society to Father Gallagher, March 25, 1938
20 Article from Chicago Herald Examiner, March 27, 1938.
favorable reaction to what was accomplished at the Organizational Meeting when twenty-eight out of the thirty-one were willing to identify themselves with the organization they had created, and at the same time pay dues for the privilege.

However, one fact must be noted in regard to those who were present at the Organizational Meeting. Some of the schools represented sent their teachers of sociology who themselves were not even sociologists. This fact is brought out in a letter of Mr. A. H. Clemens who was the delegate of Fontbonne College at the Organizational Meeting. He writes;

At that time many of those present were teaching the subject in their schools but with little preparation for this specialized area; they were historians, lawyers, administrators, theologians, philosophers etc. The Society hoped to develop in such, a more definite sociological mentality so as to orient their teaching and courses into channels less philosophic and more sociological.21

Not only does this demonstrate the need there was for specialization in sociological studies but it also means that some among those present at that first meeting, since their profession was something other than sociology, would in the course of time no longer find it advantageous to continue their association with the American Catholic Sociological Society. This may be an explanation why today, March 1948, ten years later, there are on the membership rolls of the Society, only

21 Letter of Mr. A. H. Clemens of The Catholic University of America, to the author, March 18, 1948
eighteen of the original thirty-one persons present at the Organizational Meeting. This chapter then has endeavored to bring to light in historical sequence and meaning the incidents which led up to the organization of the ACSS. It has sought out and established the "founding fathers", it has given the reasons why such a society was deemed necessary, it has recorded the important happenings at the meeting itself, and indicated somewhat, with the few sources available, reactions toward the new Society immediately after its birth.

This however, is just the beginning. Our next chapter will endeavor to show if and how, the ACSS has carried out the purpose, in its ten years of existence, which was set for it at the time when it was founded.
**REPRESENTATIVES AT THE FIRST MEETING OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY**

<table>
<thead>
<tr>
<th>State</th>
<th>City</th>
<th>Institution</th>
<th>Representative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ILLINOIS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chicago</td>
<td>DePaul University</td>
<td>Mrs. Howard Egan</td>
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<tr>
<td></td>
<td>Loyola University</td>
<td>Rev. Ralph Gallagher, S.J.</td>
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<tr>
<td></td>
<td>Mundelein College</td>
<td>Sister Mary Liguori, B.V.M.</td>
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<tr>
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<td>St. Xavier's College</td>
<td>Sister Mary Celeste, R.S.M.</td>
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<tr>
<td>Joliet</td>
<td>College of St. Francis</td>
<td>Dr. Frank P. Weberg</td>
<td></td>
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<tr>
<td>Lake Forest</td>
<td>Barat College</td>
<td>Miss Margaret Richardson</td>
<td></td>
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<tr>
<td>Norwood Park</td>
<td>Passionist Monastery</td>
<td>Rev. Joseph O'Leary C.S.S.P.</td>
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<tr>
<td>River Forest</td>
<td>Rosary College</td>
<td>Sister Mary Henry, O.P.</td>
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<tr>
<td><strong>INDIANA</strong></td>
<td></td>
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<tr>
<td>Notre Dame</td>
<td>Notre Dame University</td>
<td>Rev. Raymond W. Murray, C.S.C.</td>
<td></td>
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<tr>
<td><strong>IOWA</strong></td>
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<tr>
<td>Dubuque</td>
<td>Clarke College</td>
<td>Sister Mary Pascal, B.V.M.</td>
<td>Rev. M. M. Hoffman</td>
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<tr>
<td></td>
<td>Columbia College</td>
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<td><strong>MICHIGAN</strong></td>
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<tr>
<td>Adrian</td>
<td>St. Joseph's College</td>
<td>Rev. Vincent Hughes, O.P.</td>
<td>Sister Mary, I.H.M.</td>
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<td>Detroit</td>
<td>Mary Grove College</td>
<td>Sister Mary, I.H.M.</td>
<td>Rev. John E. Coogan, S.J.</td>
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<td></td>
<td>University of Detroit</td>
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<td><strong>MINNESOTA</strong></td>
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<tr>
<td>Duluth</td>
<td>College of St. Scholas</td>
<td>Sister Isabel, O.S.B.</td>
<td>Sister Anne, O.S.B.</td>
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<tr>
<td>St. Joseph</td>
<td>St. Benedict's College</td>
<td>Sister Anne, O.S.B.</td>
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<tr>
<td>St. Paul</td>
<td>College of St. Thomas</td>
<td>Mr. Stephen Mamchure</td>
<td>Sister Anne, O.S.B.</td>
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<tr>
<td>Winona</td>
<td>College of St. Theresa</td>
<td>Mr. Thomas Wiley</td>
<td>Sister Anne, O.S.B.</td>
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<tr>
<td><strong>MISSOURI</strong></td>
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<td>St. Louis</td>
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<td>Rev. George C. Hilke, S.J.</td>
<td>Mr. A. H. Clemens</td>
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<tr>
<td></td>
<td>Fontbonne College</td>
<td>Mr. A. H. Clemens</td>
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<tr>
<td><strong>NEBRASKA</strong></td>
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<tr>
<td>Omaha</td>
<td>Creighton University</td>
<td>Mr. Laurence Brown</td>
<td></td>
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<tr>
<td><strong>OHIO</strong></td>
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<tr>
<td>Cincinnati</td>
<td>Xavier University</td>
<td>Rev. T. Kane, S.J.</td>
<td></td>
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<tr>
<td>Cleveland</td>
<td>John Carroll Univer.</td>
<td>Rev. Louis Weitzman, S.J.</td>
<td>Sister Marie, O.S.U.</td>
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<tr>
<td></td>
<td>Ursuline College</td>
<td>Sister Marie, O.S.U.</td>
<td></td>
</tr>
<tr>
<td>Dayton</td>
<td>University of Dayton</td>
<td>Rev. Francis Freidel, S.M.</td>
<td>Mr. F. W. Gross</td>
</tr>
<tr>
<td>S. Euclid</td>
<td>Notre Dame College</td>
<td>Mr. F. W. Gross</td>
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<tr>
<td><strong>WISCONSIN</strong></td>
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<tr>
<td>Milwaukee</td>
<td>Marquette University</td>
<td>Dr. P. Mundie-Miss Reuss</td>
<td>Sister Canisia, S.S.N.D.</td>
</tr>
<tr>
<td></td>
<td>Mount Mary</td>
<td>Sister Canisia, S.S.N.D.</td>
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<tr>
<td></td>
<td>Notre Dame Motherhouse</td>
<td>Sister Seraphia, S.S.N.D.</td>
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<tr>
<td>West DePere</td>
<td>St. Norbert's College</td>
<td>Rev. Francis Clabots, O.P.</td>
<td>Sister Seraphia, S.S.N.D.</td>
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</tbody>
</table>
CHAPTER II

THE PURPOSE OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY
IF AND HOW IT HAS FULFILLED ITS PURPOSE
FROM 1938 to 1948

The method of establishing the purpose of the American Catholic Sociological Society and of determining whether the society has lived up to that purpose during the years of its existence, that will be used in this chapter, is, first to summarize the findings of the previous chapter concerning the intent of the "founding fathers", second, to find out whether their purpose is essentially contained in the Constitutional purpose decided upon at that first meeting, third, show specific interpretations and applications of the general purpose as they were developed in the early and later years of the Society, and finally from an examination of the means used to carry out that purpose conclude as to how the Society has actually fulfilled its objectives during the ten years of its existence.

We have already determined the intent of those who were present at the Organizational Meeting in 1938. In summary their purpose was; concerted action on the part of Catholic sociologists first, as a means of influencing the American
Sociological Society,1 second, because the naturalistic and humanitarian influence of American sociology must be offset by the promulgation of Catholic social principles and theories by an organization of professional standing, and finally, because there was need in our own schools of standardizing the curriculum and content of courses.

What then, did the ACSS announce as its intended purpose once the Constitutions of the Society were drawn up? This we find in the original Constitutions which were just tentatively, at the first meeting, and later at the First Convention finally adopted;

The purpose of this society shall be to stimulate concerted study and research among Catholics working in the field of Sociology, to create a sense of solidarity, to stimulate study and research in the field of Sociology, and to unearth and to disseminate particularly the sociological implications of the Catholic thought pattern.2

In comparing these objectives to the objectives of the group that first met to call the Society into being, we find in the constitutional purpose no specific mention of trying to influence the American Sociological Society, nor do we find a specific mention of standardizing our own curriculum in

1 In a letter to all Catholic Universities and Colleges dated April 20, 1938, Father Gallagher expresses that purpose in this way, "The plan was to form an effective Catholic organization as a unit of the American Sociological Society."

2 Constitutions of the ACSS, Article II - Purpose, March 26, 1938.
sociology. However it must be noted that both these objectives are implied in the new phraseology. Actually there has been no change of thinking regarding the objectives. The phrase "to unearth and disseminate particularly the implications of the Catholic thought pattern", is certainly aimed directly at influencing the humanitarian and naturalistic viewpoint of American Sociology. The purpose as expressed in the Constitutions has been enlarged so as not to be limited to the output of any one particular organization, but to include the whole area of false teachings in Sociology.

The fact that the curriculum has not been overlooked in the constitutional statement of purpose is, after analysis, apparent in the phrase, "to stimulate study and research in the field of sociology." This phrase certainly meant, at the minimum, the whole question of content of courses, standardization of courses and curriculum, both on the introductory and graduate level. This may be concluded when we take into consideration the discussion concerning the study of sociology at the Organizational Meeting, which discussion immediately preceded and led up to the formation of the Constitutions.3 Moreover the phrase, "to stimulate concerted study" seems to indicate the intention of working toward a uniform program of studies. It must be remembered too that all who attended that first meeting were representatives of Colleges and Universities teaching subjects in the field of Sociology.

3 Minutes of Organizational Meeting, pp. 1 and 2.
So their first interest naturally would be to have the Society try to solve an immediate need concerning curricula they found inadequate. We say that the phrase "concerted study and research" meant at the minimum, concern with curricula, because the notion is much more inclusive than just college and high school curricula. This we conclude upon examining the scope of the Society in regard to membership, which does have an intimate connection with the purpose of the Society. Article III of the Constitutions regarding membership does not say, "membership shall be limited to teachers in the field of Sociology," but it does say, "membership shall be open to all who are interested in the field of theoretical, practical and pure sociology." So the phrase, "to stimulate concerted study and research among Catholics working in the field of sociology", not only applies to school curricula, whether on the graduate or under graduate level, but also much more extensively, including the whole area of practical sociology.

In concluding our comparison of the purpose of the Society as expressed by those attending the Organizational Meeting, and as expressed by the Constitutions of the Society, we find the purposes are essentially the same. The Constitutional purpose expresses identical intentions but seeks to attain them by striving for even more general objectives.

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4 Constitution of the ACSS, Article III - Membership
As a further determination and collaboration of the general purpose of the Society as expressed in official correspondence during the early years of the Society's existence, the exchange of letters between Father Gallagher and The Archbishop of Chicago is significant. Father Gallagher wrote:

Thank you for your fine letter of recommendation for the ACSS. Really you have expressed in a few words the objects of the Society."5

The letter referred to by Father Gallagher is as follows:

I appreciate the opportunity you afford me to say that I am deeply interested in the ACSS, and have followed its work from its very beginning.

In no field of thought today are the truths of the Gospel more disregarded and even contemned than in sociology. A determined effort is being made to interpret life in social work in the light of miasmic secularism, and this interpretation becomes for many, the norm for social legislation and welfare practice. We need Catholic sociologists to defend in social work, Catholic teaching, and to construct sound social welfare on Catholic teaching. It is necessary that we avail ourselves of all the authentic findings of modern scholars, and add to them, if we are going to be true to our Apostolate and seek to win to Christ society about us.

Your Society must be a powerful force to stimulate Catholic students of social questions to understand

the important place they have in the Apostolate of Holy Church and protect souls and society against the venom of humanistic thinking which excludes Christ from realities of life.

I wish your Society great success and I bless its officers and members.6

The letter is signed, "Samuel A. Stritch, Archbishop of Chicago."

So well did the Archbishop express the purpose of the Society, and so significant did Father Gallagher think the message was, that he had it published in the October issue of the ACSS Review, the official organ of the Society.7

In expressing the object of the ACSS, one is stating the goals toward which the Society is striving. However these objectives are stated in rather general and very inclusive terms. So the next step of the historian in seeking to determine how well the Society has consistently been working toward its ideal, is to determine in specific terms how the Society has interpreted, and what it has included in the phrases;

to stimulate concerted study and research among Catholics working in the field of sociology, and to unearth and disseminate particularly the sociological implications of the Catholic thought

pattern, and to create a sense of solidarity among Catholic sociologists.8

Once that interpretation has been established, the final step for the historian is to examine the ten year history of the ACSS, to determine whether the Society has been consistent in promoting its constitutional objectives.

The fact of interpretation, and the fact of consistancy or lack of consistancy, will be established in this chapter, by an analysis of the two major means the Society has used to attain its objectives. As is stated in a brochure published by the Society in 1938, these are the Society's means;

Through publications, research grants, conventions and meetings, we propose to effect the ends of the Society.9

From among these means we select the two most important for our study. The ACSS Review which is the official organ of the Society,10 and the programs of the Annual Conventions held during the life time of the Society, will be analyzed.

The Review by its very nature is intended to further the aims of the Society. As Father Gallagher stated in 1941;

The Review is intended to further the exchange of knowledge and to promote research among the Catholic sociologists. Manuscripts are

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8 Constitutions of the ACSS, Article II - Purpose.
9 Brochure published by the ACSS and distributed at The First Annual Convention, Dec. 26, 1938.
10 The ACSS Review was first published March, 1940.
accepted on the basis of their contribution to a scholarly and scientific sociology.\textsuperscript{11}

In the first issue of the Review published in March, 1940 wherein the purpose of the Review is set forth, it is further stated:

The Society was to offer a medium (The Review) to scholars to aid in the development of a sociology consistent with fundamental truth.\textsuperscript{12}

The further question then is, has the Review actually carried out its purpose since its existence? Have the articles and papers it has published always been in keeping with the aims of the Society? These questions will be answered when we return to the consideration of the Review, after first analyzing the Annual Conventions.

The Annual Conventions too, were intended as a means of promoting the purpose of the Society. A quotation from a letter of Father Gallagher to Father William Smith, S.J., of The Crown Heights School of Catholic Workmen, in reference to holding a session on Labor Problems at the Second Annual Convention, will substantiate this;

The chief purpose of the meeting would be to arouse the interest of the sociologists who are going to attend the Convention. The meeting may well serve as a spring-board for future activity in the colleges and parishes which these sociologists represent.\textsuperscript{13}

\textsuperscript{11} Letter of Father Gallagher to Sister Mary Clare S.N.D., of Notre Dame Convent, Cleveland, Oct. 5, 1941.
\textsuperscript{12} ACSS Review, Vol. 1, No. 1, P. 5, March 1940.
\textsuperscript{13} Letter of Father Gallagher to Rev. William Smith S.J., Nov. 11, 1940.
Again speaking at the First Annual Convention, Father Gallagher in referring to the previous talk of Msgr. Ligutti on Rural Sociology, said:

Msgr. Ligutti's discussion will enable us to take back to the class room some information on Rural Sociology to make our city children rural minded and to acquaint them with the problems of the farm.14

We have selected these quotations from many of the same nature, occurring in later years, since they were made in regard to the First and Second Annual Conventions, and since it is the early years which set the policy of an organization.

So we see that the reason why Conventions are held by the ACSS is to bring together the various Catholic sociologists working in the different branches of the social area, so that they might acquaint others with the work they are doing in the field, and thus create that sense of solidarity among Catholic sociologists, who now at least have seen and know something of each other.

The one remaining question for the historian to decide, now that we know the purpose of Conventions, is, how well has the Society carried out its purpose by the choice of programs and the selection of the topics to be discussed? Have they always been in keeping with the announced purpose of the Society?

14 Minutes of the First Annual Convention, Dec. 23, 1938.
Here is the way the figures line up after the analysis has been made of each of the papers and discussions given at all the Annual Conventions held from 1938 to 1948 inclusive.

### TABLE I

**ANALYSIS ACCORDING TO PURPOSE-CATEGORIES OF ALL PAPERS AND DISCUSSIONS GIVEN AT THE ANNUAL CONVENTIONS OF THE ACSS 1938 - 1948**

Total number of papers and discussions... 219

<table>
<thead>
<tr>
<th>Purpose Description</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>To stimulate concerted study and research among Catholics in the field of Sociology</td>
<td>49</td>
</tr>
<tr>
<td>To create a sense of solidarity among Catholic Sociologists</td>
<td>64</td>
</tr>
<tr>
<td>To unearth and disseminate the sociological implications of the Catholic thought pattern</td>
<td>93</td>
</tr>
<tr>
<td><em>Unclassifiable according to the Constitutional purpose-categories</em></td>
<td>13</td>
</tr>
</tbody>
</table>

A word of explanation in regard to these figures is necessary. First of all, as can be seen from the table, the purposes of the Society have been considered as purpose-categories. Then an analysis of the titles was made of each paper or panel discussion which was presented at the annual conventions, and they were listed in the most appropriate category. Some examples may help to clarify this. In the category, "to stimulate concerted study and research among Catholics", were included such papers as, "A Study of The

* cf. footnote 15 on page 33 of this chapter.
Catholic Family Through Three Generations" by A. H. Clemens given at the Second Convention, and "Tools and Techniques in Modern Research" by Aloysius P. Hodapp given at the Fourth Convention.

In the category of "To unearth and disseminate the social implications of the Catholic thought pattern", were placed such papers as, "Social Justice and Sociology" delivered by Rev. Raymond McGowan at the Second Convention, "Dynamics of Catholic Social Principles in Criminology" by James N. McGowan at the Third Convention, and "Religion as a Factor of Social Control", by James Haggerty at the Fifth Annual Convention.

Finally in the category, "to create a sense of solidarity" were listed such topics of discussion as, "What Kind of Post-War World Do Catholic College Students Demand?" which was discussed at the Fifth Annual Convention, "Catholic Sociologists in The U.S.A." by Clement S. Mihanovich delivered at the Sixth Annual Convention, and "On Defining Sociology" by Rev. Paul Hanly Furfey, delivered at the Ninth Annual Convention.

Some of the papers could have been listed under more than one category, however this merely indicates that the purpose of the Society was being fulfilled that much more. The papers that were characterized as Unclassifiable according to Constitutional Purpose are herewith listed. Perhaps the reader will see one or the other Category in which they might better have been included. It is to be noted that since the
papers themselves were unavailable for examination for the most part, classification had to be made from their titles alone. But sometimes titles by themselves are not a sufficient indication of the content or precise method the author has dealt with the subject. Realizing this shortcoming the writer was careful to include in his Categories only those papers about which, to his mind, there was not doubt, and to record the doubtful ones for the better judgement of his readers. Those that were doubtful are hereby listed;

FIRST CONVENTION 1938

"The Problem of The Criminal" by Rev. Eligius Weir.

SECOND CONVENTION 1939

"Problems of Personal Adjustment to a Social Environment" by Dr. Francis Gerty.
"Socio-legal Aspects of Charitable Institutions" by Sister Ann Joachim O.P.
"Trends and Attitudes in Hygienic Marriage Legislation" by Rev. Frank Cavanaugh C.S.C.

THIRD CONVENTION 1940

"Population Pressure and Maternal Care" by Louis A. Radalet.
"Scope - Past and Future" by Sister Mary Lea.

FOURTH CONVENTION 1941

"Sociology of the Army" by Carle C. Zimmerman.
FIFTH CONVENTION 1942

"The Socialized Court in War Time" by Hon. James C. Connell.

NINTH CONVENTION 1948

"The White Collar Worker and Wall Street" by Rev. Joseph Fitzpatrick S.J. 15

So in this analysis of the Annual Conventions, one of the two major means the Society uses to carry out its purpose, we have found that out of a total of 219 discussions and papers, that appeared on the programs, the past ten years, 206 could be attributed directly to fulfilling the purpose of the Society, while but 13 of them could not. Our conclusion then is, since about 95% of the papers were directed to attaining the objectives of the Society, The ACSS has been consistent in the past ten years in fulfilling its purpose.

One more fact should be pointed out and that is conventions by their very nature create a sense of solidarity among the Catholic sociologists. Testimony of this is the letter of Mr. F. W. Grose of Notre Dame College in Cleveland which says;

15 In regard to these papers included in the Category "Unclassifiable According to Constitutional Purpose" the opinion of the readers of this thesis is as follows; Father Gallagher judges that all these should properly be included in Category 2, as "sociological implications of the Catholic thought pattern." Sister Liguori judges that they should be in Category 1, as "representing some attempt at least at research." Mr. Marciniak judges that they should be in Category 1, as "representing research or practical sociology."
We have now a sense of our common interests, our common strength of integration, of our dignity as scholars, of morale among the whole membership, of our mission as sociologists. We know who we are, and it is no longer necessary for me to travel from Cleveland to Chicago to meet a Catholic sociologist working in another educational institution only a mile or so away from where my work was done, as was formerly the case. 16

This is the reason why the Society has been so insistant on having the Annual Conventions, and where this was impossible as during the war years of 1943 and 1944, it fostered and encouraged Regional Meetings instead.

