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MEMORANDUM FROM BISHOP SWANSTROM

Enclosed are reports made by Father Joseph Gremillion of our staff during his most recent visit to Latin America in March and April. } Hulo

As director of our socio-economic program, he has especially sought out Catholic social action endeavors which we want to strengthen and support. It is hoped that interest of the U. S. Government and other aid sources can be aroused increasingly in these programs of housing, credit unions, cooperatives, labor and rural leader training, radio literacy education, health and community improvement.

Please regard these reports as confidential and not for publication.

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FIELD TRIP TO LATIN AMERICA

TO: Bishop Swanstrom

FROM:

Father Gremillion, *Steph B*

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REPORT #1 - FIELD TRIP TO LATIN AMERICA - MARCH-APRIL 1962

TO: Bishop Swanstrom
FROM: Father Gremillion
RE: Mexico

I - SAVE: Our Mexican Counterpart Agency

A) Our Mexican counterpart, until recently called Ayuda Social Catolica, has changed its name to Servicios de Auxilios Voluntarios Economicos (SAVE). This change, dropping the word Catholic, tells much about the difficulties under which the program has developed here in Mexico. The national government, over many decades, has been excluding the Church from social and community life. Much effort continues to be made to keep the Church "in the sacristy."

In great part, SAVE is a laymen's organization, maintaining closest liaison with the bishops, based upon diocesan committees now organized in all the 36 dioceses. These lay committees are less subject to the suspicion and attack of the government. It is heartening to see how the laymen have assumed their responsibilities over the last five years since Mr. Heising arrived as our director to work out this set-up, and the pattern continues to improve under Mr. Palisi.

The committees raise funds to pay freight charges and other costs on our shipments of relief supplies and in many instances also administer the program, with great personal sacrifice. Dr. Benigno Ugarte, National Director of SAVE, strikes me as a capable man with contacts at the national level, within and without government, which help to put the program over.

The development of the counterpart agency becomes increasingly important as our program expands so rapidly, almost tripling during the current year to over 100 million pounds of U. S. donated food for 1,200,000 persons. The relations between Mr. Palisi and the counterpart directors, both at the national and diocesan levels, are very fine. Mr. Edward Butler, newly employed CRS-NCWC Assistant to Mr. Palisi, is fitting in nicely.

B) On the day of my arrival, I attended the monthly meeting of the Archdiocesan Board of Directors of SAVE, Mexico City. Archbishop Miranda presided. Present at the meeting were six lay members (a lawyer, industrialists and businessmen), a laywoman, a sister and the priest who is the liaison person between the committee and Archbishop Miranda. Mr. Palisi always is invited to these meetings and attends when in Mexico City. Mr. Butler also was present.

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The principal concern this day was the raising of funds to cover expenses of the expanded program. In the Archdiocese the number of recipients will increase from 25,000 to 150,000 within the next few months. The finance committee told of plans for a pledge system such as used in parishes and dioceses in the United States, as well as in U. S. community chest drives. The committee hopes to raise \$50,000. This amount is for the Archdiocese of Mexico City only, not for the 35 other dioceses. It is most hopeful to see these indigenous social agencies developing their own resources, stimulated by our Food For Peace program. Then, even more important, as they mature, they are branching out into other types of social action for long-range reforms.

Archbishop Miranda was lavish in his praise of the assistance being received through Catholic Relief Services-N.C.W.C. Each of the Board members expressed this same sentiment when we chatted afterwards.

C) I called upon the Apostolic Delegate, Archbishop Raimondi, accompanied by Mr. Palisi and Dr. Ugarte. His Excellency again expressed great appreciation to the people of the United States. He is rightly concerned that more food reach the very poorest dioceses where the Indians are concentrated. These three million pure-blooded Indians comprise the neediest group in rural Mexico.

His Excellency asked about ways of financing inland transportation. Mr. Palisi and Dr. Ugarte have proposed that the wealthier dioceses underwrite freight costs for the five or six poorest dioceses.

D) Mr. Palisi and I had a good talk with Bishop Alonso Escalante, M.M. His Excellency is Chairman of the Fifth Episcopal Commission, which supervises the work of SAVE, under the Bishops' Conference of Mexico, comparable to our National Catholic Welfare Conference. Bishop Escalante is the well-known Maryknoll member who is now Superior of the Foreign Mission Society of Mexico. He again expressed much gratification at the way the program is developing in Mexico.

We visited the Seminary of the Foreign Mission Society, which is showing good progress. They now have five priests in the missions, three of them in Japan; 78 theologians and philosophers, and 160 candidates in a preparatory seminary.

Bishop Escalante is leaving for Europe in a few weeks. He plans to visit MISEREOR in Aachen, Germany; also to meet with the Bishop of Essen about the German bishops' new fund of \$5 million for Latin America, known as Adveniat.

E) Mr. Palisi and I spent a day in Guadalajara and had forty minutes or so with Cardinal Garibe. Once again, there were expressions of appreciation to the United States and Catholic Relief Services-N.C.W.C. and keen interest in advancing the program, not only in His Eminence's own Archdiocese, but throughout the country.

In Guadalajara, the chairman of the lay committee is Mr. Trinidad Martinez

Rivas, director and owner, with his brothers, of a large mill which produces wheat-foods, pasta, cookies, etc. We spent several hours looking over the diocesan warehouses and distribution points in a very poor parish. There is much gratitude! I find in Mexico more open appreciation and a clearer understanding of the program than I have found in most of the other Latin American countries.

F) SAVE plans to hold its first national convention in late May, probably at the Cuernavaca Center directed by Monsignor Illich to train missionaries from the United States to Latin America. The convention will be a three or four day affair attended by representatives of the sixty-four committees now organized in dioceses and major cities. Bishops, U. S. Embassy staff members and other dignitaries are also expected. The meeting will do much to stimulate the counterpart agency, enabling them to become more aware of their national solidarity and of ways to develop in the future.

G) Mr. Palisi is still unable, despite much struggle, to clear the clothing entries into Mexico. The Minister of Health has offered him an appointment next week to discuss this matter. At this meeting, Mr. Palisi will also raise the question of bringing medical supplies into Mexico.

H) In the opinion of Mr. Palisi, CRS-NCWC could not establish Title II programs in Mexico at this time. I concur. CRS-NCWC and SAVE are not in a sufficiently strong legal position to approach the national Government on this plant.

I) Among other bishops with whom I spoke were the Bishops of Tula, Tehuantepec and Puebla. All expressed gratitude for the assistance which their poor people are receiving.

The Bishop of Tula has been in his new Diocese only six months, 325,000 souls and only 22 priests: about 15,000 souls to each priest.

In the Diocese of Tehuantepec, the situation is even worse: 23 priests, 450,000 souls: 1 priest to 19,000 souls. Six of the priests are native to the Diocese; six are recently arrived Oblates of Mary.

Both Tula and Tehuantepec have a high percentage of pure Indians. Estimates run about 30 to 40 per cent of the population; much illiteracy, horrible poverty and malnutrition.

J) At the Embassy, we met with Mr. Ortiz and Mr. James Johnston, special assistants to the Ambassador.

The Ambassador was in Washington for discussions on a serious difficulty between Mexico and the United States. Water used for irrigation in Arizona carries waste salts into the Colorado River. When the river is used for irrigation on the Mexican side, the saline water damages the crops. During the last three months, vociferous complaints have arisen. Banner headlines splash

across the front pages of all leading papers. Mexicans regard the contaminated water as a personal affront and further evidence of supposed American contempt for their neighbors to the south.

Mr. Ortiz is a Catholic, not only in name, but in a full apostolic sense. Mr. James Johnston (not to be confused with Mr. John Johnston, new Director of USAID-Mexico) is not a Catholic, but he is a graduate of Georgetown University Foreign Service School, Washington, and a good friend and classmate of Mr. Heising, my assistant. The Ambassador relies upon Mr. Ortiz and Mr. Johnston to the degree that they are regarded as number 3 and number 4 in the Embassy chain of responsibility. Both have been good friends to the CRS-NCWC program.

These were the principal subjects discussed:

- 1) The Embassy is very pleased with the way the CRS-NCWC program has developed and especially with the growth of our Mexican counterpart, SAVE. There have been no serious complaints about sales, abuses in distribution, etc.
- 2) The Ambassador desires that CRS-NCWC and CARE consult and collaborate more closely.
- 3) CRS-NCWC and SAVE must avoid publicity on the program. This is the reverse of the situation in most other countries, and it reflects the precarious position - from a legal point of view - of any social program sponsored by the Church.

It appears that Communists and other anti-clericals are making an effort to identify the interests of the United States and the present Ambassador with the interests of the Catholic Church here and thus blacken both of them with the brush of Yankee imperialism, medievalism, reaction, etc. Despite these pitfalls, the Embassy appreciates the value of the grassroots nature of the CRS-NCWC and SAVE programs -- the people of the U. S. A. working with the people of Mexico.

We discussed the diocesan committees, the caliber of their leadership, their feeling of solidarity with the United States through the program, etc. The Embassy values this pattern and fears any publicity which might jeopardize the program.

- 4) Mr. Ortiz and Mr. Johnston are pleased with socio-economic and training efforts of Catholic inspiration: credit unions, housing, the Ibero-American University, the rural movements system of training centers (one of which was

visited by both these men). But they offered little hope for United States Government financing of such programs under Catholic auspices. Major obstacles are both the attitude of the Mexican Government and domestic Church-State debate in the United States. Still we must not give up long-term hopes.