The second of the two major means that the Society uses to further its purpose is the ACSS Review. Now to answer the questions that were asked before, and to determine how consistently the Society has carried out its purpose in the past years, we will analyze the articles it has published to see if they have been in accordance with the Society's objectives.

The method that will be used will be the same as that used to classify the papers and discussions at the Conventions. However one advantage must here be noted. In analyzing the articles in the Review there is the added advantage that the article itself is present, so the classification will not be merely according to titles but also content and method.

The first issue of the Review was presented in March of 1940. It is a Quarterly Review that is published during the months of March, June, October and December. So far since March 1940 there have been 33 issues inclusive of the March issue of 1948. These issues then, will constitute the universe of our analysis.

### TABLE II

**ANALYSIS ACCORDING TO PURPOSE-CATEGORIES**

**OF ARTICLES PUBLISHED IN**

**THE ACSS REVIEW**

**MARCH 1940 - MARCH 1948**

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<thead>
<tr>
<th>Purpose-Categories</th>
<th>Number of Articles</th>
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<tbody>
<tr>
<td>To stimulate concerted study and research among Catholics in the field of Sociology</td>
<td>50</td>
</tr>
<tr>
<td>To create a sense of solidarity among Catholic Sociologists</td>
<td>38</td>
</tr>
<tr>
<td>To unearth and disseminate the sociological implications of the Catholic thought pattern</td>
<td>83</td>
</tr>
<tr>
<td>Unclassifiable according to the Constitutional Purpose</td>
<td>18</td>
</tr>
</tbody>
</table>

Again to exemplify the type of article the author has included under the various purpose-categories, these will serve as illustrations. In the Category, "to create a sense of solidarity among Catholic sociologists" were included such articles as those dealing with courses and curricula, the Research Census, Roster and Who's Who of the ACSS, Books for

* cf. footnote 15 on page 33 of this Chapter.
A Sociology Library and also such articles as "Social Attitudes of Catholic High School Seniors" by Clement Mihanovich and Eugene Janson, S.M., October 1946.

In the Category, "To unearth and disseminate the sociological implications of the Catholic thought pattern" were included such articles as, "Christian Social Concepts and The Sociologist" by Eva J. Ross, June 1941, "Religion and The Criminologist" by John E. Coogan S.J., October 1945, and "Nationalization in Europe and the Catholic Social Doctrine" by N. S. Timasheff, June 1947.

In the Category, "To stimulate study and research among Catholic sociologists" were included such articles as, "Juvenile Delinquency and the Catholic Home", by Sister Celestine, December 1940, "Characteristics of The Negro Family in St. Louis" by Clement Mihanovich, March 1946, and "The Changing Status of Management Prerogatives" by Joseph A. Raffaele, October 1947.

Once more it is pointed out that some of these articles could have fallen under another Purpose-category other than the one in which the author placed it. However whichever one it might be placed in, it still was in accordance with the purpose of the Society. Those articles which fell into the Category of Unclassifiable According to Constitutional Purpose, are here listed, again for the reader's better judgement;
"Tragic Dualism, Chaotic Syncretism, Qualitative Collassalism, and Diminishing Creativeness of the Contemporary Sensate Culture" by Pitirim Sorokin, March 1941.
"Fundamental Problems of the Sociology of Law" by N. S. Timasheff, December 1941.
"Cultural Order in Liberal, Fascist, and Communist Society" by N. S. Timasheff, June 1942.
"The Lesson of Plato's Republic" by Paul Hanly Furfey, June 1942.
"Public Welfare and Man's Social Heritage" by Agnes Von Driel, October 1942.
"On Propaganda" by N. S. Timasheff, March 1943.
"Integrating Forces for An International Community" by Leo J. Martin S.J.
"The Sociological Implications of Sub-standard English" by Paul Hanly Furfey, March 1944.
"Inter Ethnic Relations in the U.S.S.R." by N. S. Timasheff, June 1944.
"The Changing Community in The Post War World" by Margaret M. Toole, June 1944.
"Steam Power; A Study in The Sociology of Invention" by Rev. Paul H. Furfey, October 1944.
"Communist, National Socialist, and Liberal Society 1917-1939" by N. S. Timasheff, Friedrich Baerwald and Leo Martin S.J., October 1944.
"New Knowledge About Prehistoric Man" by Rev. Raymond W. Murray C.S.C., October 1944.
"Men's and Women's Language" by Rev. Paul Hanly Furfey, December 1944.
"Sociological Implications of UNESCO." by John D. Donovan, March 1947.

17 In regard to these articles included in the Category "Unclassifiable According to Constitutional Purpose" the opinion of the readers of this thesis is as follows; Father Gallagher judges that all these should properly be included in Category 2, as "sociological implications of the Catholic thought pattern". Sister Liguori judges that they should be in Category 1, as "representing some attempt at least at research." Mr. Marciniak judges that they should be in Category 1, as "representing research or practical sociology."
So from this analysis of the content of the ACSS Review, the second of the major means the Society uses to fulfill its purpose, we conclude that since about 94% of all the articles published deal directly with topics pertinent to the ACSS's objectives, the Society has been consistent in fulfilling its purpose.

In conclusion then we find from our analysis of both the Annual Conventions and the Review that the Society has, in its ten years of existence, continually striven to clarify and solidify the real area of Catholic sociology; it has indicated the need for Catholics trained in the tools of secular sociology and thoroughly grounded in sound Christian philosophy; it has analyzed and propagated the sociological implications of the Social Encyclicals; it has by its influence of Catholic teachers of Sociology, helped to create more enlightened apostles who are today vigorous in the defense of truth in labor, management, and rural, urban, educational and welfare circles, and finally the Society has done much to promote Catholic scholarship in the field of Sociology to challenge secular sociologists in their false conclusions.

We have mentioned in the earlier part of this chapter that the Society, as part of its purpose, hoped to influence the American Sociological Society. Because of the intimate connection between the questions of "If and How the Society Has Fulfilled Its Purpose", dealt with in this chapter, and
"The Influence of the American Catholic Sociological Society" which is the content of Chapter VII, the writer has included this specific phase of the relationship to the American Sociological Society in that chapter on "The Influence of The American Catholic Sociological Society."
CHAPTER III
THE QUESTION OF AFFILIATION

The question of affiliation of the American Catholic Sociological Society with other societies in the same general field, is one that has often been discussed throughout the ten years at the Business Meetings of the Society, and one which almost as often has ended by either being tabled or referred to a committee for further study.

This chapter then, will treat, rather summarily, of those organizations with whom the ACSS has considered affiliation; it will note the arguments for and against such affiliation, and finally, it will consider the outcome of such discussion.

Chronologically the first organization with whom the ACSS sought to be affiliated was that of the National Catholic Welfare Conference. If the newly organized ACSS could obtain such affiliation, it would simultaneously have the approval of the Catholic Hierarchy. Consequently in October of 1938, Father Gallagher went to Washington to confer with His Excellency Bishop Michael Ready of the Columbus Diocese, who at that time was General Secretary of the National Catholic Welfare Conference with offices in Washington. During this interview, Father Gallagher and Bishop Ready spoke of the
nature and purpose of the ACSS, and in view of this they also discussed under which Section of the N.C.W.C. the Society most properly should be included. The conclusion of this interview was that Bishop Ready would take the matter up with the Administrative Board of the N.C.W.C., and then let Father Gallagher know their decision. What their decision was, we find in a letter of Bishop Ready, sent to Father Gallagher, which reads;

In reply to the subject of our conversation in October, I am pleased to inform you that the Administrative Board, National Catholic Welfare Conference, welcomes the proposed affiliation of the Catholic Association of Sociologists (sic) in the Social Action Department of the N.C.W.C.

Details of affiliation can be worked out to the satisfaction of the Association and the Department. Bishop O'Hara, Chairman of the Social Action Department will welcome whatever information you wish to send.

This letter was accepted by Father Gallagher as granting both approval and affiliation, for immediately he wrote back to Bishop Ready;

Certainly it was wonderful for you to secure the approval and affiliation we desired, I shall get in touch with His Excellency Bishop O'Hara.

1 Interview with Father Gallagher, April 28, 1938.
2 Letter of Bishop Michael Ready to Father Gallagher, Dec. 16, 1938.
The subsequent correspondence between Bishop O'Hara and Father Gallagher has been lost to the files of the ACSS. And in recent years the question has arisen whether or not the N.C.W.C. had actually recognized the Society's affiliation. Since there is no document to prove the formal and explicit affiliation of the ACSS with the N.C.W.C., we must base any assumption on implicit and secondary sources. One indication is, that as a sign of appreciation to Bishop O'Hara, who was at that time the Chairman of the Social Action Department of the N.C.W.C., because of the interest he had taken in the Society from the time of its foundation, the ACSS has elected him since 1938, and year by year, the Honorary President of the American Catholic Sociological Society. Furthermore in the opening statement delivered by Father Gallagher at the First Annual Convention, held on December 28, 1938, we find him saying;

> We are an affiliated body of the National Catholic Welfare Council (sic). We have therefore a sponsoring rector in a certain sense in His Excellency Bishop O'Hara... We are to help the N.C.W.C., and have been assigned to the Catholic (sic) Action division.4

So the most that we can do is assume from the general tenor of the correspondence and Minutes that there has been at least an informal and implicit acceptance of affiliation

4 Minutes of the Business Meeting at First Annual Convention, December 28, 1938.
with the N.C.W.C.

Although the first action taken for affiliation on the part of the ACSS was with the National Catholic Welfare Conference, the question of affiliation with the American Sociological Society was the first to claim the attention of the new organization. This question made its appearance on the Agenda of the Organizational Meeting.

As was pointed out in the Chapter on The Organizational Meeting the hope to form a professional group of Catholic sociologists who would bring influence to bear on the American Sociological Society, was one of the purposes that first brought the Catholic sociologists together.

We will examine then, what the Society hoped to attain by such an affiliation, and what the arguments were which were then presented for and against such affiliation. These we will present as a discussion summary;

**Pro:** Father Gallagher: "Become affiliated and form a Chapter. Thus we can have an influence on this group. Much of the so-called bigotry of this group is merely ignorance. Association membership in the American Sociological Society would better expedite the ends of the Catholic organization. Meetings may, but need not be held with the ASS. There are obvious advantages in possible exchange of speakers if meetings are held at the same time and place."

Father Weitzman S.J. of John Carroll University of Cleveland: "Only as a chapter of the American Sociological Society could the work of this organization be properly effective."
Father Hilke S.J. of St. Louis University: "Affiliate first then clarify our own ideas with their help. Only by affiliation with the ASS can the influence of this body be best assured."

Father Cavanaugh C.S.C. of Notre Dame University: "Antipathy to Catholic thought is due in great measure to misunderstandings which can be eliminated by joint meetings and interchange of speakers and ideas."

Sister Liguori B.V.M. of Mundelein College of Chicago: "The financial obligations incident to joining the ASS do not over balance the gain from such affiliation."

Sister Celeste R.S.M. of St. Xavier College of Chicago: "The organization could be a clearing house for much of the repetition and overlapping now prevalent."

Miss Reuss of Marquette University in Milwaukee: "Affiliation should be sought."

Miss Richardson of Barat College in Lake Forest: "The Catholic Historical Association is in a position analogous to ours. It is affiliated with the American Historical Association and by contemporaneous meetings achieves the purpose of disseminating Catholic thought."

Dr. Mundie of Marquette University: "We should affiliate with the learned societies in our field, both the American and Mid-west Sociological Societies."
Con: Father Kane S.J. of Xavier University in Cincinnati: "The question is premature."

Father Friedel S.M. of Dayton University: "I'm wondering if there is a comensurate return for the expense involved in joining the ASS. Another organization to which I belong had felt that it had nothing to gain from joining with the regional secular society in the same field."

Father Coogan S.J. of the University of Detroit: "Meetings would be at inconvenient places."

Dr. Mamchur of the College of St. Thomas: "Catholic influence best extended individually."

The result of this discussion was the decision that the ACSS would continue as an organization independent of any official affiliation with either the ASS or the Mid-west Sociological Society, for the time being at least. The ACSS intended to work first to solidify itself.

This then was the discussion of the ACSS, when organized, toward affiliation. The further question then arises what was the attitude of these larger organizations towards having the ACSS as an affiliate of their own organization? Did they actually consider the ACSS as an acceptable affiliate?

The exchange of correspondence between the representatives of the ACSS, Father Gallagher as President and Sister

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5 Minutes of the Organizational Meeting, March 26, 1938.
Liguori as Secretary, with Harry A. Phelps, Secretary of the ASS, and with Mr. Noel P. Gist, President of the Mid-west Sociological Society, will clarify the question.

On March 11, 1938, Father Gallagher wrote to Mr. H. A. Phelps, recalling to him the plan of forming a society of Catholic Sociologists, about which he had spoken to Mr. Phelps at the Atlantic City meeting of the ASS in 1937. In that letter Father Gallagher states:

I am sure you will be pleased with this endeavor. Naturally a question will come up of the relationship with the American Sociological Society. I wish you would send me any advice you think worth while. Have you a copy of the Constitutions of the ASS handy? 6

Father Gallagher received the Constitutions, and also on the day of the Organizational Meeting, a telegram of congratulations which offered the best wishes of the officers and members of the American Sociological Society to this new organization of Catholic Sociologists.

Since no word was sent to the American Sociological Society telling them of the decision of the ACSS in regard to affiliation, a follow-up letter came, less than a month later from Mr. E. T. Krueger, the Chairman of the Committee on Regional Societies in the ASS. This letter, in part states:

Since I am chairman of the Committee on our Regional Societies, I was very much interested in this information. (concerning the formation of the ACSS.) Are you in a position to furnish me

6 Letter of Father Gallagher to Mr. H. A. Phelps, Secretary to the ASS, March 11, 1938.
with more details concerning your organization and its plans? I would guess, of course, that this new organization would seek affiliation, not only with the ASS but perhaps also with the Midwest Sociological Society and thus preserve an integrated and solid front for our whole sociological work in the country.7

Then on August 16, 1938, Sister Liguori B.V.M., Secretary of the ACSS, received from Mr. Phelps, Secretary to the ASS, a letter sent by him to all secretaries of sociological societies. This letter asks for suggestions and states in part;

...your own personal reactions, and, if possible, some official action of your society as to the last proposition of this report; namely the development of some plan of regional association with the national society without the present fee requirement.

Any suggestions that you or your society may have for the integration of regional groups with the national society.8

So it is evident that the American Sociological Society was quite willing, and even anxious, for whatever reason, that the American Catholic Sociological Society join forces with it.

Sister Liguori's answer to that letter reads in part;

...let me say that one point of discussion at the formation meeting of our Society was affiliation with

7 Letter of Mr. E. T. Krueger, Chairman of the Committee on Regional Societies of the ASS, to Father Gallagher, April 16, 1938.
8 Letter of H. A. Phelps, Secretary of ASS to Sister Liguori, Secretary of ACSS, August 16, 1938.
the American Sociological Society. There was expressed objections to the rather high fee for such affiliation but the precise reason for tabling the question was the youth and immaturity of our organization. The consensus of opinion favors close cooperation with the ASS, and a motion settling the time and place of the Annual Meeting of the ACS at Chicago when and where the ASS meets was passed unanimously.

It later developed that the meeting place of the ASS would be Detroit and by action of our Executive Council the plan for our December meeting was amended accordingly. As you doubtless know, we will conduct a two day session in Chicago and a third day in Detroit...

As to the individual members of our Society, many are members also of the ASS. Dr. Gallagher has mentioned several times the advantages of such membership and plans to encourage it specifically in his talk at our December meeting.

Father Gallagher did bring the subject up at the First Annual Convention. The results of the discussion that followed the introduction of that subject, are summed up by the opinion of Miss Eva J. Ross, who said;

We should associate with them - but eventually. The time now is not ripe. I do not know if we are in sufficient agreement on our own terms. I am afraid we have too much difference of opinion. Can we express Catholic thought in a group like that at this time? First of all we have to discuss more in detail what is sociology. How do our ideas differ from non-Catholics? It seems that our ideas are not sufficiently clarified to discuss with

9 Letter of Sister Liguori to H. A. Phelps, Aug. 19, 1938
those others, and we must be able
not only to discuss intelligently
but to carry our ideas over to
influence them. 10

Dr. Mundie was in agreement with Miss Ross, and said;

I agree with Miss Ross. Therefore
I move that we put this matter into
the hands of the incoming Executive
Council. 11

The new Executive Council met on June 13, 1939. Their
decision in regard to affiliation with the ASS, was that the
question needed more discussion, and so it was included under
New Business to be discussed at the Second Annual Convention's
Business Meeting. 12 However at that Business Meeting held
Dec. 29, 1939, under New Business was also included the sub-
ject of publishing a periodical. This discussion took so much
of the Business Meeting's time, that the question of affilia-
tion was not even broached. 13

The next mention we have of any official discussion con-
cerning affiliation occurs in a very cryptic way in the sec-
retarial Minutes of the Business Meeting held during the Fifth
Annual Convention on Dec. 29, 1942. The Minutes read;

Following a discussion of the points
of regional societies and affiliation
of societies to both of which there

10 Minutes of Business Meeting, First Convention, Dec. 28,
1938.
11 Ibid.
12 Agenda for Business Meeting of Second Annual Convention,
Dec. 29, 1939.
13 Minutes of Business Meeting of Second Annual Convention,
Dec. 29, 1939.
was opposition, the Chairman dismissed the topics as lacking a motion for their proper consideration.14

Again in 1944, on the Agenda of the Executive Council which met on June 10, was listed in Seventh place, the question, "Relations of the ACSS to other learned societies; affiliation with the American Council of Learned Societies."

However in the Minutes of that meeting there is no mention of the question being discussed. Most of the meeting was taken up with a discussion of whether there should be Local Chapters of the ACSS established and whether or not an Annual Convention could be held during this present war year.16

Nor is any further mention made of the question of affiliation in the Minutes of the Executive Council Meetings for the following years of 1945, 1946, 1947 and 1948.17

During the years of the Society there have been other discussions concerning affiliation, sometimes with regard to the ACSS becoming an affiliate of another group, for example with the American Council of Learned Societies, The Social Science Research Council18 and The National Council of Catholic Charities.19 Sometimes the attempt has been made by some

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14 Minutes of Business Meeting of Fifth Annual Convention, Dec. 29, 1942.
15 Agenda of Executive Council Meeting, June 10, 1944.
16 Minutes of Executive Council Meeting, June 10, 1944.
18 Letter of Father Gallagher to Father Furfey, April 23, 1944.
19 Minutes of Business Meeting of Second Annual Convention, Dec. 28, 1939.
other group hoping to become affiliated with the ACSS, for example in 1941, the Catholic Political Scientists hoped to organize and become an adjunct of the ACSS.20 In fact at the same time the opinion was expressed:

Let the American Catholic Sociological Society change into the American Catholic Society of Social Sciences, and include as branches an economic, political and sociological section.21

However in regard to such possible affiliates to the ACSS, the policy of the Society had already been established. For at the first meeting when practically the same proposal had been made, Father Gallagher's answer was:

After we are grown up we can have economic and social science grandchildren. At present it would merely involve the issue to embrace the field of economics.22

In concluding this chapter then we have found the ACSS to be affiliated with only the N.C.W.C. In regard to the American Sociological Society the ACSS has not as yet deemed it feasible to associate. Possibly for the same reasons that were given ten years ago. The extent of its dependence on the ASS has been to try, whenever possible, to hold its own Annual Conventions in the same city and at the same time as the ASS,

20 Letter of Father Dowling S.J., to Father Gallagher, Dec. 4, 1941.
21 Questionnaire sent out to all Catholic Colleges by Dr. P. G. Steinbecker of St. Louis University, January 30, 1941. "Should There be a Catholic Political Science Association?"
22 Minutes of the Organizational Meeting, March 26, 1938.
in order that its members might attend meetings of both groups. Members of the ASS, but not qua members, have been invited to speak at the Conventions of The American Catholic Sociological Society, and members of the ACSS, but not qua members, have spoken at the conventions of the American Sociological Society. In regard to this interchange of speakers, in the Chapter on The Influence of the ACSS, we will have more to say concerning how much influence the Society has had on the American Sociological Society.

This question of affiliation is one which had indeed been often discussed during the ten years of the Society's life, and always the predominant opinion in the Society has been in favor of an existence independent of such associations.
CHAPTER IV

THE HISTORICAL DEVELOPMENT OF THE CONSTITUTIONS
OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY

The Constitutions of any society are intended to be the very foundation upon and within which, the future framework of the society is built. When a Constitutional change occurs, it usually means that the upper framework of the society has outgrown its foundations, and therefore the foundations must be enlarged to support the new addition to the society's growth. The purpose of this chapter then, is to trace the changes or amendments to the foundation of the ACSS, and whenever possible, to point out the reasons for such amendments.

In our Chapter on The Organizational Meeting, we have already pointed out the incidents which led up to the first meeting of the ACSS. In order to give the proper historical sequence to this chapter we begin our account with significant incidents occurring at that First Meeting, March 26th, 1938 at Loyola University.