In conclusion, our standing with the United States Embassy is excellent, a tribute to the work of Mr. Heising and of Mr. Palisi, and to the counterpart organizations which are developing so well.

K) I acknowledge the report on the meeting in New York with Dr. J. C. Serrato of Columbus, Georgia, who has offered to help with medical projects for Mexico.

Dr. Serrato called Mr. Palisi from the United States last week, making the following points:

- 1) Within the next week, Dr. Serrato will meet Mr. Palisi in Monterrey. Doctor Serrato will bring samples of the medicines collected by the physicians in Georgia. If the Minister of Health and Mexican Customs clear the samples, the Georgia group will ship supplies valued at \$250 thousand dollars.
- 2) Dr. Ben Jenkins, Chairman of the Georgia Physicians Group, will come to Mexico City in May to meet with Mr. Palisi about how the medicines will be distributed.
- 3) Dr. Serrato plans to return to reside in Mexico and establish a program of medical services for needy persons. He was born in Mexico and has numerous friends here, many in responsible positions. His Georgia associate, Dr. Jenkins, a non-Catholic, studied in Monterrey.

Mr. Palisi is most eager to collaborate with Dr. Serrato, even to the point of exploring another counterpart agency set-up for medical projects. Mr. Palisi is impressed with Dr. Serrato's dedication, familiarity with Mexico and international reputation as an orthopedic surgeon. He is forty-one years old and has an annual income of \$85,000. He is willing to sacrifice the comforts of his present life in Georgia and devote the rest of his working years to serving the needy people of Latin America. He could become the Dr. Tom Dодley of this hemisphere.

I recommend that Mr. Palisi be given every encouragement to continue this collaboration and to see how it

can be channeled and matured. However, I gave him this express caution: "Do not over-commit CRS-NCWC; explain to Dr. Serrato that our collaboration cannot be financial to any serious extent; shipping, entry permits, distribution, local contact and entre' with Church and other social organizations, in short, the developing of a counterpart type of operation, are, in all probability, the most that we can offer."

II - NATIONAL COMMISSION FOR RURAL PROGRESS

CRS-NCWC and our counterpart agency, SAVE, have been promoting many types of social programs, in addition to direct assistance and welfare systems.

Among the most important developments are the establishment and growth of the National Commission for Rural Progress. The rural problem is basic in Mexico. Fifty-one per cent of the population work the land (as compared with some nine per cent in the United States). Agricultural methods are primitive, especially on small farms, and production is low.

There exists in Mexico little comparable to the county agent and agricultural school system known in the United States and other highly developed western countries. What extension work has been attempted is too slight to make a real impact on the mass of small farmers. There are only a few agricultural agents per state, instead of the two or three hundred needed to do the job (In the United States there are at least four or five for each county).

A) The National Commission for Rural Progress, organized about eighteen months ago, is an outgrowth of SAVE. The primary goal of N.C.R.P. is establishment of training centers for young farmers. Eight of these centers are already in use. Six other properties will become centers soon. Twenty-five or thirty could be operating within the next year or two, if resources became available.

N.C.R.P. follows the pattern of the Institute for Rural Education in Chile. The centers offer courses of ten to twelve weeks for groups of thirty to forty young farmers, eighteen to twenty-four years of age. These are dirt farmers from primitive areas. During the course they learn for the first time about seeds, fertilizer, soil conservation and crop rotation, immunization of animals, etc. They also receive apostolic inspiration and training in cooperation and leadership. Ideally they return to their own villages and form squads (in Spanish "Cuadrillas") of their neighbors, eight to twelve in each squad. The leader shares his own acquired skills and installs a village demonstration plot to show the advantages of the new methods.

B) I visited three of the training centers, spending about a day at each one. These centers hardly deserve the name of "school;" they are so primitive. Students sleep on the floor and wash themselves in the streams and irrigation

ditches around the property. Fortunately, the caliber of the instructors exceeds the level of physical facilities. The governmental extension service shows active sympathy and cooperation, one of the first examples of collaboration between the state education system and a church-related project since the revolution of the 1920's.

Many of these centers are former haciendas which have lain in ruins for the last fifty or sixty years, since the revolution of Zapata. Now they are rising again, like the phoenix from the ashes, to serve the people of their region.

C) N.C.R.P. proposes to develop the training center at Montefalco as a model set-up. Opus Dei began renovations on this large complex of roofless ruins, intending to use it for retreats. Then they offered a section to N.C.R.P., and one agricultural training course was held there recently. Montefalco is close to the national capital, and the buildings are known as examples of good solid architecture. Mr. Ortiz and Mr. Johnston of the Embassy were impressed with the possibilities when they visited the site. Mr. Palisi estimates that \$20,000 is needed for roofing and renovations.

D) N.C.R.P. tries to organize a board of directors, drawn from the surrounding area, for each training center. I attended the meeting of one such board at Los Cuez, near Queretaro, where a first course is being held. The hacienda with several hundred acres of land (valued at US\$100,000) was donated by Mr. Jose Hernandez, a Catholic who is the Ford agent for the Queretaro region. When men of this caliber began assuming responsibility for the training centers, hope grows greener.

E) I spoke with one of the young farmers, Valente Plata, twenty years of age. He was attending his second course. Last year, after his first course, he returned to his village and accomplished the following:

- 1) Forty-two adult farmers (from the fifty-eight families in the mountain village) became students and collaborators.
- 2) Several were persuaded to change from the old dwarf corn, which has been planted for centuries, to hybrid corn, which brought a fifty per cent increase in production.
- 3) The steel-pointed plow-share was introduced. Five or six farmers, changed from the old wooden plow which has been used since

the time of the Aztecs and very similar to the plow used by the Egyptians, 2,000 B.C. The steel plow covers more ground in a day and penetrates the soil more deeply to improve the plant's root system and the soil's moisture content.

- 4) The squads have begun soil conservation practices, terracing and contour plowing.
 - 5) Swine production, with a balanced feed ration for the animals, has been introduced.
 - 6) Most important of all, the village farmers now cooperate instead of fighting and envying one another. The pastor is giving great encouragement.
- F) Several other second year students gave similar reports on their accomplishments. These young farmers would make excellent use of any seeds and farm implements sent from the United States, if we could obtain sponsors. And how they need them!
- G) In time, N.C.R.P. will organize a county agent system similar to the one in Chile. Dr. Ugarte hopes to visit Chile and become familiar with their methods; we should give him a "scholarship" to help travel and expenses.
- H) Through committees of prominent citizens, N.C.R.P. has begun to stimulate local fund raising and pave the way for all necessary collaboration with the government. The Bishops support the program, and N.C.R.P. maintains close liaison with Catholic Action for the Rural People (Campesinos), official organization of the Ordinaries. In several of the training centers, a priest-director is in charge.
- I) The N.C.R.P. program in Mexico offers great possibilities, equal to those in Chile, despite the difficult governmental restrictions. We should give N.C.R.P. all possible support.

III - USAID MISSION

Mr. Palisi and I had two sessions with Mr. John Johnston, new Director of USAID-Mexico.

A) Over the last several years, USAID-Mexico budget has been between \$700,000 and \$800,000 a year. The funds were used mainly for technical assistance: training programs for geologists, technician scholarships to the United States, bringing specialized instructors from the United States to Mexican universities, sponsoring teams of experts in such fields as industrial efficiency. Recently, USAID-Washington has instructed USAID-Mexico to end the technical assistance program and concentrate on loans through the Mexican Government. Mr. Johnston is pleading to continue the program at least for a time; then changes and phase-out could be made generally.

The Mexican Government so far has been reluctant to make any appeals to the United States for financial aid under the Alliance for Progress. National pride is at stake, and, more importantly, the Government does not wish to be accused of dependence upon "Yankee imperialists" by domestic critics from the left.

At this moment the USAID program for Mexico is "up in the air." Final decisions are yet to be made on amount and purpose of Alliance for Progress allocations. Mr. Johnston's guess is that \$50 million will be available in the current year, partly channelled through the Inter-American Development Bank, with emphasis on agricultural credit and irrigation projects. These will be loans, not grants.

B) I explained the program of the National Commission for Rural Progress, with emphasis on the agricultural training centers, and pointed out the comparison with the Institute of Rural Education in Chile. Mr. Johnston had first-hand knowledge of the program in Chile. He was very interested in the developments in Mexico, as were the assistants to the Ambassador, but there seems to be little prospect of immediate financial assistance from the United States Government. Present AID emphasis is placed on investments and loans, rather than direct training grants; there also is the continuing difficulty with Church-State relations in Mexico, to say nothing of our U.S.A. internal quarrel. If the training centers prove themselves over the next few years, as they have done in Chile, and if there is further progress in developing some formula for Church-State collaboration on needed projects, some financial support might be forthcoming. I would not expect this to happen within the next two or three years, but Mr. Palisi is more optimistic about obtaining funds at an earlier date.

C) Since his arrival in Mexico only two weeks ago, Mr. Johnston has not had opportunity to observe operations of our Title III food program. We gave him a summary, with emphasis on the splendid development of SAVE. Mr. Johnston may be able to attend the national convention of SAVE scheduled for May.