In the morning session, Father Gallagher, the Chairman, had appointed the Constitutional Committee and told them to report back at the afternoon session. This Committee was composed of Sister Mary Liguori, B.V.M., of Mundelein College, who was chairman, Mr. Laurence Brown of Creighton University,
and Sister Marie O.S.U., of Ursuline College for Women, in Cleveland.

Father Gallagher opened the afternoon session at 12:10, and the first business was the report of the Committee on Constitutions. The original Constitutions as presented that day by Sister Liguori, are as follows:

CONSTITUTION OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY

ARTICLE I - NAME

The name of this society shall be the American Catholic Sociological Society.

ARTICLE II - PURPOSE

The purpose of this Society shall be to stimulate concerted study and research among Catholics working in the field of Sociology, to create a sense of solidarity, to stimulate study and research in the field of Sociology and to unearth and to disseminate particularly the sociological implications of the Catholic thought pattern.

ARTICLE III - MEMBERSHIP

Membership shall be open to all who are interested in the field of theoretical, practical and pure Sociology. Membership shall be granted upon approval and classification of application by the Executive Council. There shall be the following classes of membership:

1. Constituent - open to any person professionally engaged in sociological work.
2. Student - open to college and university students whose principal interest is in Sociology or related fields.
3. Associate - open to all others interested in Sociology who are not included in the above groups.
4. Institutional - open to colleges, universities and societies willing to support financially the work of this Society.
5. Life - open to individuals willing to support financially the work of this Society.
voting power and eligibility for office shall be limited to Constituent members.

ARTICLE IV - OFFICERS

The officers of this Society shall be a president, vice-president, secretary, and treasurer. Each officer holds office for one year and may be re-elected. All officers shall be elected by ballot at the first regular meeting of each calendar year.

ARTICLE V - MEETINGS

The Society shall meet at least once a year. The time and place of meetings shall be determined by the Executive Council.

ARTICLE VI - EXECUTIVE COUNCIL

The Executive Council shall have supreme control of all the affairs of the Society. It shall consist of the four elected officers who shall serve in their respective capacities on the Executive Council, and one additional member to be elected by the Society by a majority of the suffrages at the annual meeting of the Society. The functions of the Executive Council shall be:

1. To arrange meetings and programs.
2. To control the relations of the Society with other learned societies.
3. To determine and control any publications of the Society.

ARTICLE VII - AMENDMENTS

This constitution and its by-laws may be amended by a two-thirds vote of the constituent members attending any regular meeting, provided that a draft of the proposed amendment be sent to each constituent member at least thirty days before the regular meeting.

ARTICLE VIII - COMMITTEES

All Committees shall be named by the Presiding Officer at the meeting at which they are appointed and shall function until such time as their duties have been fulfilled or the Committee has been discharged by the acceptance or rejection of its report at the regular meeting of the Society.

ARTICLE IX - VACANCIES

Vacancies which may occur in the offices or in the Executive Council may be filled by the President (or by the Vice -
president in the absence of the President) with the advice and consent of the remaining members of the Executive Council. Such appointments to vacancies will hold until the next regular election in the Society.

ARTICLE X - DUES

The dues for the respective classes of membership, payable at the beginning of each calendar year shall be:
1. Constituent - $1.00 annually
2. Student - 1.00 "
3. Associate - 2.00 "
4. Institutional - 5.00 "
5. Life - 25.00 "

Dues shall be payable annually. The Fiscal year begins January 1st. Dues are payable on or before April 1st of each year.

ARTICLE XI - INCORPORATION

The Society shall be incorporated in the State of Illinois as a learned Society.1

The Minutes of that meeting then tell us;

Dr. Frank Weberg of the College of St. Francis in Joliet, moved that the Constitution as drawn up by the Committee be adopted tentatively. Mr. Stephen Mamchur of the College of St. Thomas in St. Paul, seconded the motion. A vote was taken and the resolution, "that the Constitution as drawn up by the Committee be adopted tentatively", was passed.2

In the course of the ten years of the Society's life, we find that seven of the original eleven Articles have been changed - the one on Membership being the most evolutionary.

Chronologically, the first amendment ever proposed to the Constitution was made because Father Raymond Murray C.S.C., of Notre Dame University, had no place on the letter head of the official stationary. Father Murray had been elected at the 1 Minutes of the Organizational Meeting, March 26, 1938. 2 Ibid.
Organizational Meeting, as the fifth member of the Executive Council, according to Article VI. Since the other four members of the Council were the elected officers with titles of president, Vice-President, Secretary and Treasurer, Father Murray, with no title became the fifth spoke of the wheel. Whereupon Sister Liguori, the Secretary of the Society, proposed:

I'm going to propose an amendment to our Constitution to the effect that ...the Vice Presidents be increased by one. We have no title for Dr. Murray on the Letter head, as it is at present, and I think it would look better if he were listed as an officer. Or alternatively, I might propose the extension of the membership of the Council of non-officers, to the number of 3 or 5 or even 7.3

However the Secretary was unsuccessful in her attempt by something her own Committee had written into the Constitution. This we find in her subsequent letter to Miss Reuss;

The Constitutional changes which I spoke of some time ago can not now be made constitutionally. Article VII on Amendments directs that a draft of the change be sent to each member 30 days before the meeting.4

The first two amendments actually made to the Constitution were made at the First Convention, but one was not significant as far as the future framework of the Society is

concerned. It is mentioned here only for the sake of historical completeness. The first amendment merely changed the title Secretary to Executive-Secretary, and was intended to allow for an official secretary to take the Minutes of the meetings, while the Executive-Secretary was busy with the details of running the meetings. The second of the amendments was an increase of the number on the Executive Council from one additional member to three. This is significant in view of the function - supreme control - of the Executive Council as expressed in Article VI. The increase was deemed necessary in virtue of the growth in numbers in the Society, for the membership had already increased three-fold. Incidentally, it is remarkable to the historian that since the Constitutions were officially accepted at the Organizational Meeting as only tentative, there is no explicit acceptance of them, on a permanent basis, mentioned in the Minutes of the Business Meeting of the First Convention. Father Gallagher introduced Sister Liguori, Chairman of the Constitutional Committee by saying;

There has been some question as to the completeness of the Constitution submitted to the meeting of March 26th.

5 Minutes of Business Meeting, First Annual Convention, December 28, 1938.
6 Membership after Organizational Meeting totaled 31; Minutes of the Organizational Meeting; Membership at First Convention totaled 93; Report of Secretary, Committee on Membership, December 28, 1938.
I'm going to ask Sister Liguori who was on that Committee to submit the Amendments proposed. 7

The amendments were approved, but still to a Constitution that was and is, still officially only tentatively accepted. There is, of course, defacto, acceptance.

In order that the reader may have a clearer idea of the Amendments and what they signified, and for the sake of easier comparison, we will not merely record the Amendments as they occurred chronologically in the ten year history, but instead will take the Constitution, Article by Article, and first state the original, then the changes and tell when and why, if possible, they were amended.

**ARTICLE I - NAME**

The name of this Society shall be the American Catholic Sociological Society. (Original Constitution)

This, thanks to the foresight of those attending the Organizational Meeting who lifted their sites from a Mid-west Conference of Catholic Sociologists to an American Catholic Sociological Society, has never had to be changed.

**ARTICLE II - PURPOSE**

The purpose of this Society shall be to stimulate concerted study and research among Catholics working in the field of Sociology, to create a sense of solidarity, to stimulate study and research in the field of Sociology and to unearth, and to disseminate particularly the sociological implications of the Catholic thought pattern. (Original Constitution)

This Article has been changed, and yet has not been changed. The change that has occurred has been in the wording 7 Minutes of the Business Meeting, First Annual Convention, Dec. 28, 1938.
of the phrases, but the wording has not changed the meaning. The new form as expressed in a brochure, approved by the Executive Council in their meeting in 1946, and written up by Mr. Edward Marciniak and published by the ACSS in 1947, merely eliminates the tautologism of the phrases, "to stimulate concerted study and research among Catholics working in the field of Sociology" and "to stimulate study and research in the field of Sociology", in the original Article. The new Article reads;

**ARTICLE II - PURPOSE**

The purpose of this Society shall be to stimulate concerted study and research among Catholics working in the field of Sociology, to create a sense of solidarity among Catholic sociologists, and to unearth and disseminate the sociological implications of the Catholic thought pattern.8

In considering Article III, we find that the Original Constitution states;

**ARTICLE III - MEMBERSHIP**

Membership shall be open to all who are interested in the field of theoretical, practical and pure Sociology. Membership shall be granted upon approval and classification of application by the Executive Council. There shall be the following classes of membership:

1. Constituent - open to any person professionally engaged in sociological work.

2. Student - open to college and university students whose principal interest is in Sociology or related fields.

3. Associate - open to all others interested in Sociology who are not included in the above groups.

8 Brochure published by the ACSS, 1947.
4. Institutional - open to colleges, universities and societies willing to support financially the work of this Society.

5. Life - open to individuals willing to support financially the work of this Society.

Voting power and eligibility for office shall be limited to constituent members. (Original Constitution)

Since this Article has been subject to most changes, we shall treat of it part by part. The first sentence; "Membership shall be open to all interested in the field of theoretical, practical and pure sociology", was changed to read; "Membership shall be open to all interested in the field of Sociology." This again is a change of phrasing rather than a broadening or narrowing of scope. It was adopted at the Business Meeting during the Fifth Annual Convention in 1942.9

The next sentence in the Article remained the same; "Membership shall be granted upon approval and classification of application by the Executive Council". (Original Constitution) But later on there was much discussion about what was implied in the phrase, "upon approval and classification by the Executive Council." However to understand this discussion properly, we must include the added notion of the different classes of membership, for that is what the discussion concerned. The classes of membership according to the Original Constitution were as recorded above on page 60.

The abbreviation of that list of types of membership can be seen from the Amendments which were passed at the Business Meeting in 1942.

9 ACSS Review, March 1943, p. 53.
There shall be the following classes for membership:
1. Constituent - open to any person interested in the field of Sociology.
2. Institutional - open to colleges, universities and societies willing to support financially the work of the Society.

Voting power and eligibility for office shall be limited to Constituent members. Institutional memberships shall entitle such institutions or societies to be represented by a person who shall be entitled to all the rights and privileges of a Constituent member.10

The important question for the historian is to determine, what brought about these changes. Or to put the question more specifically, why were the Associate, Life and Student memberships dropped, and why was the class of Constituents broadened from "open to any person professionally engaged in sociological work," to "open to any person interested in the field of Sociology"?

In answer to the first question, why were Associate, Life and Student Memberships dropped, the answer seems to be first of all, founded on the fact that these types did not possess full membership in the sense that they could neither vote nor hold office in the Society. Secondly, and most important, is the fact the Associate members numbered only four at the end of 1939, and it was suggested at that time by Mr. Walsh during...

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10 Minutes of the Business Meeting of the Fifth Annual Convention, 1942.
the Business Meeting, and approved by vote, that such memberships be discontinued. 11

There do not seem to have been many Life or Student memberships, even at the end of 1941, for in the Roster of the ACSS, only two types are listed, Institutional and Constituent. This first Roster was published in 1941, and in a footnote at the bottom of the first page is this statement;

Inasmuch as this is the first list of members to be published by the ACSS, it includes members of the Society for the four years of its existence, 1938, 1939, 1940 and 1941. The Executive Secretary would appreciate having his attention called to any errors in the listing. Records were checked and re-checked as carefully as possible to avoid any mistakes, but errors are bound to creep in. Membership in the Society is of two kinds, Institutional and Constituent. 12

Therefore the fact that there were not many Life or Student members and only four Associate members in 1939, gives us the reasons why that change in types of membership was made.

The fact that these types of memberships were eliminated gives us part of the reason why the type Constituent was broadened in its inclusiveness. The other part of the answer can be found from the discussion mentioned above that centered around the phrase, "Membership shall be granted upon approval and classification of application by the Executive Council"

11 Minutes of Business Meeting of Second Annual Convention, Dec. 29, 1939. Also see ACSS Review, March 1940, p.43.
12 ACSS Review, June 1941, p. 130.
(Original Constitution). The precise point at issue was the norm that was to be used by the Executive Council in classifying the application. Who was to be allowed full membership in the Society, what were the requirements for this kind of membership and finally what were the rights and privileges of full membership?

The origin of the question of course goes back to the fact that in practice there were but two types of membership, but in theory and according to the Constitution, there were five types. So evidently a Constitutional reform in order to bring practice and theory together was called for. At the Business Meeting of the Fourth Convention this proposal was put in the form of a motion by Sister Anne O.S.B.;

Upon the acceptance of a motion by Sister Anne O.S.B., a committee be appointed to formulate an amendment to the Constitution to set up two types of membership within the American Catholic Sociological Society. President Walter Willigan appointed a committee composed of Sister Anne, O.S.B., as Chairman, Rev. Vincent McQuade, O.S.A., and Sister Mary Henry O.P., to consider this amendment and report to the Executive Council.13

Sister Anne sent out a questionnaire to determine what the members of the Society thought the norm for full membership in the Society should be. The various possibilities Sister Anne offered are quite revealing. The Questionnaire is here recorded;

REQUIREMENTS FOR MEMBERSHIP

Please check the requirement you would favor for one to be ranked as having full membership in the Society.

1. A Doctor's degree in Sociology or in any of the Social Sciences (widely interpreted), but if the latter, the person must be teaching at least one course in Sociology on the college level. Yes__No_

2. As above except the person with Doctor's degree in the Social Sciences to be required to have some credits in Sociology equal to a minor in the Doctor's degree regardless of teaching or not. Yes__No_

3. A Master's degree in Sociology or in any of the Social Sciences (if the latter, the person to be required to have at least a minor in Sociology in the Master's degree) plus at least nine credits further graduate study in Sociology or any of the Social Sciences. Yes__No_

4. A Master's degree in Sociology or in any of the Social Sciences, if the latter, the person to be required to have at least a minor in Sociology in the Master's degree. Yes__No_

5. A Bachelor's degree in Sociology or in any of the Social Sciences, if the latter, the person to be required to have at least a minor in Sociology in the Bachelor's degree. Yes__No_

6. A teacher of Sociology with few or no credits in Sociology. Yes__No_

7. A person who pays their (sic) dues to the Society and is interested in it. Yes__No_

Alternates for the above.

1. Persons might be invited to full membership by the Executive Council if they have made some substantial contribution either by scholarly writings in the field, in the implementation of social theory, in labor relations, etc., and if such persons are known to have an
interest in the Society and will follow through by being an active member. This should not be confused with any honorary membership which the Society might care to set up. Yes   No

2. Associate members might be such as pay their dues because of an interest in the Society's work. These would share all the rights of the Full Membership group except the right to vote and hold office in the major offices of the Society, but could serve on Committees. Yes   No

The general reaction of those circulated was in favor of the fewest theoretical requirements. The reasons in general were that it would decrease membership rather than increase it, and thus lessen the overall influence of the Society. The reasons offered against degree requirements are pretty well summarized by the response to the Questionnaire made by Rev. V. A. McQuade O.S.A., one of the members of the Committee on Amendments. He said;

I am not in agreement with the changes proposed by Sister Anne. I feel that it would be unwise to require that those holding full membership be also the holders of degrees. This is not based on any personal feelings or prejudices, I have an M.A. and a Ph.D., both in the field of Sociology, but I feel that it would be for the best interests of the Society not to impose such restrictions. There are many labor leaders who should be interested in our field of study, such a clause in the Constitution would mean that it would be impossible to put them in office if an occasion should arise when such a procedure should seem desirable... social theory is interesting and important; the practice of such
theory as we have is of greater importance. For these reasons I am opposed to restricting such membership of setting off the sociologists as a sacred Brahman sect.\textsuperscript{14}

Father Furfey's objection to a doctor's degree was, that there were only about twelve people in the United States who could even qualify for membership. Another objection offered by the members of the Society was that Sociology is such a field that many acquire their interest in it only after they have completed their graduate study in some other field.

The other Committee member, Sister Henry O.P., wrote as her opinion concerning the proposed Amendment that;

It seems to me fine that we have the two kinds of membership. I think the full membership should be confined to sociologists but the wider the Associate membership, the better.\textsuperscript{15}

What then happened to this Proposal for Membership Requirements, is told by Father Gallagher in a letter to the Chairman, Sister Anne;

...you are wondering what happened to your proposed plans for hierarchical membership? The two letters from Father McQuade and Sister M. Henry O.P., are the answers. Under the circumstances, I had no other choice but to omit the membership requirements. I shall however present your report and your suggestions (and others too)

\textsuperscript{14} Letter of Rev. V. A. McQuade O.S.A., to Father Gallagher, Nov. 12, 1942.
\textsuperscript{15} Letter of Father Gallagher to Sister Anne O.S.B., Chairman of Committee on Amendments, Sept. 17, 1942.
at the Convention when the Amendment comes up. I regret that you had to go through a great deal of trouble.\textsuperscript{16}

The proposed requirements for membership, and amendments were discussed at the Business Meeting of the Fifth Annual Convention in 1942. The discussion finally ended with the Amendment taking the form as already quoted on page sixty-two above.

Finally, the one remaining important change regarding the Amendment of 1942 to the Article on membership is the new designation of those who should hold full membership, that is the voting power and eligibility to hold office. The Original Constitution stated, "Voting power and eligibility for office shall be limited to Constituent members." The amended Constitution stated:

\begin{quote}
Voting power and eligibility for office shall be limited to Constituent members. Institutional membership shall entitle such institutions or societies to be represented by a person who shall be entitled to all the rights and privileges of a Constituent member.\textsuperscript{17}
\end{quote}

This change of allowing a representative of the Institutional member to participate in the rights and privileges of a Constituent member was again a broadening of the Institutional's privilege, and made necessary partially by the fact

\textsuperscript{16} Letter of Father Gallagher to Sister Anne C.S.B., Dec. 15, 1942.

\textsuperscript{17} ACSS Review, March 1943, p. 53.
that student, life and associate memberships had been dropped.

The next change we find in Article III concerning membership, is a complete revolution away from the two type limitation and a complete swing to a six class membership. This we find in a Proposed Constitution of the ACSS to be adopted at the 1946 Convention.

However there is a decided dearth of information in the files of the ACSS, telling what led up to this new proposal. There were no Conventions held in the years 1943 and 1944 because of war conditions, which partially explains the absence of data. In 1945 the only pertinent information given in the Minutes of the Meeting of the Executive Council, is that Father Friedel S.M. of Dayton University, was appointed Chairman of the Membership Committee, and that the Executive Council authorized the Executive Secretary to prepare a brochure explaining the purpose and work of the ACSS, to be used in connection with promotion work of the Society. It is in this brochure that the new form of the Constitution appears as passed on at the 1946 Convention.18

In 1946 in the Minutes of the Executive Council Meeting is the statement;

After some discussion on Constitutional amendments, the Council adopted all proposed amendments, on dues etc. Amended Constitution is contained in proposed booklet.19

18 Minutes of the Executive Committee Meeting, Sept. 29, 1945.
19 Minutes of the Executive Council Meeting, June 19, 1946.
Unfortunately then, we have merely the fact recorded but not the incidents which led up to this new proposal. However although the details are missing, the basic reason seems to have been the continual pursuit of ways and means of expanding the Society.

The final change in Article III - Membership, during the ten year history of the ACSS, and the manner in which this Article appears in the Constitution of today, is expressed in that brochure which was written by Mr. Edward Marciniak of Loyola University, and published by the ACSS in 1947. The Article is here recorded;

**ARTICLE III - MEMBERSHIP**

Membership shall be open to all who are interested in the field of Sociology. Membership shall be granted upon approval and classification of application by the Executive Council. There shall be the following classes of membership;

1. **Constituent:** members paying annual dues of $5.00.

2. **Institutional:** membership open to colleges, universities, secondary schools and organizations willing to support financially the work of this Society. Institutions holding membership in the Society may designate some individual to carry the membership with all the rights and privileges of a Constituent member. Annual dues for institutional members is $5.00.

3. **Family:** open to the second member of a family living at the same address as a Constituent member having paid up his annual dues. A family member is entitled to full membership privileges, with the exception that publications of the Society will not be sent. Annual dues are $1.00.

4. **Student:** open to all full time students, not doing teaching of any kind while this membership is in effect. Annual dues is $3.00.
5. Life: open to all who contribute $100.00 or more to the work of the Society and who are thence forth exempt from annual dues. Life members enjoy all the rights and privileges of Constituent members.

6. Corresponding: open only to sociologists of note outside the United States upon the recommendation of the Executive Council and election by the members present at the annual meeting of the ACSS. Corresponding members shall pay the same dues and be entitled to the same privileges as Constituent members except that the dues may be suspended by order of the Executive Council. 20

The Corresponding Membership was a new type which was introduced to aid the work of the Inter-American Committee whose purpose and work will be examined in the Chapter on the Influence of the ACSS.