- D) Mr. Johnston was very glad to hear about the credit unions, production and selling cooperatives, housing cooperatives and community development projects under Catholic auspices. Some were stimulated by SAVE, but most are the result of leadership provided by bishops, their social secretaries and lay groups. Even though present U. S. AID planning stresses large-scale capital investment, Mr. Johnston expressed his personal conviction that the smaller self-help projects should be encouraged at community level.
- E) At last, a positive note! About two years ago, Mr. Heising began negotiations to obtain lathes and other machinery from United States surplus for the technical vocational school in Mexico City sponsored by the Jesuits, where night courses in trades are offered for adults. At least four of the machines have arrived; two lathes, a drill and a milling machine are now at the school. Eight additional machines have arrived in Nuevo Laredo. Total value will run about \$40,000. In reply to my expression of thanks, Mr. Johnston stated that additional surplus property could be made available, if administrative and transport channels were opened. Again, to avoid Church-State difficulties, this equipment is not donated but leased at a nominal sum (dollar a year) for ten years.

IV - CUENEVACA

- A) With Mr. Palisi, I visited the center at Cuenevaca, directed by Monsignor Ivan Illich, for training of missionaries to Latin America. Monsignor Illich was out of the country, but we spoke with Father Donald McDonnell of San Francisco and Father McKeon of Lansing, Michigan, both on the permanent staff. The course at the Center is very intense, five hours a day in Spanish and three hours in other subjects. After two or three weeks, Spanish is the only language permitted. The trainees are assigned to country villages and parishes for practical experience. Facilities are excellent.

Another indication of Church-State delicacy: This place has just been renamed "The Center for Cultural Research."

- B) Mr. and Mrs. John Little, with their three children, were awaiting assignment after completing their training about two months ago. Mr. Little told me that he had been in correspondence with Mr. McGhee, CRS-NCWC, Ecuador, about a post with Caritas or other group. There also is a possibility in the Cochabamba valley in Bolivia.
- C) Father Joseph Agius, O.P., San Francisco Provincial, was at Cuenevaca. Father Agius has been in Mexico for about ten days, making arrangements for a team of his priests to work in Chiapas, on the Guatemala border. Maryknoll priests are working just across the border, in Guatemala. Four Dominicans will arrive within three or four months for Chiapas, one of the most abandoned areas in Mexico.

Father Agius was full of enthusiasm for the new work. This visit to Mexico provided his first exposure to the spiritual and material famine pre-

vailing in many areas of Latin America, and he was roused by the challenge. It is so encouraging to see the strong commitment of religious superiors from the United States, once they see the reality of the need in Latin America.

D) Father Ramon Garcia of San Antonio was giving a two week course on the Confraternity of Christian Doctrine. Archbishop Lucey has released Father to develop the C.C.D. in Latin America. Father McNiff and Father Gorham, both of Maryknoll, also are assigned to full-time C.C.D. work with CELAM.

Sixty-two of the seventy-five priests in Cuenavaca diocese were taking the course six days with full-time classes. Next week the same course will be given for nuns. Similar courses have been given in six Mexican dioceses; six other dioceses have requested sessions.

Father Garcia is very optimistic about developing a strong catechetical program throughout Latin American within the next two or three years, based upon diocese and parish organizations, staffed by fully qualified lay instructors.

E) I met Mr. Jerome Arledge of Oklahoma City, a Papal Volunteer, who completed the first course at Cuenevaca, June to October, 1961. Since then, he has been working at Aquas Blancas, in the State of Guerrero.

Mr. Arledge holds a B.S. degree in Agriculture from Oklahoma State University. He is about twenty-five years of age, very personable and full of hope and enthusiasm; an exceptional young man with a great spirit of dedication and pioneering.

At Aquas Blancas, he boards free of charge with the local pastor, living in a room above the sacristy, and receives \$10 a week from the Catholic Daughters of Oklahoma. He is getting along all right with his financial arrangements, but has not yet uncovered satisfactory work set-up in his special competence, agriculture.

Mr. Palisi and Dr. Ugarte are discussing with Mr. Arledge the possibility of his taking charge of the agricultural training program at one of the centers of the National Commission for Rural Progress. Mr. Elias Honan accompanied Mr. Arledge to Mexico City for the discussion. Mr. Honan owns nine hundred acres of property, 240 acres already irrigated, near Aquas Blancas, and he is willing to lease this property to the National Commission for Rural Progress for fifteen years, under very favorable conditions, to be used as a training center.

N.C.R.P. has requested additional Papal Volunteers trained in agriculture. Unfortunately, very few candidates have the background of Mr. Arledge. Other land owners in Mexico are ready to follow the lead provided by Mr. Honan, but each center would require skilled direction by persons thoroughly trained in agriculture. Mr. Palisi is thinking about requesting Japanese "Peace Corps" volunteers, since the Japanese are so skilled in agriculture. They might become interested in such a training cadre to improve their public relations "image" in Latin America and boost trade.

V - THE SOCIAL ACTION SECRETARIAT OF MEXICO

A) The Bishops of Mexico have established a social action secretariat, directed by Father Pedro Velasquez, headquarters in Mexico City, assisted by five priests:

- 1) Father Rodolfo Escamilla, in charge of the Young Christian Workers (J.O.C.), relations with labor unions, and training of worker-leaders.
- 2) Father Manuel Velesquez, with responsibility for movements which bring together workers and employers.
- 3) Father Jesus Garcia, who conducts courses in social doctrine and directs sociological studies.
- 4) Father Estaban Medina, in charge of social doctrine courses for priests, religious and seminarians; also correspondence courses on the encyclicals.
- 5) Father Jesus Navarro, who works toward the penetration of Christian social doctrine into "intellectual" circles of Mexico.

This is specially important because Marxist ideology is widespread among university faculties and among professional groups in the fields of political science and economics.

B) Frente Autentico de Trabajo (F.A.T.) is the main channel through which Father Escamilla reaches leaders among the workers. Established about two years ago, F.A.T. offers short courses (usually a week-end; occasionally a week) for worker-leaders. Laymen plan and direct the courses; Father Escamilla provides spiritual and doctrinal guidance.

In Mexico City, F.A.T. maintains one training center; the Marxists have twenty such centers. F.A.T. wants to move its center out of the city to avoid further harassment by the Communists, who seek to intimidate worker-leaders so that they will not attend F.A.T. courses. Hopefully, a suitable house in Queretero, about one hundred fifty miles north of Mexico City, will be donated. Meanwhile, courses are being given in private homes. Last week-end, twenty worker-leaders attended sessions at Queretero and another course is scheduled for Morelia next week-end.

We should give all possible support to this effort. The labor movement here and all over Latin America requires highest priority. The Marxists are way ahead of us.

C) The Young Christian Workers (J.O.C.) now have twenty sections in Mexico City. Each section has eight "militants" directing a team of ten collaborators.

Last year, Raskob Foundation allocated three thousand dollars to J.O.C. in Mexico, and a second three thousand dollars have been allocated for the current year. You recall that Catholic Relief Services-N.C.W.C. strongly supported the request from Mexico to Raskob. These funds provide means to support three full-time organizers in Mexico and to establish the movement in Honduras. A leader from Honduras has come to Mexico for one month's training, and two leaders from Mexico are in Honduras now to establish the program. Father Escamilla will make a report to Raskob, with copy to us.

D) Trade unions are really effective, according to Father Escamilla, only when workers themselves have full responsibility for promoting and directing unions. The stamp of "clericalism" must be avoided, particularly in Mexico. Christian trade unions would be illegal in Mexico, and they would not be able to reach many of the workers.

Father Escamilla feels that C.L.A.S.C., the Christian trade union movement in Latin America, should change their title so they would not be labeled as "confessional," though they could remain thoroughly Christian and democratic in their social principles.

E) The only true credit union movement in Mexico is promoted from this Social Action secretariat. There are thirty-three thousand members in three hundred fifty-five credit unions having a total savings of about one million dollars. Three staff men are employed full-time under Mr. Edmundo Quirogo Fernandez, executive secretary for the national program.

F) Cooperatives also are developing under the leadership of Mr. Edmundo Quirogo Fernandez. A housing cooperative in Nueva Mexico now has 1,125 members and 700 acres of land near Mexico City. They are experimenting in buying and marketing cooperatives so that poor farmers (Campeſinos) can avoid being exploited by middlemen.

In Mexico City Father Carlos Talavera, a classmate of mine at Gregorian Institute of Social Sciences, Rome, is in charge of Archdiocesan social action program placing heavy emphasis on cooperatives.

All of these need aid to hire more organizers, carry on training programs, provide educational material. This "key" money can pay great dividends by helping them to help themselves.

G) Guadalajara and Queretero are the only dioceses which have established social action secretariats with full-time staff. In Queretero, Father Francisco Xavier Narvaez is the director, released for full-time work about a year ago. Father Ugalde assists Father Narvaez.

To highlight the limitations on effective action, here is the situation

in Queretero: Father Narvaez and Father Ugalde receive no support from the Diocese. They must depend upon family and friends to support themselves and their work. All the Bishop can offer them is office space in the Chancery Building, even though Queretero is relatively well off and the Bishop does want to see the program succeed. That he would release two priests for social action is proof abundant.

H) A non-profit company, Constructora Popular, has been incorporated in Queretero to build homes for low and middle income families. Father Narvaez and his lay collaborators launched this as one of the first efforts under the new social action secretariat.

Commercial builders make an astounding profit, as much as thirty to fifty per cent on their investment on each house. Because of this, very few families are able to afford their own homes.