We now turn to the history of the next Article of the Original Constitutions. This is Article IV - Officers. In the Original Constitution, this Article reads;

**ARTICLE IV - OFFICERS**

The officers of this Society shall be president, vice-president, secretary and treasurer. Each officer holds office for one year and may be re-elected. All officers shall be elected by ballot at the first regular meeting of each calendar year. (Original Constitution)

We have seen above in this Chapter on page fifty-eight, the changing of the term Secretary to Executive-Secretary, and have noted the reason for the change. The next proposal for a change in this Article is the proposal of Sister Liguori made in 1944. This was made in a letter to Father Gallagher, and reads;

20 Brochure published by the ACSS, 1947.
I should like to suggest a further amendment to the Constitution, Article IV, viz., all officers shall hold office from General Convention to the next General Convention, ordinarily the following year, and may be re-elected. The offices of Executive Secretary and Treasurer may be held by the same person simultaneously. Elections shall be by ballot at each General Convention, provided however, that the term of office be at least ten months.21

Part of this proposal at least was accepted as we find in the new wording of the Article as published in the Society's brochure mentioned above. The Article now reads;

**ARTICLE IV - OFFICERS**

The officers of this Society shall be a president, first vice-president, second vice-president, and executive secretary. Each officer holds office for one year and may be re-elected. All officers shall be elected by ballot at the annual meeting of the Society or by referendum ballot upon action by the Executive Council.

The mention of a referendum ballot has been included to meet the difficulty that was encountered during the years 1943 and 1944 when it was impossible to hold conventions at which time new officers are usually elected.

The next Article is one that has not been changed, so the statement of the Original Constitutions still stands;

**ARTICLE V - MEETINGS**

The Society shall meet at least once a year. The time and place of meetings shall be determined by the Executive Council.

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21 Letter of Sister Liguori B.V.M., to Father Gallagher, June 15, 1944.
The time of the meeting has been often discussed, and the points at issue have usually been whether the time of the annual convention should coincide with the time and place of the American Sociological Society's annual conventions, whether it should be held during the Christmas vacation, or during the time between semesters of the school year. The final decision has been made each year, after the opinion of the Executive Council has been established.

The next Article is one that has undergone a series of changes during the ten year history of the Society. This Article as put down in the Original Constitution reads;

**ARTICLE VI - EXECUTIVE COUNCIL**

The Executive Council shall have supreme control of all the affairs of the Society. It shall consist of the four elected officers who shall serve in their respective capacities on the Executive Council and one additional member to be elected by the Society by a majority of the suffrages at the Annual Meeting of the Society.

The functions of the Executive Council shall be:

1. to arrange meetings and programs,
2. to control the relations of the Society with other learned societies,
3. to determine and control any publications of the Society.

The changes that have occurred in this Article, outside of phraseology, have all been in regard to the additional number of representatives on the Executive Council added to the four officers.

We have seen above on page fifty-eight of this Chapter that the first Amendment increased the number from one to
three, and was approved at the First Annual Convention in 1938.\textsuperscript{22} The next increase in numbers was made by the Amendments to the Constitutions approved of at the Fifth Annual Convention in 1942. This amendment increased the additional members to five.\textsuperscript{23} The final change and present status of the additional members is seven, and this Amendment was made at the 1946 Convention. This Article as it now stands reads;

\begin{center}
\textbf{ARTICLE VI - EXECUTIVE COUNCIL}
\end{center}

The Executive Council shall have supreme control of all the affairs of the Society between annual meetings. It shall consist of four elected officers who serve in their respective capacities on the Executive Council and seven additional members to be elected by the Society by a majority of the suffrages at the annual meeting of the Society. The functions of the Executive Council shall be:

(1) to arrange meetings and programs,
(2) to control the relations of the Society with other learned societies,
(3) to determine and control all publications of the Society.

So we see in the ten year period of the Society, the change has been from one additional member to three, then to five and finally to seven. So the Executive Council is now made up of eleven members. This increase in numbers was brought about partially by the increase of membership in the Society, and was intended not only to give a more representative and democratic opinion in the functions of the Executive Council, but also to be more representative of the various

\textsuperscript{22} Business Meeting of First Annual Convention, Dec. 28, 1938.\textsuperscript{23} ACSS Review, March 1943, p. 53.
sections of the country, and religious orders, etc., included in the membership of the Society.

The next Article, Article X - Dues, in keeping with the various changes in Article III - Memberships, also underwent changes. The original Article reads;

**ARTICLE X - DUES**

The dues for the respective classes of membership payable at the beginning of each calendar year shall be:

1. Constituent - $1.00 Annually
2. Student - $1.00 Annually
3. Associate - $3.00 Annually
4. Institutional - $5.00 Annually
5. Life - $25.00 Annually

Dues shall be paid annually. The Fiscal year begins January 1st. Dues are payable on or before April 1st of each year.

The first amendment to dues came at the Second Annual Convention in 1939. The dues of the Constituent membership was raised to $3.00 annually. The reason was, as expressed by Father Raymond Murray, C.S.C., President of the ACSS:

Motion made and seconded that the fee be $3.00 with the idea that this increased membership fee is to encourage a publication of some sort. The nature of the publication to be determined by the officers of the Society.24

This was the same Meeting which eliminated the Associate membership, so the other types of membership, student, life and institutional remained the same and were to receive the new publication at no extra cost.

24 Minutes of Business Meeting of Second Annual Convention, Sept. 29, 1939.
Of course when in 1942, the Amendment to Membership only recognized two types of members, the Institutional and Constituent, the Article on Dues was changed to read;

**ARTICLE X - DUES**

The dues for the respective classes of membership, payable at the beginning of each calendar year, shall be;

1. Constituent - $3.00 Annually
2. Institutional - $5.00 Annually

The next change in this Article came about at the March 1946 Convention. The Minutes of the Business Meeting tell us;

Mr. C. J. Neusse presented a motion to increase the price of annual dues to $5.00, and the price of the Review to $3.00, the former to take effect in 1947, the latter with the October 1946 issue. In the discussion, it was pointed out that with the cost of printing and mailing, the Review did not pay for itself, and the ACSS had several outstanding bills, that the increase in dues was favorable to all present; the motion was carried unanimously.

The final change in this Article came about at the Eighth Annual Convention held in December of 1946, when the number of types of membership was increased once again, and also Article III - Membership was again changed. The form which this tenth Article now has today reads;

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25 Minutes of the Business Meeting of Fifth Annual Convention, December 29, 1942.
26 Minutes of Business Meeting of Seventh Annual Convention, March 3, 1946.
ARTICLE X - DUES

The dues for the respective classes of membership payable at the beginning of each calendar year shall be in the amounts listed in Article III. The Fiscal year begins January 1st. Dues are payable on or before April 1st. of each year.27

We now come to the last Article of the Constitution. This is Article XI, which originally in the first Constitution dealt with Incorporation. However today Article XI treats of Local Chapters. This Article in the Original Constitution reads;

ARTICLE XI - INCORPORATION

The Society shall be incorporated in the State of Illinois as a learned Society.

Even though this was proposed in 1938, nothing seems to have been done about incorporating the ACSS until 1946. Then Father Gallagher sent a letter to the Secretary of State of Illinois, which reads;

We are interested in incorporating the American Catholic Sociological Society as a learned Society under the laws of the State of Illinois. Kindly send us the necessary information and form.28

The next day a letter was sent back by Mr. Edward Barrett, the Secretary of State, which said;

Replying to your letter of August 20th, you are advised the name ACSS appears available for corporate purposes at this time. Blanks are enclosed for filing application for the charter; a fee of $10.00 is required for filing same.29

27 Brochure published by ACSS, 1947
28 Letter of Father Gallagher to Mr. Edward Barrett, Secretary of State of Illinois, August 20, 1946.
29 Letter of Mr. Edward Barrett to Fr. Gallagher, Aug. 21, 1946.
However it was decided that since no practical benefits would derive from incorporation, it would be a waste of ten dollars, so this idea was dropped. So in the present Constitution that Article now reads, Article XI - Local Chapters. Since Local Chapters are in themselves a very significant development in the ACSS, we shall devote a special chapter to their study.

As a conclusion to this Chapter in which we have traced the ten year evolution of the ACSS's Constitution, we shall record that Constitution as it appears today.

**CONSTITUTION OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY**

**Article I - Name**

The name of this Society shall be the American Catholic Sociological Society.

**Article II - Purpose**

The purpose of this Society shall be to stimulate concerted study and research among Catholics working in the field of Sociology, to create a sense of solidarity among Catholic sociologists, and to unearth and disseminate the sociological implications of the Catholic thought-pattern.

**Article III - Membership**

Membership shall be open to all who are interested in the field of Sociology. Membership shall be granted upon approval and classification of application by the Executive Council. There shall be the following classes of membership:

1. **Constituent** - members paying annual dues of $5.00.
2. **Institutional** - open to colleges, universities, secondary schools and organizations willing to support financially the work of this Society. Institutions holding membership in the Society may designate some individual to carry the membership with all the rights and
privileges of a constituent member. Annual dues for institutional members are $5.00.

3. **Family** - open to the second member of a family living at the same address as a constituent member having paid up his annual dues. A family member is entitled to full membership privileges with the exception that publications of the Society will not be sent. Annual dues are $1.00.

4. **Student** - open to all full time students, not doing any teaching of any kind while this membership is in effect. Annual dues are $3.00.

5. **Life** - open to all who contribute $100.00 or more to the work of the Society and who are thenceforth exempt from annual dues. Life members enjoy all the rights and privileges of constituent members.

6. **Corresponding** - open only to sociologists of note outside of the United States upon the recommendation of the Executive Council and election by the members present at the annual meeting of the ACSS. Corresponding members shall pay the same dues and be entitled to the same privileges as constituent members except that the dues may be suspended by order of the Executive Council.

**Article IV - Officers**

The officers of this Society shall be a president, first vice-president, second vice-president, and executive-secretary. Each officer holds office for one year and may be re-elected. All officers shall be elected by ballot at the annual meeting of the Society or by referendum ballot upon action by the Executive Council.

**Article V - Meetings**

The Society shall meet at least once a year. The time and place of the meetings shall be determined by the Executive Council.

**Article VI - Executive Council**

The Executive Council shall have supreme control of all the affairs of the Society between annual meetings. It shall consist of four elected officers who shall in their respective capacities serve on the Executive Council and seven additional members to be elected by the Society by a majority of the suffrages at the annual meeting of the Society. The functions of the Executive Council shall be:

1. to arrange meetings and programs,
2. to control the relations of the Society with other learned societies,
3. to determine and control all publications of the Society.
Article VII - Amendments

This constitution and its by-laws may be amended by a two-thirds vote of the constituent members attending any regular meeting, provided that a draft of the proposed amendments be sent to each constituent member at least thirty days before the regular meeting.

Article VIII - Committees

All committees shall be named by the presiding officers at the meeting at which they are elected and shall function until such time as their duties have been fulfilled or the committee has been discharged by the acceptance or rejection of its report at the regular meeting of the Society.

Article IX - Vacancies

Vacancies which may occur in the offices or in the Executive Council may be filled by the president (or by the vice-president in the absence of the president) with the advice and consent of the remaining members of the Executive Council. Such appointments to vacancies will hold until the next regular election in the Society.

Article X - Dues

The dues for the respective classes of membership, payable at the beginning of each calendar year, shall be in the amounts listed in Article III. The fiscal year begins January 1st. Dues are payable on or before April 1st of each year.

Article XI - Local Chapters

Local chapters shall be formed under the direction of the American Catholic Sociological Society through the approval of the Executive Council and under a model constitution prepared by the Executive Council. The charters of local chapters are subject to revocation on the affirmative vote of the Executive Council and an official notification by the executive secretary mailed to the last known addresses of component members.

MODEL CONSTITUTION

Article I - Name

The name of the organization shall be .........................
Chapter of the American Catholic Sociological Society.
Article II - Purpose

The purpose of this chapter shall be to stimulate concerted study and research among Catholics working in the field of sociology, to create a sense of solidarity, to stimulate study and research in the field of sociology, and to unearth and to disseminate particularly the sociological implications of the Catholic thought-pattern.

Article III - Membership

Membership shall be open to all who are members of the American Catholic Sociological Society.

Article IV - Officers

The officers of the ................ Chapter shall be a president, vice-president, secretary, and treasurer. Each officer holds office for one year and may be re-elected. All officers shall be elected by ballot at the first regular meeting of each calendar year.

Article V - Meetings

1. This Chapter shall meet at least once a year.
2. Monthly or bi-monthly local meetings, if feasible, shall be held.
3. Regional meetings may be sponsored by the local chapters with the approval of the Executive Council of the American Catholic Sociological Society.
4. Programs for all meetings shall be planned in consultation with the executive-secretary who may refer doubtful points to the Executive Council for final decision.

Article VI - Amendments

This constitution and its by-laws may be amended by a two-thirds vote of the constituent members attending any regular meeting, provided that a draft of the proposed amendment be sent to each constituent member at least thirty days before the regular meeting. All amendments require approval of the Executive Council of the ACSS.

Article VII - Committees

All committees shall be named by the presiding officers at the meeting at which they are elected and shall function until such time as their duties have been fulfilled or the committee has been discharged by the acceptance or rejection of its report at the regular meeting of the Chapter.
Article VIII - Vacancies

Vacancies which may occur may be filled by the President (or by the vice-president in the absence of the president).

Article IX - Charter

This chapter is chartered by the American Catholic Sociological Society and exists only as a constituent element thereof.
CHAPTER V

THE ORIGIN, DEVELOPMENT AND PRESENT STATUS OF
LOCAL CHAPTERS OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY

The purpose of this Chapter is to trace the introduction, and development of the notion of Local Chapters within the ACSS, to examine the reasons for and against such a development as were given by the officers and members of the Society at the time they were proposed, to record the decision of the Society in their regard, and finally to examine the success and present status of the existing Local Chapters.

For reasons of clarity we must distinguish between regional or sectional group meetings of the ACSS, as were held for instance during the years 1943 and 1944 when war conditions prevented the holding of a regular national convention, and Local Chapter meetings, as formally and constitutionally approved by the ACSS.

From the founding of the Society in 1938 until the latter part of 1943, we find no action taken for establishing regional groups formally organized within the ACSS. However there seems to be some evidence for saying that from the earliest days of the Society the possibility of that future development was considered, for already at the Executive Council meeting in 1938 we find this mentioned.
The question of sectional meetings was discussed with tentative approval of meetings for the North and South Eastern Regions, North and South Central Regions, and for the far West. This provision can be more definitely outlined after the results of the membership campaign are tabulated.¹

This in itself of course does not mean Local Chapters constitutionally set up, but the basic idea of formal sections of the ACSS was considered. However we have further evidence that actual Regional Societies were considered around this time, because in a letter to Sister Mary Liguori, the Secretary, Miss Margaret Toole of The College of Notre Dame of Maryland, had asked if there were any possible plans for regional branches of the Society,² and Father Gallagher answered her request by saying;

Dr. Mundie of Marquette is strong for Regional Societies, but otherwise the Business Meeting seems not to have favored them. The question was left to the incoming Executive Council and they have not yet met.³

Nothing more than discussion was officially accomplished concerning this question at that time, but the idea still persisted. It was discussed in connection with ways and means of increasing membership. Typical of the letters giving reasons

1 Minutes of the Executive Council Meeting, June 15, 1938.
2 Letter of Margaret Mary Toole, Dep't of Sociology, Notre Dame College of Maryland, to Sister Liguori, B.V.M., Feb. 8, 1939.
3 Letter of Father Gallagher to Miss Margaret Toole, Feb. 14, 1939.
in favor of such organization is the one from Rev. John Cronin S.S., of St. Mary's Seminary in Maryland. He writes:

I am keenly interested in your work and wish it success, but real growth will probably come only when you split up into regional units having sectional meetings. 4

Another reason frequently offered in favor of such meetings, was that these more intimate groups would have questions and problems to solve which were peculiar to their own geographical area. The reasons against such organizations were usually based on the fear that many sub-organizations would detract from the desired unifying centralization of one national group.

The next official record we have of Regional Societies being given consideration is in 1942, at the Fifth Annual Convention. However, nothing positive was accomplished and the Minutes of that meeting laconically state:

Following a discussion of the points of regional societies and affiliated societies, to both of which there was opposition, the Chairman dismissed the topics as lacking a motion for their proper consideration. 5

The opening wedge, which finally culminated in the actual setting up of properly constituted Local Chapters, was the necessity of holding regional meetings during the war years of

4 Letter of Rev. John F. Cronin S.S., St. Mary's Seminary, Baltimore, to Father Gallagher, October 25, 1940.
5 Minutes of the Business Meeting of the Fifth Annual Convention, December 29, 1942.
1943 and 1944. Because of traveling restrictions, the difficulty of obtaining hotel rooms, food rationing and the difficulties inherent in the war economy, the Executive Council decided unanimously not to hold a national convention, but regional meetings instead. It was the opinion of the Executive Council that good regional meetings could be arranged, and that interest in the Society and its objectives could be maintained, with the added possibility that they would also strengthen the fellowship of Catholic sociologists. 6

Regional Meetings were held during these two years in Washington, St. Louis, St. Paul, New York and Chicago, and with happy results. All reported a fairly satisfactory attendance, and what was more significant, a good attendance of people interested in the field of Sociology who were not yet members of the ACSS. In New York, for instance, which was one of the most poorly attended meetings as far as numbers go, only about one-sixth of those present were members of the ACSS. 7

Once those regional meetings were actually held, and the possibilities for fuller development were realized, naturally the question came up, is it now time for the ACSS to set up Constitutionally adopted Local Chapters? This question was voiced by Father Paul Hanly Furfey in a letter to Father Gallagher which reads in part;

6 Letter of Father Gallagher to Sister Mary Paulette, Nov. 25, 1943.
7 About 30 attended the meeting. Letter of Rev. Robert Hartnett S.J., to Father Gallagher, Nov. 1, 1944.
Since we are having these local meetings, the question occurs to me whether it might not be worth while to organize local chapters. That would give us at least a skeleton organization in each city which would be responsible for the annual local meeting and which might even have small and informal meetings from time to time during the year. This idea might do a lot for spreading the influence of the Society.8

This proposal of Father Furfey's was accepted and acted upon. The Executive Council was questioned as to their opinion of the step at this time. Some of the answers for and against the proposal are here recorded. Miss Eva Ross of Trinity College wrote;

I should think organizing permanent local chapters would tend to decentralize everything, lead to factions and frictions and take away the unity given to the Society by Father Gallagher. I should hate our Society turning into what the national non-sectarian society (American Sociological Society) became way back in 1935-36, and even today--nothing but bickerings and one group trying to get power away from another.9

Father Bernard Mulvaney C.S.V., of Catholic University was also opposed to the plan at that time. He wrote;

8 Letter of Rev. Paul Hanly Furfey to Father Gallagher, April 18, 1944.
9 Letter of Dr. Eva J. Ross to Father Gallagher, May 27, 1944.
At this time I do not favor organizing local chapters. For the duration I favor centralized organization and past procedures.  

However he did approve of regional meetings, but under the careful supervision of the ACSS, he continues;

I favor regional meetings with local groups in charge, but obliged to obtain authorization from the Executive Council; this authorization will be granted upon promise that at the meetings there will be reporting of research as well as statement of Catholic positions. Further restrictions may be imposed, and eventually there may appear assurance that such local groups are adequate to organize on a regional basis. This decision however to favor regional groups should be deferred; let them show their case first.

Father Mulvaney suggests these precautions so that the Society can be sure that its end and purpose is being carried out in the regional meetings. The reasons offered in these two letters against permanent local chapters are typical of the others. However most of the members were in favor of such organization on a permanent basis. Typical of their reasons are those offered in the two letters which follow; Father Robert Hartnett S.J., of Fordham University writes;

Definite advantages can be gained from such meetings. Several expressed the desire to join the ACSS

10 Letter of Rev. Bernard Mulvaney C.S.V., to Father Gallagher, June 8, 1944.
11 Ibid.
or subscribe to the ACSS Review
...in this plan too, the ACSS would be drawn to the attention of ever larger groups.12

However the group, meeting in New York with Father Hartnett, did not consider the time as yet opportune for actually forming a Local Chapter. In Father Hartnett's report of the meeting to Father Gallagher he states;

The meeting also proved that the local membership of the ACSS is at present too small to form a base for an academic organization.13

And so even today no local Chapter exists in New York.

However Father Hartnett did propose an alternate plan in which the members of the ACSS would act as a "sponsoring group or core of social enlightenment" for the New York area. These members since 1944 have held several meetings on "social topics of general interest".14

Another response in favor of Local Chapters was that of Brother Gerald Schnepp of St. Mary's University of San Antonio, he writes;

I think the idea of Local Chapters is a good one. In those areas where the organization has 25 or 50 members, chapter organization will serve to knit them more closely together and make easier the work of the national organization.

As to the form of organization, I think that a committee might be

13 Ibid.
14 Ibid.
appointed to study the chapter status plans of such organizations as the American Association of Social Workers or the Texas Social Welfare Association, and then after such study, submit a report with recommendations to the Executive Council which would then submit it to the membership. I believe that if Chapter status is decided upon, it should be made part of the Constitution.