Constructora Popular constructs homes at 10% profit. Seven per cent is paid to the investors who bought shares, at one thousand dollars a share, to provide the initial funds; three per cent is used for administrative costs and for social welfare in the housing developments.

While this is not a true housing cooperative, nor a savings and loan association, it certainly is a praiseworthy effort directed toward providing homes for families who otherwise could not afford the cost, due to the exorbitant profit to the builder. The company now has fifteen acres of land and construction has started on six homes.

Father Donald Hessler, the Maryknoll priest who has worked closely with our program in Mexico, is approaching friends in the United States, asking them to buy shares in Constructora Popular. Father Narvaez made a trip to New York and called upon several banks, but all refused loans, explaining that such investments in Latin America were too risky at this time. Father has been in touch with the Instituto Vivendas, agency of the Government of Mexico, hoping that Alliance for Progress funds may be channeled through this Institute. However, this is but a remote possibility. At this time, total capital of Constructora Popular is between twelve and fourteen thousand dollars.

I) C.L.A.S.C., the Christian trade union movement in Latin America, has assigned to Queretero a full-time organizer, Mr. Celerino Velasquez. Mr. Velasquez is approaching the textile workers of central Mexico. In spite of his reservations about "confessional" trade unions in Mexico, Father Escamilla has been cooperating with Mr. Velasquez.

It is noteworthy that I met Mr. Velasquez in the office of Mr. Jose Hernandez, the Ford agent who gave the training center for the National Commission for Rural Progress. Under the inspiration of Catholic social action, the worker-leader and the capitalist are beginning to get together.

VI - SOCIAL ACTION PROGRAMS OF THE JESUITS

Under the direction of Father Foyaca in Venezuela, there are about seventy Jesuit priests assigned full-time to social action programs for Latin America. All are well trained in their specialities, assigned to twelve country-wide teams. One such team works in Mexico.

A) The team in Mexico operates under the name of Centro Laboral Mexicano. The priests comprising the team are Father Gabriel Oscos, Father Francisco Marin, Father Augustin Parada, Father Jorge Orneles and Father Carlos Soto.

B) In Mexico City the Jesuits have established a training school offering courses in mechanics, welding, etc. As stated earlier, surplus United States Government property, lathes and other equipment worth forty thousand dollars, have been turned over to this school. Two hundred fifty-two adults are enrolled; four hours of training each evening.

C) Local groups called "Obreros Guadalupanas" have been organized among factory workers. The program combines spiritual enrichment and social action. There are eight hundred such groups throughout Mexico.

D) A retreat house for workers is maintained in Mexico City. Since the workers cannot take day hours from their jobs, the retreats are conducted as overnight programs for seven days, i.e. the worker returns after work to the retreat house each evening. At present, the retreat house can accommodate only seventeen persons. The Jesuits hope to increase capacity to forty-five.

E) Medical dispensaries and low-cost housing are parts of the nationwide program.

The social action programs of the Jesuits are well developed in the twenty largest cities of Mexico, with beginnings in other areas. However, there is constant harassment by the government and Communist labor groups.

VII - CATHOLIC ACTION

A) By good fortune, I was in Mexico City while the diocesan presidents of Catholic Action were gathered for their annual meeting.

All thirty-six dioceses were represented by their presidents: thirty-five men and one woman. Archbishop Miranda of Mexico City attended the luncheon and addressed the group; several other Ordinaries, including the Archbishop of Puebla, were present.

I was invited to give a talk and used the opportunity to explain what

Catholic Relief Services-N.C.W.C. is, how it operates, its relationship with the United States Government and the role of SAVE as our counterpart in Mexico. I expressed hope that SAVE would expand and strengthen its organization and appreciation for the splendid help given by the lay committees and in support of the hierarchy.

Many of the diocesan presidents are members of the SAVE committees in their dioceses. They made a point of expressing to me their admiration for the CRS-NCWC program and their gratitude for the assistance given to needy persons in their dioceses. Each of the bishops also spoke to me of their thanks and desire that the program continue and increase.

At lunch I was seated next to Archbishop Miranda; we had another opportunity to talk at length about the program and about future possibilities in the social action field.

B) In many ways, the Catholic Action structure in Mexico is comparable to the National Catholic Welfare Conference in the United States. The Conference of Bishops of Mexico has no permanent secretariat, so Catholic Action plays the role. Since laymen hold many key positions, the whole pattern is more acceptable to the Government and among anti-clerical groups.

It is significant that the national headquarters, an impressive building near the center of town, has no sign or other markings to identify it as belonging to a Catholic organization.

C) Executive Director of Catholic Action is Monsignor Rafael Vazques Corona, formerly with CELAM in Bogota, a most able man. He was praised by everyone with whom I spoke.