Responsibilities of the Chapters would be to hold regular meetings, elect local officers, sponsor regional meetings of the Society, stimulate membership in the parent organization and give suggestions to the Council for the better operation of the Society as a whole. 15

These various opinions were brought before the Executive Council which met on June 10, 1944. Here it was decided unanimously to submit to the membership at the following convention, an amendment to the Constitution which would provide for the setting up of Local Chapters. 16

At the following Convention which was the Sixth Annual Convention, held in Chicago in 1945, the Society adopted that amendment to the Constitution, and by it provided for the setting up of Local Chapters. 17 This amendment and the Model

16 Minutes of the Executive Council Meeting, June 10, 1944.
17 Minutes of the Business Meeting of the Sixth Annual Convention, January 27, 1945: see also ACSS Review, March 1945, p. 46.
Constitution which Local Chapters were to adopt, already have been recorded on pages 80-82 under Article XI, in the Chapter on the Historical Development of the Constitutions.

Although Local Chapters were now officially approved and encouraged by the Society, none had been set up at the time of the Executive Council Meeting at the end of 1945. In the Minutes of that meeting we find the statement;

No request to date has been received by the Society to set up Local Chapters of the ACSS. Dr. Minanovich and Dr. Clemens will assume the responsibility for setting up a Local Chapter in the St. Louis area.18

But since that time three Local Chapters have been established. The first was in St. Louis, the second in Cleveland and the third in Philadelphia. The applications sent in by Cleveland and Philadelphia were approved at the Business Meeting of the Eighth Annual Convention held in December of 1946. The Chapter of St. Louis had previously obtained its approbation.19

These Chapters had high hopes for success in fulfilling the functions they had undertaken. In a letter to Father Gallagher, reporting the Organizational Meeting of the Cleveland Chapter, Mr. F. W. Grose of Notre Dame College, the President of the Chapter, writes; "There is general feeling

18 Minutes of the Executive Council Meeting, Sept. 29, 1945.
19 Minutes of the Business Meeting of the Eighth Annual Convention, December 27, 1946.
that the Chapter should be the means of securing new members for the ACSS." In a return letter to him Father Gallagher wrote;

Congratulations on the formation of the Cleveland Chapter of the American Catholic Sociological Society. The pioneering action of the Cleveland members is of great significance to the future development of the ACSS.

In regard to the acceptance of the proposed Philadelphia Chapter, Rev. V. A. McQuade O.S.A., wrote to Father Gallagher saying;

There appears to be definite enthusiasm for such an organization and I feel sure that it will be successfully organized.

The Rev. Sigmar von Fersen, Vice-president of the St. Louis Chapter wrote to the ACSS saying, "We are happy to register unexpected high interest in our work."

Since however, one of the primary intents of the Local Chapters is to function as a means of increasing membership in the parent ACSS, one of the constitutional requirements for membership in the Local Chapter is that the potential member must also be a member of the ACSS. This restriction has already brought requests from the Locals for amendment to the

20 Letter of F. W. Grose, Pres. of Cleveland Chapter to Father Gallagher, October 28, 1947.
21 Letter of Father Gallagher to Mr. Grose, November 12, 1946.
22 Letter of Father V. McQuade, O.S.A., to Father Gallagher, November 26, 1946.
23 Letter of Fr. Sigmar von Fersen, V.-Pres. of St. Louis Chapter, to Father Gallagher, May 12, 1947.
Constitution in this regard. An alternate plan for setting up Associate Memberships in the Local was suggested by the Cleveland group,\textsuperscript{24} while the St. Louis Chapter hoped to set up Sustaining Membership,\textsuperscript{25} and the Philadelphia Chapter wrote a Participating Membership\textsuperscript{26} into their proposed Constitution.

These types of memberships were intended for those who wished to be members of the Local Chapters, but who were not members of the National Society. They would allow such members to participate in Local Chapter activity but disallow them the right to vote and hold office in that organization. So far the Executive Council has given no official answer to the requests of the Local Chapters. It will be interesting to see how the Executive Council of the national organization deals with this request of the Local Chapters because certainly they will play an important part in the future development of the American Catholic Sociological Society.

\textsuperscript{24} Letter of F. W. Grose to Father Gallagher, Oct. 28, 1946.
\textsuperscript{25} Letter of Fr. Sigmar von Fersen to Father Gallagher, May 12, 1947.
\textsuperscript{26} Proposed Constitution of the Philadelphia Chapter of the ACSS, 1946.
CHAPTER VI

THE ORIGIN AND DEVELOPMENT OF

THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

In our previous Chapter dealing with the Purpose of The ACSS, on pages twenty-seven and twenty-eight, and thirty-four to thirty-nine, we have already indicated how significant the ACSS Review has been in helping to fulfill the purpose of the Society. Also in our Chapter on the Influence of the ACSS, we have pointed out the importance of the Review in spreading the influence of the Society. The purpose of this Chapter then, will be to trace the story of how this important instrument in the work of the ACSS came into existence, what need it was intended to fill, and since its first appearance, the expansion in the scope of its services.

At the very first meeting on March 26, 1938 at which the Society was organized, both Dr. Paul Mundie of Marquette University and Father Gallagher voiced the opinion that the Society should publish a little magazine. Dr. Mundie thought the need which this proposal could meet, was one of Catholic sociologists getting into the public eye, while Father Gallagher emphasized more the need of a publication as a means of self help to the members within the organization. Dr. Mundie stated;
As sociologists we should get in the public eye with sociological papers - even philosophical papers couched in sociological language. It might be a good idea to publish a little magazine encouraging us to use sociological language showing the Catholic angle, sociological rather than philosophical.

Father Gallagher emphasizing more the help the members could be to each other thus states:

One of the functions of the members should be to write papers, and discussions on books in the field, help constituent members in various ways and perhaps give expression to our thoughts in a little magazine. Even a small paper if it is very good can accomplish a good deal.

Thus we find at the very outset, the ends a publication of the Society was intended to fulfill. It was intended to be an aid to the members themselves, and also to be a vehicle for bringing Catholic interpretation of sociological problems to the general public.

That the Society did act immediately to bring these suggestions into being, is evidenced by the fact that in the Minutes of the meeting of the Executive Council held in September of 1938, we have the statement:

It was unanimously agreed to call into the session Miss Marguerite Reuss of Marquette University,

1. Minutes of the Organizational Meeting, March 26, 1938.
2. Ibid.
selected as Editor of the proposed news-sheet of ACSS activities.³

Miss Reuss evidently set to work immediately for by October the 8th in less than a month she sent a notice to Father Gallagher that the Bulletin was typed and was being held up only for last minute additions to the tentative program of the ACSS's First Annual Convention. The Bulletin was also to include a listing of the Research Committee, the dates for other Sociological Conventions, a Book Review Section, the Constitutions of the new Society, and the Minutes of the Organizational Meeting.⁴

However this Bulletin got no further than the proof reading stage, because as we have already seen in the Chapter on Affiliation, page one, the ACSS was not officially recognized by the Hierarchy inasmuch as no affiliation with the N.C.W.C. had as yet been granted in October of 1938, and therefore, its publications did not as yet have the proper authorization. This we find in an exchange of letters between Miss Reuss, Sister Liguori, who was the Secretary, and Father Gallagher. Miss Reuss wrote;

We are waiting to hear about the approval of our organization so that we may go ahead with the Bulletin.⁵

³ Minutes of the Executive Council Meeting, Sept. 29, 1938.
⁴ Letter of Miss Marguerite Reuss to Father Gallagher, October 8, 1938.
⁵ Letter of Miss Marguerite Reuss to Father Gallagher, October 24, 1938.
In early December the Bulletin was sent to the printers and the galley proofs were run off, but unfortunately this is as far as that first Bulletin got, for in a follow-up letter from the Secretary we find:

I'm sorry the Bulletin went to the printers without the all important Imprimatur. So many things have to be taken into consideration when one is connected with a Church organization or whatever you call ours. I was sure that he (Father Gallagher?) had reached you before the printing was under way, because he was very much against its printing from the very start, particularly the book reviews.6

This evidently spelled the early demise of the Bulletin, for it was never published. However, as has been explained in the Chapter on Affiliation, when it was believed that ecclesiastical approval had been secured from the Bishop's Committee of the National Catholic Welfare Conference, and when it was obtained from the Local Chancery Office,7 the Society continued its efforts to bring out a publication.

The Society first broke into print after the First Annual Convention in December of 1938. This was by way of a report of that convention in booklet form. It was entitled Report of The American Catholic Sociological Society and included, besides a summary of the Convention papers, the Constitutions of

7 Report of the ACSS, on First Annual Convention, p. 76.
the Society, the Minutes of the Business Meeting and a list of the membership. This was sent out to the members, as close as we can determine, in the early part of June 1939. As was stated in a letter of Father Gallagher to Franz Mueller at this time;

This Report, if sufficient number of requests are made can be the forerunner of a periodical magazine in which we Catholics may discuss sociological problems from a Christian viewpoint.8

Judging from the comments of the letters received after the Report was published, it was well received. One such letter was that of Father Raymond Murray C.S.C. of Notre Dame University. He writes;

I have just received and run through the first Report of the ACSS. I must say that I am delighted with it. In arrangement and editing, it has a dignity which should impress every librarian that this is the beginning of a "must" series. At the same time the papers are cut down here and there it seems to me, so that they are easy reading for the teacher or associate member, yet very valuable.

You must have done a lot of work in preparing the papers, arranging the plans of the Report and in reading proof. Once again you have seen to it that the Society is to have a sound foundation.9

8 Letter of Father Gallagher to Dr. Franz Mueller, St. Louis University, April 6, 1939.
It must have been, that there were a sufficient number of requests for the Report made, for actually this Report did become the forerunner of the American Catholic Sociological Review.

Plans for the present Quarterly Review took shape during the Business Meeting of the following Convention which was the Second Annual Convention held in December of 1939. Here it was formally proposed and unanimously accepted that, the members would triple their constituent membership fee and thus tax themselves so that the Society could continue a publication;

The motion was made and seconded that the fee be $3.00 with the idea that this increased membership fee is to encourage a publication of some sort, the nature of the publication to be determined by the officers of the Society.10

Once the decision had been made to publish a magazine the work of organizing and planning it fell upon the shoulders of the Executive Secretary, Father Gallagher. So a few days after the Convention was over, he sent a letter to the members of the Executive Council which in part reads;

With the convention over, our work as the Executive Council begins. There are a number of problems which we will have to face during the next few months on which your comment,

10 Minutes of the Business Meeting, Second Annual Convention, December 29, 1939.
opinion, and advice would greatly be appreciated. The second problem is that of the Quarterly. We could use suggestions as to content and personnel. What should it contain, and what should it say? What should it comment upon? How large should it be? To whom should we open its pages? What about book reviews? A column devoted to happenings of sociological interest in the Colleges? An editorial page? Exchanges? Advertising? What other suggestions and ideas have you? 11

Some of the responses that came back from the Council were filled with suggestions and very helpful. For instance Sister Mary Ann Joachim O.P., of Siena Heights College in Adrian, favored advertising, if dignified, articles and book reviews by members only, a section of news of sociological interest, a summary of the work of the Society up to date, its Constitutions and the papers read at the Convention. 12 Father Paul Hanly Furfey thought the magazine should be open to all persons who could contribute material of interest to Catholic sociologists whether they were members or not, he wanted a book review department, and the larger the better, he did not favor an editorial page because it would be out of place in a scholarly magazine. 13

Some of the responses however, were unfavorable even to the extent of considering it inadvisable to even begin a

11 Letter of Father Gallagher to members of the Executive Council, January 11, 1940.
12 Letter of Sister Mary Ann Joachim O.P. to Father Gallagher, Feb. 20, 1940.
13 Letter of Rev. P.H. Furfey to Father Gallagher, Jan. 18, 1940.
quarterly, and being quite willing to settle for a publication less pretentious. Such an opinion was that of Father Raymond Murray who wrote;

I have felt from the start that it would be inadvisable to start a quarterly. True, we would all like to receive one, but who is going to write the articles, manage, get the adds, and carry on the work involved? Articles must be paid for, if they are to be of any great value as a rule, and it will take a lot of time to manage such a venture. Let's go slow and build up a cash reserve towards the establishment of a dignified quarterly later on perhaps, but not now.14

The intention of publishing a Review was made known to his Excellency Bishop Edwin V. O'Hara, the Bishop of Kansas City, Chairman of the Social Action Department of the N.C.W.C. and Honorary President of the ACSS. His response was as follows;

It is a great satisfaction to learn of the prospective publication of the American Catholic Sociological Review. It will provide an admirable vehicle for the work of our Catholic sociologists now happily cooperating in the American Catholic Sociological Society. May both the Society and the Review prosper in the faithful performance of the important tasks for which they have been founded.15

After all the opinions had been considered, the decision was made to go on with the project in spite of the apparent obstacles. So in February, Dr. Paul Mundie, the 1940 President of the ACSS, appointed an editorial board. Here recorded is part of the letter of appointment:

I am writing at this time to ask if you would be kind enough to serve on the Editorial Board of the ACSS Review. Until the Editorial Board finds time to review the situation and propose a definite plan of procedure to the Executive Council of the Society, the journal will be under the direction of Rev. Ralph A. Gallagher, Executive Secretary, with the advice and counsel of the Editorial Board.16

The brunt of the work was carried by Father Gallagher and his efficient aid, Mr. Edward Marciniak, with the result that in March of 1940, the first issue of the American Catholic Sociological Review was published.

By examining the contents of that first issue we can determine how well the various suggestions of the Executive Council were carried out. Six of the seven articles were from among the papers read at the Second Annual Convention, there was a book review section, and a section devoted to News of Sociological Interest, the Resolutions of the last convention were included, a brief Presidential statement of the purpose and hopes of the Quarterly, and a list of the first Editorial Board which consisted of Rev. Ralph Gallagher S.J. of Loyola

16 Letter of Dr. Paul Mundie, President of ACSS, to appointees of the Editorial Board, February 28, 1940.

Thus we see that most of the suggestions of the Executive Council were carried out in the first issue of the Review. This issue, very appropriately, carried a dedication to a man who had done the spade-work in the sewing of the seed which later flowered into the American Catholic Sociological Society. On the first page was written:

To the memory of the late Fredric Siedenburg S.J., leader and pioneer in the field of Catholic sociology, this first issue of the American Catholic Sociological Review is dedicated. 17

Concerning the purpose of the Review, we have already seen that when the subject of a magazine was first spoken of at the Organizational Meeting, the purpose was mentioned as two fold, to be an instrument for the exchange of ideas and in publishing the research projects of the members themselves, and also to be

17 ACSS Review, March 1940, Flyleaf.
a means for bringing Catholic sociologists and the implication of Catholic doctrines on social problems before the public eye. These identical purposes are again expressed, with some additional detail, in an introduction to that first issue of the Review written by Dr. Mundie the President of the ACSS.18

The next question in which the historian is interested is, what was the reception accorded that first issue of the Review? In the files of the ACSS are many letters of appreciation, and some instances of criticism. Indications of each are here mentioned. Franz Mueller wrote;

May I avail myself of the opportunity to congratulate you for your success in making come true what we did not dare to hope would ever become realized.19

Father Hubert C. Callaghan S.J., of Georgetown University wrote saying;

May I offer my most sincere congratulations on the first number of the ACSS Review. I found it most interesting and stimulating and shall look forward to it each quarter from now on.20

Another such letter was that from Dr. A. H. Clemens of Fontbonne College, he wrote;

Let me congratulate you on the initiation of this much needed Review. It is a grand step in the right direction.21

18 ACSS Review, March 1940, p. 5.
19 Letter of Dr. Franz Mueller to Father Gallagher, March, 1940.
20 Letter of Rev. Hubert Callaghan S.J. to Father Gallagher, March 29, 1940.
21 Letter of A. H. Clemens, Fontbonne College, to Father Gallagher, February 21, 1940.
One of the points on which the Review was criticized was the fact that it was supposed to be the official organ of a national society yet all but one article were from authors of the middle-west, and only one article from an easterner. Another score upon which it was criticized, and this criticism missed the whole point, was the fact that in the title of the Review was the word "Catholic" applying to Sociological. This appeared in Thought for June 1940, and was written by William J. Leen of Fordham University;

...Sociologists are keenly aware of the constant need for the re-interpretation of societal concepts, and any organization or medium of expression which facilitates this process must necessarily be fruitful. However, it may be asked whether, in the title of the Journal, the term "Catholic" is not misleading and whether new lines of kindred terminology are not bound to spring up in an already overgrown field. The remaining part of the title is identical with that of the official journal of the American Sociological Society. 22

The magazine Orate Fratres mentioned that the Review gave further evidence of the vitality of Christian social thought in our own country, 23 while the publication America commented on the first issue saying;

What is often offered as "sociology" is the veriest balderdash spiced with Atheism and laced with immorality, the

22 Thought, June 1940, p. 372.
23 Orate Fratres, May 1940, p. 329.
noisome mixture being prescribed as the sovereign remedy for all our ills. For that reason we welcome...the American Catholic Sociological Review...By publishing the results of research, and critical surveys of work in the fields as yet little known, the Review will do much to aid in the formation of scholarly leaders in Sociology.24

Other favorable comments on the first issue of the Review were made in the publications, Modern Schoolman and Social Forum.25 As a final indication that the Review was well received, not only in this country but also in Canada as well, we record part of the letter of Rev. Jean d'Auteuil Richard S.J., Editor of Relations the monthly review of the Ecole Sociale Populaire. Father Richard writes;

I congratulate you for the success of your Review, and may I add, that I for one appreciate highly your publication. It came at the opportune time and will help enlighten concerning the very serious social problems which confront our modern world.26

Thus so far in this Chapter we have seen that the idea of a publication was first suggested in the Organizational Meeting and that there its purpose was outlined. We have seen how the first attempt to break into print was unsuccessful, but that the Society under the continued efforts of Father Gallagher

24 America, April 27, 1940, p. 59
25 ACSS Review, June 1940, p. 103
persisted in the idea and finally obtained the unanimous approval of the membership, and that when finally the first issue of the Review came off the press in March of 1940 representing the combined efforts and suggestions of the Executive Council, it met with wide approval and satisfaction.

Our next step in this Chapter will be to trace from 1940 to 1948 the growth of the Review and indicate how it has expanded in its scope and its service. This will be done by first examining the overall policy of the Review concerning the nature of the articles, and who are allowed to contribute, then examine the Review section by section to determine the purpose and development of each section, the content, and the service rendered, and finally tabulate the Review's contribution to the field of sociology by means of the number of articles published, books reviewed and authors it has stimulated to contribute their writing to the field.

First of all then, in regard to the general policies of the Review, and to some of the difficulties which have arisen concerning them. Naturally, all policies were not determined at the very outset, but many were developed as the occasions arose during the lifetime of the periodical. These we will attempt to point out as they occurred. Articles to be published were to be accepted on the basis of the purpose of the Society which was;

The Review is intended to further the exchange of knowledge and to
promote research among Catholic Sociologists. 27

We know that the Review came into existence partly for the reason so neatly put by Dr. Franz Mueller at the Second Annual Convention, when he said;

Many would like to publish articles and don't know where to go. Our articles are too Catholic for sociological periodicals and too sociological for Catholic periodicals. 28

And therefore the policy was established that;

Manuscripts are accepted on the basis of their interest to sociologists and on the basis of their contribution to a scholarly and scientific sociology. Ordinarily the Society only publishes the writings of members of the Society. 29

The Review, too, from the very beginning was intended for as wide a reading public as was interested in sociological problems. In a letter of appeal for subscriptions Father Gallagher wrote;

The magazine goes to the members of the Society and others engaged in the teaching of the social sciences, chairmen of departments of sociology, professors, and presidents of Catholic Colleges. The list of subscribers also includes a number of libraries, students and interested individuals. 30

27 ACSS Review, March 1940, p. 5.
28 Minutes of the Business Meeting of Second Annual Convention, December 29, 1939.
29 Letter of Father Gallagher to Sister Mary Clare S.N.D., Notre Dame Convent, Cleveland, October 5, 1941.
30 Letter of Father Gallagher to Rev. T. Mitchell, Catholic University, School of Social Work, May 4, 1940.
We have noticed that in the beginning, preference was given to the members of the Society in regard to articles to be published in the Review. This was done in keeping with the two fold purpose of the Review, and was done after a careful study of just how much could be expected from the members in contributing to the Review. The study was conducted by Miss Marguerite Reuss of Marquette University. It was found in her 1938 and 1939 "Research Census of Members of the ACSS", not inclusive of Research projects, books, monographs, and pamphlets, that in articles alone the members had published in 1938, 189 and in 1939, 279 articles,31 which is good evidence that the members of the Society were sufficiently productive to keep a review well supplied with material.

According to the policy of the Society, it is customary for the new president to appoint the members of the Editorial Board. The basis upon which this decision is based is that they must be prominent members of the Society, and writers, preferably persons who have written for the Review.32

Another policy of the Review is that it publishes only original material, and never reprints an article in toto which has appeared somewhere else. This policy had been set when the Review did not publish an article of Sister Ann Joachim, even though the article had been set up in type by the printer

31 Research Census of Members of the ACSS, 1938 and 1939.
32 Letter of Father Gallagher to Father Furfey, President of the ACSS, March 4, 1944.
when it was found that the article was appearing in another magazine.33

Other general policies of the Review are that no honorarium is paid for the articles published, neither case studies nor biographies are published, nor any article which might overlap with the ordinary publications of such other Catholic magazines as Thought, Commonweal, America, etc., which are not strictly sociological.

However even though strict criteria are set up for the editorial board and standards set for the quality of articles to be published, and even though the various Research Census of Members indicated that much would be offered for publication, neither have those standards always been met, nor has there always been an abundance of material contributed by the members from which to choose.

As evidence that even the editorial board who were appointed because they were writers was remiss in producing articles for the Review, we have an exchange of letters between Father Gallagher and Miss Eva Ross when she was President of the ACSS. Father Gallagher wrote saying;

I think we ought to remove from our Editorial Board the names of inactive people and substitute people who would be actually interested in the magazine.34

Miss Ross, the President, also thought such people should be removed because they deserved it for lack of writing, but

33 Letter of Father Gallagher to Miss Ross, May 5, 1943.
34 Letter of Father Gallagher to Miss Ross, Jan. 18, 1943.
she was afraid they might be hurt a little\textsuperscript{35} so she prevailed upon the Executive Secretary to use a sort of compromise by which he would write to the negligent members saying, "members of the Editorial Board are asked to provide one acceptable article yearly in the field of sociology,"\textsuperscript{36} thus hoping that they would follow up on the idea.

The fact too that articles for the Review were not forthcoming began early in the life time of the publication, for already in August of the year the Review was first published, Father Gallagher had to write to the President;

> What have you received in the way of articles for the September issue? I've received only one article and that is from Franz Mueller. \textit{We should be going to press in a few weeks.}\textsuperscript{37}

Again we find Father Gallagher writing to Miss Eva Ross when she was President, saying;

> The quality of the Review is seriously being impaired by the utter absence of contributions.\textsuperscript{38}

Again in 1944, he wrote an appeal to Father Furfey asking him if he could supply a suitable article for publications since;

> I have just enough material for the December issue if I use two rather lengthy and tortuous articles now in

\textsuperscript{35} Letter of Eva J. Ross to Father Gallagher, Feb. 13, 1943.
\textsuperscript{36} Ibid.
\textsuperscript{37} Letter of Father Gallagher to Dr. Mundie, President of ACSS, August 5, 1940.
\textsuperscript{38} Letter of Father Gallagher to Miss Ross, November 7, 1943.
my possession. I would rather use one of them in the March issue if I can get another article by December 4th. 39

However this is not to say that the articles published in the Review are generally of an inferior nature. Otherwise the Review would hardly have the 575 subscribers that it now has. Moreover, the fact that the Review is indexed in the Catholic Periodical Index is an indication of the value the Review does have. In writing to the ACSS, Mr. Leavey, the Editor of the Catholic Periodical Index said:

As you no doubt know, the American Catholic Sociological Review is indexed regularly in the Catholic Periodical Index, which is subscribed to by hundreds of libraries, Catholic and non-Catholic, both here and abroad. The inclusion of your publication in the Index attests to its value for reference purposes. 40

These shortcomings have been indicated merely to show that it has not been an easy job to publish a learned magazine of a scientific nature, especially when an honorarium is not paid to contributors. Coupled with this difficulty of lack of contributions is the difficulty that inasmuch as the Review is the official organ of a national society it must be careful to have a good representation of writers from all over the nation among its contributors. The Review has been criticized

39 Letter of Father Gallagher to Father Paul Furfey, November 20, 1944.
40 Letter of Mr. Lawrence A. Leavey, Editor, Catholic Periodical Index, to ACSS, March 28, 1941.
because it has featured certain writers too often, and as has already been pointed out, because some of its issues have been almost totally from mid-western authors. However this has not been true of recent years.

Another difficulty seems to be inherent in the policy of the Review that articles, at least the questionable ones, must be passed on by other members of the Editorial Board other than the appointed editor, which naturally causes a delay before the author can be told whether or not his contribution is to be published. This policy is something of an inconvenience to the authors, and doesn't encourage contributions. There are a few letters in the files of the ACSS which bear out this statement, one of them reads:

About four or five months ago I sent you an article entitled... for possible publication in the ACSS Review. As yet I have not received a reply from you. I do not know whether or not you have received the article, accepted or rejected it.

I would appreciate it if you informed me how you disposed of this article for I have received a request to publish the article in another periodical. If you have decided to publish it please let me know so that I may inform those concerned. In case you have rejected it please return it to me immediately.41

This article never was published in the Review and was subsequently returned to the author.

41 Letter in files of ACSS.
One of the intents of the Review was to encourage discussion in the clarification of ideas of the exact position of Catholic sociologists in the field of sociology. Therefore the Review adopted a policy of incorporating a section on "Comments and Correspondence" after a controversial article had been published. Sometimes this policy was successful, other times it was not. Concerning one of the times it was not, Father Gallagher writes:

Glad to get your letter. I think it is significant of the sad state of sociologists that I have received to date not one single comment upon your little session with Eva J. Ross. I really thought your discussion with Miss Ross would stir up a hornet's nest, but all we receive in return is a letter from you! Do you see why I get discouraged?42

Having now seen some of the general policies of the Review and also some of the difficulties of the Editorial Board in carrying out these policies, we now turn to a further examination of the development of certain departments and sections of the Review in order to demonstrate how the Review has grown in scope and widened the extent of its services.

We have already seen that from its first issue the Review carried a section entitled "News of Sociological Interest". This section was intended to publicize other conventions and

42 Letter of Father Gallagher to Father Robert Hartnett S.J., pro-tem Editor of America, July 4, 1943. For this discussion see ACSS Review, June 1943, p. 102.
meetings of a sociological character, acquaint the members with new developments in the curricula of colleges, announce new books and other publications of the Society's members, and in general spread the news of achievements in the field of sociology accomplished by members of the Society. This section was later on, utilized to provide the service of publicizing openings for teachers of Sociology and also to make known scholarship opportunities and research grants available to students.

Another service offered was the biennial Roster of the ACSS published in the Review beginning in June of 1941. This Roster later was changed and enlarged to a Who's Who among Catholic Sociologists, in October of 1946. The biographical data was compiled by Dr. Clement S. Mihanovich of St. Louis University and was intended to give a better knowledge of who the members were and of the positions held by Catholic sociologists, not only in the classroom but also in other off the campus organizations and agencies.

Another service the Review offered its subscribers was the publication from time to time of Miss Marguerite Reuss' Research Census of Members of the ACSS. Not only did this provide an excellent source of reference for the members of the Society but it also offered possibilities for further research along the suggested lines, and gave the members of the ACSS a sense of professional pride in the work that was being
accomplished by members of their own Society, thus promoting the purpose of the ACSS to stimulate concerted study and research among Catholics working in the field of Sociology, and to create a sense of solidarity among them. The first of Miss Reuss' Research Census was published in 1938. The Census included, for the year in which it was conducted, research projects, and such publications as books, monographs, pamphlets, magazine and newspaper articles. The range of subjects written about, and the number of articles written on the subjects is impressive. For instance to take the 1939 Research Census, it was found by Miss Reuss that in research alone, 17 subjects were treated. They were Social Psychology, History, Theory of Sociology, Methods of Research, Human Ecology, Rural Sociology, Educational Sociology, Community Sociology and Social Work, The Family, Sociology of Religion, Criminology, Political Sociology, Immigration, Christian Social Policy, Social Economics and Cultural Anthropology. On these 17 subjects there were 68 works written. Her research found also that there were 55 books and pamphlets written, 298 magazine articles, 11 newspaper articles, and 19 other contributions. From this summary of just this one year, one can readily see the valuable source of reference this Census was. The last appearance of this Research Census of the Members of the ACSS was in the December 1943 issue of the Review. No indication can be found in the files of the ACSS why this eminently worth while project was
discontinued, and it does seem that it is a valuable service to the Society which the Review might well again undertake.

One of the more recent sections introduced into the Review was the one entitled Notes of Sociological Interest. This first appeared in the October 1944 issue. Its purpose is to present to the readers of the Review significant studies in the form of research, reports and articles which are of interest to professional sociologists and which are too short to be presented as the ordinary articles featured in the Quarterly. As an indication of the nature of the subjects included in this section, we record a few of the titles of the articles which have already appeared. "Teaching The Introductory Course in Sociology", March 1944; "Books for a Sociology Library", June 1945; "A Round Table on Public Health Insurance", October 1945; "How Catholics and Non-Catholics Differ in Fertility", June 1946; "Sociology in the Catholic College Curricula", October 1946; "Report of the Inter-American Committee of the ACSS", October 1947; "A Study of American Catholic Sociologists", March 1947; and "Graduate Dissertations in Sociology 1943-1947", December 1947.

Finally, in concluding this chapter's phase on the development of the various sections of the Review, we shall examine the history of the Book Review Section. When the first issue of the Review was published in March of 1940, it did contain a section for Book Reviews. However there was no
official Book Review Editor and only two books were reviewed—and a little note at the bottom of the page saying, "Sorry, a few book reviews had to be held.—Will appear next time." 43

This was the humble beginning of that section of the Review which has since then improved so much that at the 1948 Convention Business Meeting it was singled out by Father Gallagher as deserving of the highest praise. What is the story of the development of that department?

In March of 1940 after the first issue had been published Dr. Paul Mundie, President of the Society wrote to Father Gallagher saying:

Thank you for the first copy of the American Catholic Sociological Review. I think it is a very creditable job. The book reviews, however are not my idea of what scholarly book reviews should be...I believe that our book review department should be a well developed department and to do that we should appoint a book review editor, whom we will rotate from year to year. Then we can announce the name of the book review editor at the head of the section and request that books for review be sent directly to him. The editor can then send them out to reviewers who accept the task, and in this way we can have an orderly arrangement for the reviewing of all the important books of sociology. 44

This suggestion of the President was accepted and acted upon, and thus was laid the foundation upon which that

43 ACSS Review, March 1940, p.51.
44 Letter of Dr. Paul Mundie to Father Gallagher, March 21, 1940.
department has been built. Father Gallagher wrote to Dr. Mundie saying:

I've sent letters to most of the Catholic publishers and many of the non-Catholic ones as well. I already have five books for review sent me by various Catholic publishers. Others are coming in. I think it would be a good idea to appoint a book review editor.45

The following year when Father Francis Friedel S.M., became President of the Society, Dr. Paul Mundie was appointed as the first Book Review Editor. In the first issue March 1941 under an official editor, the Book Review section published reviews of eight books. Dr. Mundie retained the position as Editor of the department until 1943 when two editors were appointed. They were Rev. Bernard Mulvaney C.S.V. of Catholic University and Eva J. Ross of Trinity College. Their names first appear as editors in the June 1943 issue. In this same issue appears for the first time the sub-division of the Book Review section called Shorter Notices. This new division was intended at least to give notice in 15 to 20 lines of books which because of the nature of their content did not demand a more detailed review, and which were still considered sufficiently important to give them a short review. So commendable was the quality of the work of these two editors, Father Mulvaney and Miss Ross in their first year of office, that at the Executive Council Meeting held in June of 1944, in the Minutes

45 Letter of Father Gallagher to Dr. Mundie, April 13, 1940.
of that meeting the statement appears;

The book review editors are to be commended for the quality of reviewing appearing in their department.46

The following year 1945 Father Mulvaney dropped from the Book Review department, and since that time Miss Ross has continued on as the lone editor. In the March 1946 issue a new section of the Review Department appeared. This added service was entitled Periodical Reviews with Mr. C. J. Nuesse of the Catholic University as the editor. This additional section was again an expansion of the scope of the Review and was intended for Catholic sociologists so that;

Through it they can make available the results of their own investigations, as well as critical evaluations of sociological literature undertaken from a point of view consistent with sound philosophy and theological principles. They can also find in it a medium for contacts with other students of social science or social action who share the Catholic tradition.47

The policy of the editor of this most recent addition to the Review was to limit these reviews of periodical literature;

To articles on specifically sociological subjects or subjects on the margins of Sociology which have special pertinence for Catholics. No attempt will be made to list or to review other significant contributions to sociological literature

which do not have such pertinence.\textsuperscript{48}

With this short account of the development of the Book Review section now completed, we may well consider the purpose and the importance attached to the Book Review Department. By a combining of the opinions of Father Paul Hanly Furfey and Father Robert Hartnett S.J., we have a good summary of these two points. Father Furfey in suggesting more book reviews writes;

After all, the members can depend on secular magazines for scientific evaluations of recent books, but our magazine is almost the only source for evaluations from the distinctive standpoint of Catholic sociologists.\textsuperscript{49}

Father Robert Hartnett S.J. indicates in his letter not only the purpose of reviews but also their importance. He writes;

In a way I regard the book review section as the most important in the Review. We must admit that original Catholic contributions are few and far between, and involve expenditures for surveys which we can not make on a large scale as yet. What we can do is squeeze dry whatever surveys others make, and use their facts and sociological generalizations in our conceptual scheme. That, it seems to me, is the way our sociology is going to grow into a comprehensive and consistent body of knowledge. Now this

\textsuperscript{48} Ibid.
\textsuperscript{49} Letter of Rev. Paul Hanly Furfey, to Father Gallagher, March 4, 1941.
winnowing, this taking what is good from the empirical investigations of non-Catholics is done in competent book reviews, it seems to me. Besides that, the very fact that our people keep reading the best books and are encouraged by the Review to read them has a stimulating effect on all readers. 50

It is not fitting that we conclude this Chapter, which has turned out to be something of an encomium to the American Catholic Sociological Review and to the individuals responsible for its development and growth, without giving full credit to a group of men, who, due to the nature of their contribution to the Review, as far as can be discovered have never been mentioned on the pages of the Review. This group of men is the Fathers and Brothers of the Society of the Divine Word at Techny, Illinois. Since 1940, their Mission Press has been printing the Review and at a cost to the ACSS far below the quality of their work and standard printing rates. This they have done as an offering and as part of their contribution to the ACSS's avowed purpose of Restoring all Things in Christ, and of bringing the principles of Catholicism into a paganized sociology concerning which their Bishop, His Eminence Cardinal Stritch said;

In no field today are the truths of the Gospel more disregarded and even contemned than in Sociology. 51

This service has been for these men their way of sharing in the social apostolate. In providing this service to the

51 Letter of Cardinal Stritch, Archbishop of Chicago, to Father Gallagher, September 27, 1940.
ACSS the Society of the Divine Word has contributed a great deal to the success and high reputation the Review now possesses. At the Business Meeting of the 1946 Convention Father Gallagher publicly thanked these Fathers and Brothers and openly acknowledged the debt of the ACSS to them. He said:

The Review has not paid for itself in printing and publishing. If it were not for the kindness and generosity of the Society of the Divine Word fathers and brothers at the Mission Press at Techny, Illinois, the ACSS would never have been able to carry on this most important and much needed project. I would like to thank publicly Father Markert and his workers for their kindness to the ACSS.52

It has only been in this last year 1948, that The Society of the Divine Word, due to a decrease in the number of Lay Brothers assigned to the Mission Press, is no longer able to print the Review. At the 1948 Convention when Father Gallagher announced this fact, he at the same time renewed his thanks to them for their generosity to the ACSS.

One other postscript must be added to this Chapter on the growth of the Review, and that is, unfortunately no account has been kept of the year by year growth in subscriptions to the Review. However we can arrive at some idea of its growth when we realize that the first issue in March 1940 was sent to

52 Minutes of the Business Meeting, Seventh Annual Convention, March 3, 1946.
all the members of the Society which at the end of the fiscal year of 1939 numbered 228. Today as of March 1948, the Review subscriptions now even outnumber the members of the ACSS by about 200. There are about 575 subscriptions of which 52 are sent to foreign countries.

This is certainly an indication of the growth of the Review in these its first eight years of life. As a conclusion to this Chapter on the development and growth of the ACSS Review we shall present in totaled form the contributions the Review has made to the field of Sociology by way of articles written, books reviewed, and number of people it has stimulated to write. From March 1940 inclusive of March 1948 the American Catholic Sociological Review has published 139 Articles, 495 Book Reviews, of which 135 were Shorter Notices, and stimulated 156 to write.

53 Letter of Father Gallagher to American Journal of Sociology, January 14, 1940.
CHAPTER VII

THE INFLUENCE OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY

Before tracing the influence which the American Catholic Sociological Society has had in its ten years of existence, we first must ask the questions what is the nature of the influence the Society was founded to exert, and secondly, what is the extent of that influence?

Since the first question is intimately connected with the question what is the purpose of the ACSS, we can answer it partially by summarizing the conclusions we arrived at in the Chapter on The Purpose of the ACSS. In that chapter we saw that the Society stated;

Through publications, research grants, conventions and meetings, we propose to effect the ends of the Society. ¹

and the ends of the Society were;

To stimulate concerted study and research among Catholics working in the field of sociology, and to unearth and disseminate particularly the sociological implications of the Catholic thought pattern, and to create a sense of solidarilty among Catholic sociologists. ²

We further found in that Chapter a high percentage of consistancy in furthering those ends through the two major means, the Conventions and the ACSS Review. We also found that

¹ Brochure published by the ACSS, and distributed at the First Annual Convention, December 26, 1938.
² Constitutions of the ACSS, Article II - Purpose.
the Society had hoped to be able to influence the naturalistic and humanitarian thinking of American sociology in general, and of the American Sociological Society in particular.

The burden of this chapter then will be primarily to indicate the extent and success of whatever influence the ACSS has had in the various objectives it has set up for itself.

To try to measure influence is in itself a difficult task, because it does not readily lend itself to measurable data. That which can be put down in numbers, for instance, the increase in membership, subscriptions to the Review, and attendance at Conventions will be used here in summary form merely to substantiate the fact that the Society has been growing, and in that sense become more influential as far as increased numbers and a wider inclusion is concerned.

The membership of the Society at the end of 1938, the first year of its existence, numbered 93, of which 71 were Constituent, 2 Associate and 20 Institutional members. Ten years later in March of 1948, the membership totaled 369, of which 315 were Constituent, 48 Institutional and 6 Student members.

3 Report of Secretary, Committee on Membership, Minutes of First Annual Convention, December 28, 1938.
4 Membership Role of ACSS, for March 26, 1948.
* Associate memberships were dropped due to a Constitutional Amendment adopted at the Business Meeting of the Fifth Annual Convention, December 1942.
Subscriptions to the ACSS Review have also increased. The first issue was published in March of 1940, and sent to all the members of the Society, which at the end of the fiscal year of 1939 numbered 228.5 Today, as of March 1948, the Review subscriptions number about 575, of which 52 are sent to foreign countries. So it is apparent that the influence of the Society has shown a definite increase in these two respects.

In regard to attendance at the Annual Conventions, and limiting ourselves to those conventions for which data is available—which is seven out of the nine, the average attendance has been over 300. But what is more significant, since we are considering the influence of the Society, is the number and nature of the institutions which were represented. Again there is data available for seven of the nine conventions. Of these seven, four breakdown the number of institutions further into Universities, Colleges and High Schools represented. It is significant that of the institutions represented, in each case, where data is available, over 75% of them have been Universities, Colleges, and High Schools. Applying this percentage of more than three fourths to the number of institutions represented in the years for which there is no further breakdown data, gives us some idea of the number of schools upon which the Society through its conventions has been influential.

5 Letter of Father Gallagher to Mr. Robert Winch, Assistant Editor of the American Journal of Sociology, Jan. 14, 1940.
**TABLE III**

**BREAK-DOWN OF ANNUAL CONVENTIONS OF THE ACSS**

<table>
<thead>
<tr>
<th>DATE</th>
<th>CITY</th>
<th>CONVEN.</th>
<th>INSTITUTION</th>
<th>COLL.</th>
<th>HIGH SCHOOLS</th>
<th>STATES</th>
<th>REGISTRA.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar.1938</td>
<td>Chic.</td>
<td>Organ.Meet</td>
<td>30</td>
<td>30</td>
<td>0</td>
<td>9</td>
<td>31</td>
</tr>
<tr>
<td>Dec.1938</td>
<td>Chic.</td>
<td>1st.Annual</td>
<td>88</td>
<td>66</td>
<td>0</td>
<td>17&amp;DC</td>
<td>250-300</td>
</tr>
<tr>
<td>Dec.1939</td>
<td>Chic.</td>
<td>2nd.Annual</td>
<td>90</td>
<td>?</td>
<td>?</td>
<td>18&amp;DC</td>
<td>480</td>
</tr>
<tr>
<td>Dec.1942</td>
<td>Cleve.</td>
<td>5th.Annual</td>
<td>72</td>
<td>?</td>
<td>?</td>
<td>15</td>
<td>315</td>
</tr>
<tr>
<td>Mar.1946</td>
<td>Cleve.</td>
<td>7th.Annual</td>
<td>72</td>
<td>32</td>
<td>27</td>
<td>15</td>
<td>317</td>
</tr>
<tr>
<td>Jan.1948</td>
<td>St.Lou.</td>
<td>9th.Annual</td>
<td>106</td>
<td>63</td>
<td>19</td>
<td>22</td>
<td>208</td>
</tr>
</tbody>
</table>

* 1943-1944 no National Convention because of war-time travel conditions.

However to measure the Society's external influence in terms of the extent to which its end and purpose has been fulfilled, and the changes brought about in those who have been touched by its influence, is a bit more intangible than the collecting and recording of statistical data. Nevertheless, this we will attempt to do by indicating instances of influence the Society has exerted through Conventions and the Review, upon first, Catholics in the field of Sociology, particularly
under the aspect of education and on the College level, second-
ly, upon non-Catholics of the United States in the same field,
and finally, the Society's influence on an international basis.

Specific instances of the influence of the Society through
its conventions is indicated by the fact that conventions have,
in accordance with the objectives of the Society, stimulated a
sense of solidarity among Catholics working in the general
field of Sociology. The conventions have acquainted and intro-
duced sociologists to the work others were doing. This is
evidenced by many letters of which the following is typical;

The Convention of the ACSS was for
me a most pleasant introduction to
the work of the organization. It
was very helpful to meet so many
teachers of Sociology in Catholic
Colleges, and I found the program
and meeting most stimulating. 6

From the Catholic leaders in the field of Rural Sociology
came this letter;

Rt. Rev. Msgr. Ligutti and Dr.
Nutting join me in thanking you
for calling upon us in your pro-
gram. We are glad to have been
able to make some contribution to
your excellent convention and we
also feel that our cause has pro-
fited much by the contacts that
we were able to make. 7

6 Letter of Dr. Mary Elizabeth Walsh, Dept. of Sociology,
Catholic University of America, to Father Gallagher,
January 28, 1941.

7 Letter of Rev. John C. Rawe S.J., to Father Gallagher,
January 5, 1939.
Another way that the Conventions of the Society have been able to exert influence in Catholic sociology is to headline and encourage young Catholic sociologists. This is expressed in a letter of Father Furfey, written in 1944 when he was President of the ACSS:

There are two reasons for inviting mostly Catholics. (1) They alone can express our point of view. (2) They deserve recognition. I think it is a good thing to give our young Catholic sociologists a chance to speak on their feet at a scientific meeting. So let's headline them...

The ACSS can perform a very useful function by encouraging young Catholic sociologists who have ability but are not yet well known to the public and who would profit by just this sort of encouragement. 8

Another influence of those conventions, has been the inspiration they have afforded to those who attended them;

I should long since have expressed my appreciation for being allowed to participate in such a program and to hear those inspiring addresses from the bright lights of the Church in the U.S.

I also took advantage of the opportunity to interview many of these leaders who gave me much inspiration to go further in my special avocation. 9

Still other influences the Society has exerted through its conventions are, first of all to bring together men working

8 Letter of Rev. Paul Hanly Furfey, to Father Gallagher, October 8, 1944.
9 Letter of Mr. Sterling Parks Jr., to Father Gallagher, January 12, 1943.
in the same field, so that they may discuss their mutual problems and find out if and how they have been solved elsewhere, and secondly to use such a meeting to act as a springboard for wider and more extended activity into different groups other than the original discussants.

We could try to bring together for this session priests and laymen who are doing the same type of work throughout the country. The chief purpose of the meeting would be to arouse the interest of the sociologists who are going to attend the convention. This meeting may well serve for a springboard for future activity in the colleges and parishes which these sociologists represent.¹⁰

And finally, in regard to the influence the Society has extended through its conventions upon the various Catholic groups working in the general field of sociology, we have but to look at the subjects discussed in the programs, to realize how much inter-action there has been. For instance, to pick a few from the many, at the Ninth Annual Convention of 1948, sessions were devoted to Industrial Sociology, and Needs of Professional Social Work; at the Eight Convention in 1946, a session on International Relations; at the Seventh, on Family Life; at the Sixth on Cooperatives; at the Fifth, on Public Housing; the Fourth on Public Welfare; the Third had sessions on Rural Sociology, Undergraduate Preparation for Social Work and Professional Social Work; the Second had sessions on

¹⁰ Letter of Father Gallagher to Rev. William Smith S.J., Crown Heights School of Catholic Workmen, Nov. 11, 1940.
Sociology in the High Schools, which incidentally at the suggestion of Mr. Edward Marciniak of Loyola University has since that time been a regular feature of the Annual Programs, and finally at the First Convention was a session on College Sociology.

This then will suffice to indicate to some extent in a specific way, the wide range of influence among Catholics working in the field of sociology that the ACSS has had in the past ten years through its conventions.

The ACSS too, has been particularly influential in promoting an interest in sociology in the schools. Some indication of this has already been given by the Table showing the large percentage of schools among the institutions represented at the Annual Conventions. This influence on the schools would be perfectly evident to anyone who has attended the student panel discussions at the Conventions. For instance at the last convention held in January of 1948 at Saint Louis, in the student session on "What is Wrong with Sociology in Catholic Schools", with ten high schools and Colleges represented officially on the program, but with many more students from the neighboring schools participating, the discussion became so enthusiastic and warm, with give and take on the part of both students and teachers, that it lasted far beyond the time allowed for it on the program.

11 Minutes of the Second Annual Convention, Resolutions, December 29, 1939.
The Society too, has been influential by providing the contact between students of sociology and those Catholic leaders already eminent in the field, and also provides an opportunity for the students to meet the authors of their text books.

On the part of the teachers of sociology the Society has been influential in providing them with an opportunity of finding out from the viewpoint of the students, what is at fault in their manner of handling the subject matter, and even provides them with new techniques of teaching, together with ideas of revisions of their former texts and an incentive to write new ones.

One indication of the realization of the value the Society does have upon the schools is evidenced in the letter of Father Rooney S.J., the Director of The Jesuit Education Association. He writes;

I have written to all the Prefects General commending to them the Sociological Society and urging them, and as many of our schools as possible, to be present at the Convention.12

A further indication of the influence the Society does have upon the schools is the fact that at the last convention in St. Louis there were 63 Colleges and 19 High Schools represented, which is at least, the second largest number of schools represented in the history of the Society.

That the Society has been influential upon the schools, even from its earliest years, is borne out by the 66 Colleges that were represented at the First Convention in 1938. There are also letters in the files which bear witness to that fact. Typical of such, is one written by Sister Anne O.S.B., of the College of St. Benedict, in St. Joseph, Minnesota:

On the whole, I think the Society is moving along very nicely in its third year. Interest has increased... As for me, I find that the Society is making a contribution to me and to my teaching, and that's what I want.13

Another influence the Society has had upon the schools is the contact it has been able to furnish between sociological departments in colleges, and professional schools of social work. An instance of this is the letter of Rev. Lucian Lauerman, Director of the National Catholic School of Social Service in Washington. He writes:

I am writing to inquire about the exact dates of the Catholic Sociological Association meeting. Last year I was so impressed with the work that was done, and especially by the opportunities offered us in the schools of social work to make our schools known to heads of Sociological Departments, that I want to attend if possible.14

One more indication of the influence the Society has exerted upon the schools, which is also an example of

13 Letter of Sister Anne O.S.B., to Father Gallagher, February 18, 1941.
14 Letter of Rev. Lucian Lauerman, to Father Gallagher, November 24, 1941.
practically carrying out the aim and objective of disseminating particularly the sociological implications of the Catholic thought pattern, is the Resolution drawn up at the end of the Fifth Convention in 1942. This resolution reads:

As educators in the field of sociology we consider it the imperative responsibility of all Catholic teachers to emphasize in a particular way the sound program of interracial justice as a most essential contribution they can make in the education of Catholic leaders of tomorrow.

As a practical means to this end, we urge the inclusion of the Catholic program of interracial education in every Catholic social action undertaking. In order that this education should begin with the very foundations we recommend that elementary textbooks on religion and civics and other subjects pertaining to moral development and social attitudes should contain a forthright exposition of the first principles of interracial justice.

In accordance with this recommendation, the conduct of classes and school activities is to be so designed as to exemplify these same principles. 15

This resolution was drawn up at a convention at which there were 72 colleges and institutions, from fifteen different States, represented.

So far we have indicated to some extent, the influence the Society has had upon the Catholic schools. However to complete the picture, we must also add that there are some

Catholic Colleges and Universities, which in all probability are teaching Sociology, for they have the Liberal Arts and Science Courses, upon which the Society has had very little and no influence. We can show this by pointing out the fact that even though there have been 28 States and the District of Columbia represented at Conventions, and most of these by delegates from schools within those states, there are still some Colleges and Universities there which never have had a delegate present at the Society's conventions. This we can surmise from the fact that these States have a total of 175 Colleges and Universities, and the most Colleges and Universities represented at the conventions at any one time has been 66. This is not so good as far as influence of the Society is concerned.

Moreover, when we consider the States which never have had delegates present at the conventions, we find them to number twenty-one. But of these twenty-one, eleven States have no Catholic University or College, and the remaining ten have a total of but twenty-two such institutions.
### TABLE IV

**NUMBER OF CATHOLIC UNIVERSITIES AND COLLEGES LOCATED IN STATES REPRESENTED AT ACSS CONVENTIONS**

<table>
<thead>
<tr>
<th>STATE</th>
<th>MEN</th>
<th>WOMEN</th>
<th>STATE</th>
<th>MEN</th>
<th>WOMEN</th>
<th>STATE</th>
<th>MEN</th>
<th>WOMEN</th>
<th>STATE</th>
<th>MEN</th>
<th>WOMEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ala.</td>
<td>2</td>
<td>1</td>
<td>Kan.</td>
<td>2</td>
<td>5</td>
<td>Mo.</td>
<td>2</td>
<td>5</td>
<td>R.I.</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Calif.</td>
<td>4</td>
<td>7</td>
<td>Ky.</td>
<td>0</td>
<td>6</td>
<td>Neb.</td>
<td>1</td>
<td>2</td>
<td>Tex.</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Colo.</td>
<td>1</td>
<td>1</td>
<td>La.</td>
<td>1</td>
<td>4</td>
<td>N.Y.</td>
<td>10</td>
<td>11</td>
<td>Tenn.</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>D.C.</td>
<td>2</td>
<td>6</td>
<td>Md.</td>
<td>2</td>
<td>3</td>
<td>N.J.</td>
<td>2</td>
<td>3</td>
<td>Wis.</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Ill.</td>
<td>5</td>
<td>7</td>
<td>Mass.</td>
<td>3</td>
<td>3</td>
<td>Ohio</td>
<td>3</td>
<td>6</td>
<td>Wash.</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Ind.</td>
<td>2</td>
<td>4</td>
<td>Mich.</td>
<td>2</td>
<td>5</td>
<td>Cre.</td>
<td>2</td>
<td>1</td>
<td><em>Ark.</em></td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Iowa</td>
<td>3</td>
<td>6</td>
<td>Minn.</td>
<td>3</td>
<td>4</td>
<td>Pa.</td>
<td>8</td>
<td>10</td>
<td><em>N.Dak.</em></td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

* States were represented although they have no Catholic College or University.

### TABLE V

**STATES WHICH HAVE NEITHER CATHOLIC COLLEGE NOR UNIVERSITY**

<table>
<thead>
<tr>
<th></th>
<th>Idaho</th>
<th>Mississippi</th>
<th>Nevada</th>
<th>New Mexico</th>
<th>S. Carolina</th>
</tr>
</thead>
<tbody>
<tr>
<td>*Arkansas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arizona</td>
<td></td>
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* Delegates from these were present at Conventions.

TABLE VI

NUMBER OF CATHOLIC UNIVERSITIES AND COLLEGES LOCATED IN STATES NOT REPRESENTED AT ACSS CONVENTIONS

<table>
<thead>
<tr>
<th>STATE</th>
<th>MEN</th>
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<th>MEN</th>
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<td>Conn.</td>
<td>1</td>
<td>3</td>
<td>N.Car.</td>
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<td>Fla.</td>
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<td>Maine</td>
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<td>S.Dak.</td>
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<td>Mont.</td>
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<td>N.H.</td>
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Thus it is apparent from these tables that the ACSS still has quite a few Catholic Colleges and Universities to which it might well extend its influence. The Tables also indicate in which States the Society has been least influential. When we compare these Tables with the Table indicating the geographical location of Conventions on page 128, we find, as is to be expected, that the Society is most influential around those geographical areas in which conventions have been held.

Other realms within our Catholic schools into which the Society has made an attempt to exert influence, are those of standardizing curricula and setting up academic qualifications for those teaching the branches of sociology. No record has

17 Ibid.
been found of the Society accomplishing much toward the standardization of curricula, if we except the influence that may have been had from the frequent discussions at the Conventions and articles in the Review, centering around Sociology courses, and texts used. However there are plans afoot for a Workshop to be conducted by members of the ACSS during the coming summer at Loyola University, under the direction of Sister Liguori B.V.M., and the other members of the Committee on Academic Sociology. Below is recorded in part the letter sent out by Sister Liguori to potential participants to which she reports there are already many registrations returned.

Below is a very tentative plan for a much needed work-shop on the problems of the undergraduate course. It is intended to cover only the more pressing points and to achieve some measure of common understanding and uniformity of plan in accordance with the small measure of divergence in our common objective.

PROPOSED INSTITUTE ON THE CURRICULUM IN COLLEGE SOCIOLOGY
Sponsored by the Committee on Academic Sociology of The American Catholic Sociological Society

Morning: 9-10; General Presentation, e.g., Mon. Objectives of Curriculum. Tue. - Content of Teacher preparatory; Wed. - Content of Social Worker preparatory; Thurs. - How to handle overlapping; Friday - Library facilities and use thereof; Sat. - Collateral reading.
10-12 Daily - Discussion of matter just presented.
Recess for lunch.

Afternoon; 1-3 Committees on (1) Courses for the lower division.
(2) Courses for the Junior-Senior group. (3) Senior year courses; Academic, integrative, pre-professional.

3-4:30 General Re-assembly for reports from each of the afternoon Committees.
(rotated so that each may sometime be first.)

The Institute will last the entire week of June 14 to June 19, 1948.

In regard to setting up academic qualifications for the teachers of Sociology in our Colleges and Universities, a Resolution was passed by the Executive Council in 1944, which reads:

The Executive Council unanimously adopted the following resolution.
"Be it resolved that the Executive Council of the ACSS take steps to secure in our Colleges and Universities the setting up of academic qualifications similar to those required for teachers in other sciences in the curriculum." 19

In tracing those steps that were taken, we find that a year later on June 30, 1945 a questionnaire concerning teachers of Sociology in Catholic College Curricula, over the signature of the ACSS Executive Secretary, Father Gallagher, was sent to

18 Letter of Sister Liguori, Chairman of the Committee on Academic Sociology, to members of the Society, Apr. 14, 1948.
19 Minutes of the Executive Council Meeting, June 10, 1944.
180 Catholic Colleges and Universities in the U.S. Eighty-one institutions responded to the request, and in October of 1946, the results of that questionnaire were published in the ACSS Review. The results of the part in which we are interested are here quoted;

There are 80 full-time and 67 part-time teachers holding 65 Ph.D's, 62 M.A.'s and 8 M.S.S.W's. In several instances the sociology offerings are made by persons holding the B.A. degree and meantime working for a Master's degree. While the question specifically asked about degrees in Sociology, in a great number of cases persons were listed about whom it is definitely known such is not the case. The presumption seems warranted that the answer to this question tells us that 65 persons with the Ph.D., are teaching sociology, rather than that there are 65 Ph.D.'s in sociology held by Catholic teachers in the United States. This same observation holds true for the M.A. degree. In a scattering of cases the L.L.D., S.T.D. and J.D. are listed as the possession of persons presumably qualified to teach sociology.20

The report was written by Sister Mary Liguori B.V.M. of Mundelein College.

Such then was the status, in our Catholic Universities and Colleges of the academic qualifications of those engaged in teaching sociology. That is the condition in 1946, however today, two years since then, the complexion is beginning to

change—but just beginning—so it is evident that there is a need for standardization of academic qualifications similar to those required for teachers in other sciences of the curriculum. However there is nothing more in the records or files of the ACSS which shows that anything more has been done since that time in this regard.

Finally then, in concluding this exposition on the influence and lack of influence, of the ACSS upon our Catholic schools, it should be mentioned that the Review, by means of its Book Review Section, has kept the teachers abreast of worthwhile books in their field. Also the Review has been influential in its sections, Notes and News of Sociological Interest, in which it has published such data as available scholarships for students, openings for teachers in Sociology departments, and printed such further aids as lists of books for a sociology library, on both the college and high school level, and graduate dissertations in Sociology.

From this survey then, of the influence of the ACSS upon our Catholic schools, we must conclude that the Society has indeed had much good influence on them during the past ten years. However, there are still many opportunities for further constructive influence within our Universities and Colleges, and possibly even still more, within our High Schools.

The next objective of this Chapter is to demonstrate the influence the Society has had upon the public at large,
especially non-Catholics, interested in the field of Sociology.

Unfortunately there are not many instances of such influence on record. However, we might assume that there have been occasions of influence which would hardly be recorded in the files of the ACSS. This type of unrecorded influence might well arise as the direct result of new ideas, through Catholic interpretation, of sociological problems brought to the attention of non-Catholics by means of the Conventions and the ACSS Review which is subscribed to by many non-Catholic institutions and public libraries.

We do however have some recorded instances of the Society's influence upon the public at large. This is, evidenced by the wide publicity in both the secular and religious press afforded the Society during and immediately following the Conventions. One such indication is the letter of Mr. Will Lissner, reporter for the New York Times, whose letter reads in part;

> The Catholic Sociological Society makes a valuable contribution to American culture and it is the responsibility of the secular press, I think, to bring this contribution to all Americans.21

Another indication of the wide publicity the Society does receive is mentioned in a letter of Father Gallagher. His letter in part reads;

21 Letter of Mr. Will Lissner of The New York Times, to Father Gallagher, January 12, 1940.
If you really wanted to keep a file on all the publicity we received for the Cleveland meeting, I don't think you would find one big enough. All week long I've been receiving reports of stories that have appeared in the New York, Washington, Philadelphia papers. In Chicago we made the first page. 22

So the secular and religious press too, have recognized and aided in spreading the influence of the Society.

A further evidence of the influence of the Society on the public at large is the letter sent to the ACSS by Mr. Richard G. Deverall, the Analyst of the Office of War Information. In this letter he asks for a set of the speeches delivered at the Fifth Annual Convention in 1942, saying;

It is important that we analyze these speeches because of their significance at this time. 23

A further indication of the influence the Society has had upon the public at large, is a letter written by Mr. Wells D. Burnette, Public Relations Director for the National Conference of Christians and Jews. He writes;

I was privileged to hear Messrs. Clinchey, Flynn and Shapiro at the luncheon meeting of the ACSS on Saturday, December 28, 1946. These presentations were so noteworthy that I feel strongly they should

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22 Letter of Father Gallagher to Miss Alice Kelly, Ursuline College, Cleveland, January 4, 1942.
23 Letter of Mr. Richard G. Deverall, O.W.I. Analyst, to ACSS, January 27, 1943.
be printed and made available to as many people and organizations as possible. Accordingly I suggested to Dr. Yard that we might undertake to do this, if such a plan should meet with your approval. In fact, it would be a most appropriate piece of literature to distribute during American Brotherhood Week.\footnote{Letter of Mr. Wells D. Burnette, Public Relations Director of The National Conference of Christians and Jews, to Father Gallagher, January 9, 1947.}

This incident is typical of what frequently happens to papers that are read at Conventions of the ACSS, and to articles published in the ACSS Review. Some other organization sees or hears them, and immediately wishes to give them wider publicity because of their merit, thus aiding in spreading the influence of the ACSS.

As a final example of the influence of the Society on the public at large, and particularly the non-Catholics, we might mention the requests for information about the Society, its conventions, and publications, which frequently come from non-Catholic sources. Examples of this are the letters from Goshen College, of Goshen, Indiana; and the College of Great Falls, in Great Falls, Montana.

From the Rev. Mr. James J. Donovan, President of the College of Great Falls, comes this letter which in part reads;

As Professor of Sociology at the College of Great Falls, I am deeply interested in your Convention, but regret that
circumstances will not permit me to attend.

However, may I kindly ask whether the talks and discussions of the Convention will be published? We are anxious to keep in touch with the trends of Catholic Sociological thought.\textsuperscript{25}

From Mr. Guy F. Hershberger of the Division of Social Sciences of Goshen College, comes this request;

I am writing to you as Executive Secretary of the ACSS. I am interested in the addresses given at the rural sociology session of the Society at the Second Annual Convention in Chicago last December. Are the addresses of Byrnes, Rawe and Ligutti available in printed form? If so how and where can I get them? Also would you be able to send me a sample copy of the Catholic Sociological Review? Are non-Catholics eligible for membership in your Society?\textsuperscript{26}

Thus it is seen that the ACSS has had some influence on the public at large, and also on the non-Catholic group of that public.

We now turn to the question, what has been the influence of the ACSS upon the non-Catholic American Sociological Society. Unfortunately, there does not seem to have been much. Therefore we shall record at least the attempts at influence made by the Society, but we have no way of judging, except in one case, the success these attempts have met.

\textsuperscript{25} Letter of James J. Donovan, President, College of Great Falls, to Father Gallagher, December 7, 1940.

\textsuperscript{26} Letter of Guy F. Hershberger, Division of Social Sciences of Goshen College, to Father Gallagher, April 3, 1940.
In our Chapters on The Organizational Meeting and The Question of Affiliation, we have seen how the Society hoped to influence the American Sociological Society. The first instance of an actual attempt to exert influence is recorded in the Minutes of the Second Convention. The question at hand was the attitude of secular sociologists toward Catholic thought. The difficulty arose over a review of the book, Social Problems, written by Father Murray C.S.C., and Mr. Flynn of Notre Dame University, which review appeared in the November 1939 issue of the American Journal of Sociology. The review of the book was written by Dr. Reuter of the University of Iowa. Father Coogan protested the choice of Dr. Reuter as a reviewer of a Catholic book, and said:

Dr. Reuter is known for his unfair attitude toward the Catholic Church. The review filled two and one-half lines. The reviewer called the book an effort to perpetuate archaic beliefs and medieval patterns of thought. I wrote to the editor. I asked, in selecting Reuter to review the book, did you know his attitude toward Catholic beliefs? Is not his judgment unscientific and theological? No answer was received. I then wrote directly to Dr. Burgess. I wrote that Father Murray and Mr. Flynn are prominent in our Society and that I intended calling this to the attention of the members. Dr. Burgess answered. He said that the book was given to someone interested in social problems. He had no thought of Catholic treatment of social problems. He never dictated the character of book reviews. He merely told the space (2½ lines).
The Journal has never censored reviews...

Is this group willing to make a protest to the American Journal of Sociology on their method of handling Catholic books? The purpose would be to secure more favorable treatment in the future. I wrote a protest and would like to say that I have the Society behind me.27

Father Furfey then made this suggestion:

The protest would be more effective if we would talk more of the general policy, that is, protest against the policy of turning Catholic books to reviewers who are not Catholic or who are definitely unfriendly. Give it to persons who will give an impartial review. We will protest not only this review but the general policy.28

This proposal was then passed unanimously by those attending the Business Meeting. However there is no record of whether or not a formal protest was registered with the American Sociological Society in the name of the ACSS. However in an interview with Father Gallagher, it was learned that in spite of this unanimous approval, it was thought better not to protest qua ACSS.

In 1941, Dr. Franz Mueller, who is this year, 1948, the President of the ACSS, wrote a letter to Father Gallagher in which he indicates how he himself was influential in a change of attitude of one of the prominent members of the American

27 Minutes of the Business Meeting of the ACSS, Second Annual Convention, December 29, 1939.
28 Ibid.
You know that Ellwood (I do not know him personally and have never exchanged views with him) is professor of Sociology at Duke University in Durham, N.C., and belongs to the first generation of American sociologists. At one time, as you will remember, he was severely criticized (and rightly so) by Catholics and carried on some verbal warfare with some American Catholic sociologists. On account of the Ph.D. dissertation by Rev. M. J. Williams, he has now become interested in Catholic social thought. Not to take any glory myself, I may say that my own studies seem to have contributed a bit to his recent acknowledgement of our work...this one time foe of Catholicism now senses the seriousness of our endeavors.29

The Ph.D. dissertation to which Dr. Mueller refers is another indication of the influence the ACSS was beginning to have, for now at least Catholic sociologists and the ACSS were beginning to be looked upon by secular sociologists as;

...something more than a small imitation of the American Sociological Society. We have independent principles of our own which justify our existence as a distinct group.30

The Rev. Melvin J. Williams, a Methodist minister, was formerly an assistant in the Department of Sociology at Duke

29 Letter of Dr. Franz Mueller, to Father Gallagher, 1941.
University, and wrote his thesis there under the direction of Dr. C. Ellwood. The thesis was entitled, "A Survey of Roman Catholic Sociological Theory, Since 1900".

Evidently these two men were influenced by what the Catholic sociologists had to offer because, in the November-December issue of Sociology and Social Research, edited by Emory S. Bogardus of the University of Southern California, both of them wrote articles suggesting to secular sociologist the study of the Catholic theory of Sociology. Dr. Charles Ellwood's article was entitled, "Roman Catholic Sociology", and that of the Rev. Melvin Williams, "The Need for the Study of Roman Catholic Sociological Theory". This is the one case mentioned above, for which we have some indication that the influence of the Society bore positive results on members of the American Sociological Society.

Another instance we have of an effort of the ACSS to exert influence upon secular sociologists, is the suggestion that was made and recorded in the Minutes of the Executive Council Meeting, held in 1944. This suggestion was;

Members of the Society be encouraged to write letters to the editors of various sociological journals on matters pertaining to the special interest of Catholic sociologists.

31 Sociology and Social Research, November-December, 1941.
32 Minutes of the Executive Council Meeting, June 10, 1944.
Again, unfortunately, there is no way of telling what the influence of this suggestion actually was. However, there is no record of it being entered as a formal Resolution at the following Sixth Annual Convention held in 1945.

But as a final demonstration of what the Society has done to bring influence to bear on the American Sociological Society, we must mention the Presidential Address delivered at that Convention by the Rev. Paul Hanly Furfey, then the retiring President of the ACSS. The Address was entitled, "The Sociologist and Scientific Objectivity", and was published in the March 1945 issue of the ACSS Review. What then happened to that Address is related in the Minutes of the Executive Council Meeting, held the following September. They read as follows;

The Executive Secretary reported that 1400 copies of Fr. Furfey's Presidential Address had been mailed to members of the American Sociological Society; which action had been suggested by Dr. Everett C. Hughes of the University of Chicago, a non-Catholic, who considered this Address excellent propaganda material among non-Catholic sociologists.33

The above account, then, will indicate to some extent the efforts made by the ACSS to exert its influence on the American Sociological Society. In trying to demonstrate how successful these efforts have been, we are handicapped, first of all by the almost unmeasurable nature of influence itself, and

33 Minutes of the Executive Council Meeting, Sept. 29, 1945.
secondly by the lack of any records, save one, telling of the success and results of these attempts.

As the concluding part of this chapter we shall review the manner in which the Society is exerting its influence outside the United States on something of an international level.

The Conventions have been again a means of influence because attending them have been delegates from China, Germany and Austria in 1938, and again from Canada, Poland, British West Indies and France in 1948. On the other hand the Society itself has been represented at some of the social group meetings in Europe, for, evidently answering a request from Dr. Eva J. Ross, Father Gallagher writes;

I was pleased to hear from you. Certainly the ACSS will be pleased to have you represent it at the Semaines Sociales in France and the Catholic Social Guild Summer School at Oxford. Remember that you are an officer of the Organization, and you can take it on yourself to represent it in and where you will.34

The ACSS Review, too, has been influential on an international level, even from its earlier days. In speaking of some of the leaders of the social movement in Europe, with whom she had come in contact, Dr. Ross mentions;

Do you ever send copies of the Review to Fr. Leo O'Hea S.J., Catholic Social Guild, Oxford; or to Fr. Lewis Watt S.J.?

34 Letter of Father Gallagher to Dr. Eva J. Ross, February 11, 1939.
I think it would be worthwhile to do so without pay, for their ideas might be very valuable. (They are brilliant and well informed people). And they are interested in us. I had letters from both recently. Father Watt told me he sometimes sees our Review and likes it, and he says I was quoted by a London Daily Express communist, presumably from something I said in the Review.35

The Review today continues to be influential in foreign countries as is witnessed by the fact that foreign subscriptions now number fifty-two.

Articles appearing in the Review, and papers read at the Conventions, have had wide spread circulation to foreign countries due to some other organization finding them valuable and wishing them to become better known. Two such incidents are here recorded. Ethel M. Johnson, the Acting Director of The International Labor Office, writes;

We should greatly appreciate it if you would kindly send us a copy of the program of the Second Annual Convention of the ACSS which was held December 26th, 27th, and 28th at the Morrison Hotel in Chicago. We should also like to secure a copy of the proceedings and a copy of any resolutions adopted as soon as they are available. This material is desired for our Central Office in Geneva, Switzerland.36

Again came a request for even wider distribution from Helen Louise Johnstone, of The Department of State. She writes

35 Letter of Dr. Eva J. Ross, to Father Gallagher, Mar. 20, 1943
36 Letter of Ethel M. Johnson, Acting Director of The International Labor Office, to the ACSS, December 27, 1939.
May we have your permission, please, to reprint "Value Judgements in Sociology" by Paul Hanly Furfey, from the June 1946, ACSS Review?

Currently we would like to send the article to the Far East; there is a possibility that we may wish to send it later to one or all of the other areas which we service, Germany, Austria, Italy, Latin America, Algiers and Russia. If you could clear it now for all areas, it would mean, obviously, that we would not have to trouble you again if the article is selected by another editor for use in a different area.37

These then, are some of the indications of the fact that the Society has had influence on foreign countries. However, possibly the one form of influence which in the future will have a more permanent and deeper significance, is the Committee on Cooperation With Latin-American Sociologists, which was set up at the Seventh Annual Convention in 1946.

Such a Committee was first suggested by Sister Anne O.S.B., back in 1941. The letter in which she suggests it was a re- sponse to a request sent out by Father Gallagher for sugges- tions on how to increase the membership and influence of the Society. Sister Anne's letter also gives the purpose of such a committee and indicates how it might serve as a means of influence on South American Sociology. The letter reads in part:

37 Letter of Helen Louise Johnstone, Magazine Liaison Section of the Department of State, New York City, August 28, 1946.
Another Committee I'd like to suggest is one relating to South America. A name for it is difficult. Maybe Social Thought and Social Institutions of South American Countries, would serve? Aims would be to stimulate interest in Catholic Colleges preparing teachers of Sociology to go down there to South America to teach so as to prevent their being flooded with the secular variety of Sociology. 38

No action on this suggestion, which resulted in anything permanent, was taken until the Executive Council Meeting in September of 1945. There the question of such a Committee was again discussed, and this time with these results;

It was the general opinion of the Executive Council that their Society was not now in a position to hold a sociological meeting of an International character.

It was generally agreed that now was the time to begin building up relationship with sociologists of South America. By decision of the Council, Father Furfey will choose his own committee members. The function of this Committee shall be the opening of our contact with the Catholic sociologists and writers throughout South America. 39

Father Furfey accepted the appointment to head this Committee. The Minutes of the Business Meeting of the Seventh Annual Convention held in 1946, continue the history of this Committee;

Father Paul H. Furfey, Chairman, said that now is the time to establish

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38 Letter of Sister Anne, O.S.B., to Father Gallagher, 1941.
contacts with the sociologists in South America and on the Continent, for the purpose of promoting better relations and for the exchange of ideas and publications. The following suggestions were made; elect corresponding members from among foreign sociologists, exchange writings and journals with them, consider the possibility of an International Congress of Sociologists in the days to come.

Other members of the Committee are; Sister Ancilla, Immaculate Heart College, Los Angeles, California; Sister Leo Marie, O.P., Siena College, Memphis, Tennessee; Eva J. Ross, Trinity College, Washington, D.C., and Chairman, Rev. Paul Hanly Furfey, Catholic University of America, Washington, D.C.40

In the discussion that followed it was pointed out that students now studying in the U.S. with a view to returning to their homes in South America, should be contacted about the work of the ACSS, while they are still in this country. Such students would be contacted through facilities of the N.C.W.C.41

The final word we have on the work of this Inter-American Committee was in the report that was given by Father Furfey at the Business Meeting of the Ninth Annual Convention in 1948. As yet the official minutes of that meeting have not been drawn up, however from personal notes on the Report, taken by the writer, the Committee Report was in essence the same as the Report of that Committee written up in the ACSS Review for

40 Minutes of the Business Meeting of the ACSS, Seventh Annual Convention, March 3, 1946.
41 Ibid.
October 1947. In summary form the Report stated that the Committee had drawn up lists of Catholic sociologists from Canada and Latin America. There were 11 Catholic sociologists from French-speaking Canada, and 41 from Latin American countries, Brazil, Argentina, Ecuador, and Colombia, in that order, being the countries most widely represented. The Committee proposed three candidates be elected corresponding members of the ACSS, which proposal was accepted and approved at the meeting. These candidates are, Rev. Joseph Papin Archambault S.J., who is a key figure in the Semaine Sociale of Canada; Dr. Alceu Amorosa Lima, a militant Catholic, Editor of A Ordem and author of Preperacao a Sociologie; and Dr. Arthur Sainte-Pierre the Director of the Institut de Sociologie de l'Universite de Montreal. The Committee also as a long range program, proposed the publication in the Review of articles describing the progress of Sociology among Catholics in these countries, the invitation of Catholic sociologists from other countries to appear on the Annual Programs, and the exchange of publications. Finally it was proposed, as an ultimate objective, the eventual holding of an International Congress of Catholic Sociology.42

Thus we have seen in this rather extensive review of the influence of the ACSS, that there has been in the past ten years, a good deal of influence exerted by means of the

Conventions and the *Review* upon, other Catholic groups working in the general field of Sociology. Our own schools too, particularly the Catholic Colleges and Universities, have been greatly influenced through the Society's efforts. There has been some influence too, on high schools and upon professional schools of social work. Moreover we have indicated how the Society is influential in regard to the public at large, and that it has exerted some, but not much influence on the American Sociological Society. Finally, we have pointed out that the Society too, is exerting influence on an International level, and is hopeful and even now working on further means of bringing much more influence to bear at this level.

It is appropriate in this Chapter on The Influence of the Society, to mention, at least, the policy of the Society in making available reprints of some articles published in the *ACSS Review*. By this means these articles of particular interest, attain a much wider circulation than could be reached through the *Review* itself. We have already noted the 1400 reprints of Father Paul Hanly Furfey's Presidential Address, "The Sociologist and Scientific Objectivity", distributed to the membership of the American Sociological Society. Other reprints of special note are those of Rev. Daniel M. Cantwell, published in the December 1946 issue of the *Review*, entitled, "Race Relations--As Seen by a Catholic", and the article of Mr. Edward Marciniak published in the October 1947 issue,
entitled, "Public Health Insurance in the United States".

Father Cantwell's reprints ran to 5000 while those of Mr. Marciniak's totaled 6000. These reprints have gone to Catholics and non-Catholics, professional sociologists and interested laymen, and thus have aided much in furthering the influence and purpose of the Society in bringing to the public the sociological implications of the Catholic thought-pattern.

In concluding this Chapter, we have selected two letters which were received by the author, from two of the first members of the ACSS, who were present at the Organizational Meeting and who have taken an active part in the ACSS since its foundation. In February of 1948, a letter was sent by the writer to some of those who were present at that first meeting on March 26, 1938, asking them for their comments on what they thought the influence of the Society has been during its lifetime. The two which we have selected to quote, are typical of the others. The first letter is from Rev. John Coogan S.J., of the University of Detroit. He writes:

As to the benefit had through the Catholic organization, we have gotten to know and appreciate each other as would not otherwise be possible. And those who have ambitioned working up and laying their views before their Catholic fellows have had their chance. I think that many have grown in stature as they could not have done had they been forced to confine themselves to the naturalistic organization (The American Sociological Society). Too, I feel that having our own organization we could speak to the general and
larger Society with a spirit and independence other wise impossible. 43

The other letter comes from Mr. A. H. Clemens, who in 1946 was the President of the ACSS. Mr. Clemens writes;

It would seem at this time that the Society has attained its major objectives fairly well. It has united Catholic sociologists who have benefited greatly by interchange of opinion; a scientific sociological mentality is emerging in our midst; greater numbers are found pursuing specialized sociological studies than ever before, and all this, at least in part, is the result of the Society. Our impact upon the Catholic populace and upon Catholic thought has been appreciable through annual conventions, regional conferences, and the Review. It is regrettable that a similar impact upon secular thinkers is not evident. 44

CONCLUSION

It has been a satisfying experience to outline the history and the record of achievements of this group of people who make up the American Catholic Sociological Society. For they are people who are vitally interested in the problems of human beings. They realize that only they, who have the code of Christ and the principles of Christianity, are adequately equipped to provide the true solution to the modern social problems. Stimulated by this conviction they have overcome many obstacles to band together in a professional group of social scientists which has given authority and weight to their teachings. They offer a solution to the modern social confusion, based on principles which by their very nature are designed to provide not merely for the temporal welfare of human beings but for their eternal welfare as well.

This group of scientifically equipped sociologists and social workers has brought to the social apostolate of the Church, the techniques and methods of their own sociological professions, and has thus combined the methods and principles of a science with the moral teachings of the Church, and thus can present the best combination—learning and holiness—in working for the return of a confused social order to order and harmony and peace in Christ.
It is very easy indeed, to miss entirely this overall and ultimate purpose of the American Catholic Sociological Society, when we become involved in the recording of the detailed doings of men busy in forming and developing a learned society whose immediate object is to stimulate concerted study and research in the field of Sociology, to create a sense of solidarity among Catholics working in the field of Sociology, and to disseminate Catholic ideas and interpretations of social phenomena. So it is fitting to point out that the campaign of the ACSS is also a religious crusade. As was stated in the brochure presented by the ACSS to all those present at its First Annual Convention in 1938:

Armed with the approval of the Catholic Hierarchy of the United States, The American Catholic Sociological Society launches its campaign "to restore all things in Christ". In the words of Monsignor Sheen, "We are the Revolution". Thoughts lie behind deeds. The thought-life of America must be revolutionized. The code of Christ, the principles of the Gospel, and the words of the holy pontiffs will be the weapons of this revolution.¹

In the detailed analysis in the body of the thesis, of which now a summary is given, we have shown that the reasons that first brought the ACSS into existence were that it was thought by the "founding Fathers" that first, the American

¹ Brochure published by the ACSS and distributed at the First Annual Convention, December 28, 1938.
brand of Sociology was a discipline thoroughly paganized in which the fundamental principles of religion and ethics were ostracized. So because of this fundamental difference between the secularist and Catholic social outlook, a sociological society should be formed which would give value judgements their rightful place in the science of Sociology. Second, because many Catholic schools had departments of Sociology with about as wide a variety of content and teaching techniques as there were schools. So the necessity was seen of some kind of standardization of curricula and teaching requirements. Third, much mutual help could be given if only the Catholic sociologists could get together, become acquainted and work together for a common goal. Fourth, they were disgusted with the character of the meetings of the American Sociological Society because there was too much research for the sake of research, their approach was supposed to be scientific and objective but unconsciously was, for all practical purposes, anti-moral and anti-religious, they were overlooking the teaching angle and there was almost a total ignoring of Catholic institutions on programs and failure to include Catholic sociologists, except rarely, even in their sections on the sociology of religion.

Because of these reasons we have seen that Father Ralph Gallagher S.J., Father Francis Friedel S.M., Father Louis Weitzman S.J., and Miss Marguerite Reuss, herself a non-Catholic, decided to form an organization of Catholic sociologists. We have seen that on March 26, 1938, at Loyola
University, upon Father Gallagher's invitation, the organizational meeting out of which grew the American Catholic Sociological Society, was held.

We have seen that the purpose of this Society as set down in its Constitutions, was to stimulate research and concerted study among Catholics working in the field of Sociology, to create a sense of solidarity among them, and to unearth and disseminate particularly the sociological implications of the Catholic thought pattern.

By an analysis of the two major means the Society has used to carry out its purpose, the Annual Conventions and the ACSS Review, we have traced how the Society, in its ten years of existence, has striven continually to clarify and solidify the real area of Catholic sociology; it has indicated the need for Catholics trained in the tools of secular sociology and thoroughly grounded in sound Christian philosophy; it has analyzed and propagated the sociological implications of the social encyclicals; it has, by its influence on Catholic teachers of Sociology, helped to create more enlightened apostles who are today vigorous in the defense of truth in the fields of labor, management, and rural, urban, educational and welfare circles; and finally the Society has done much to promote Catholic scholarship in the field of Sociology by continually encouraging Catholic sociologists to write and to challenge secular sociologists in their false conclusions. We
have shown too that there has been a little, but not much, influence upon The American Sociological Society.

So in this historical study of the American Catholic Sociological Society, we have discovered that already much has been accomplished, that the Society has continued to grow and is ever broadening its horizons of new immediate goals, as is evidenced by the recent formation of Local Chapters and the work of the Inter-American Committee, which already has its sights set upon an Inter-national Convention of Catholic sociologists.

Among the purposes of an historical study are the objectives of being able from it to understand the present and to predict the future in the light of the past. If then, we be permitted for the moment to leave our role as strict historian and look to the future, in virtue of its past accomplishments and its present vitality, the American Catholic Sociological Society still has a long and useful life ahead.

Much of the success of the Society is due to the persevering efforts of its Founder, First President, and now Executive Secretary for the past nine years, Father Ralph Gallagher S.J., and also to Mr. Edward Marciniak of Loyola University, who has been since 1939 the American Catholic Sociological Society's "man-behind-the-scenes". Although but once holding office of prominence in the Society, that of Treasurer in 1946, he perhaps better than anyone else is
acquainted, testè experientiae, with the avalanche of work connected with the annual conventions, the collection of dues, and the compiling, editing, proof reading and publishing of each issue of the Review. He is Father Gallagher's Fac-Totum and as such has been for nine years an ever dependable aid, both to Father Gallagher and to the Society.

In conclusion then, the retelling of this history of the American Catholic Sociological Society is in itself a commendation of the people who have developed and directed it. Particularly noteworthy, during the life time of the Society have been the past presidents and their executive councils for their direction of the ACSS in the splendid pioneering it has done in the past, and also for the high position it holds among the learned societies of today. May its future leaders be just as foresighted as were its past leaders, and may its present ten years of life be multiplied ten times over.