D) Catholic Action has nine commissions:

- 1) Religious Instructions: Trains catechists, develops pamphlets, textbooks and teaching aids, and directs a whole movement similar to the Confraternity of Christian Doctrine in the United States.

There now are one hundred forty thousand catechists teaching children and adults in twenty-eight thousand centers throughout the country.

- 2) Commission on Propaganda: Sponsors monthly information programs; through public posters, they make timely recommendations on the observance of Lent, Easter duty, etc; they also inform on the dangers of Communism; encourage attendance at Sunday Mass, etc.
- 3) Commission on Census and Statistics: Gathers and correlates data obtained from parish visitation by lay leaders and parish census.

- 4) Family Commission: Similar to the Cana and Pre-Cana in the United States, with marriage preparation courses, week-end programs for married couples and promotion of Christian Family Movement.

In Mexico City there are over one thousand couples active in the Christian Family Movement. Thirty of these couples (most of them from the upper middle class) have volunteered to spread the program throughout Mexico. Instead of taking the usual vacations at Acapulco, these volunteers take "apostolic vacations." Leaving their children with another C.F.M. couple, the husband and wife go as a team into a new area for a week or two to establish C.F.M. at invitation of the Bishop.

- 5) Commission on Social Action and Social Assistance: Coordinates our own program of direct relief and the social action secretariat described in Section V above.

- 6) Commission on Missionary Action: Promotes apostolic effort in the neglected areas of Mexico and in other countries; supports the Propagation of the Faith.

- 7) Commission on Seminaries and Vocations: Raises funds to support seminarians; last year, the Catholic Action women's groups alone gave \$660,000. The Commission also fosters among parents proper attitudes toward religious vocations and helps dioceses to establish vocational programs.

- 8) Commission on Liturgy and Spirituality: Comparable to the liturgical movement in the United States, develops appropriate materials, publishes missals and prepares lay leaders to serve as commentators during Mass and paraliturgical ceremonies; promote retreats, days of recollections, etc.

- 9) Commission on Mass Media Communications: Concerned with the press, radio, TV and movies. Recently a news agency, similar to that of N.C.W.C., has been established; conducts four schools of journalism: in Mexico City, Puebla, Morelia and Guadalajara. These schools are exceptional in quality. Many of their graduates are well-known writers on the best daily newspapers of Mexico.

E) In addition to the work of the commissions, Catholic Action promotes and coordinates specialized programs for campesinos (farmers), workers, students, white-collar employees, lawyers, accountants, physicians, teachers, nurses, pharmacists and chemists.

Father Rutilio Ramos is full-time Director of the Movimiento Estudiantil Profesional (M.E.P.), comparable to our Newman Club Federation for students in the secular universities and secondary schools.

F) Catholic Action is deeply concerned about the widespread influence of Marxist ideology among the university faculties and students of Mexico. It is estimated that sixty per cent of the professors in law, economics and social sciences at the National University are seriously leftist, Communists or fellow-travelers. Many of these are deeply convinced Marxists. The teacher-training faculties over the country are about eighty per cent Marxist leaning, having major influence throughout the primary and secondary schools. In the faculties of engineering, architecture, business administration and liberal arts, the majority of the professors are non-Marxist, and many are Catholic. It is noteworthy that Marxists concentrate in the "idea-transmitting" fields, not in the technical fields, whereas U. S. aid tends to the reverse.

G) The Center of Socio-Religious Research has started to map the dioceses, showing parish statistics and boundaries. They also are doing a study of the three million full-blooded Indians in Mexico, gathering data on their economic, ethnic, cultural, sociological and other characteristics, with a view toward speeding their integration within national and Catholic life.

Father Ramos (mentioned in Section E) is in charge of this center. He is a trained sociologist with a degree from the Catholic Institute, Paris. During the past two years, he worked on the social study of Latin America made by FERES under Father Francois Houtart and associates, sponsored by Monsignor Ligutti, with Vatican approval, and now being published in forty volumes.

H) The Cinema Section of Catholic Action is similar to the Legion of Decency in the United States. However, here they place great emphasis on the development of local "Ciné Clubs" which meet to evaluate movies from a moral, theological and artistic point of view. Father Ramos is in charge of this activity also.

I) Catholic Action publishes eleven magazines adapted for different age and interest groups.

J) At the Catholic Action sessions I met the former State Deputy of the Knights of Columbus for the Mexico City area, Dr. Jose Cardenas Stille, a very prominent citizen and an excellent Catholic layman. He represents in Mexico the Kaiser Company of the United States.

Dr. Cardenas had great praise for the CRS-NCWC program. He is helpful to us in negotiations with the Mexican Government.

VIII - NATIONALIZATION OF PROTESTANT CHURCHES

On March 10th, ULTIMAS NOTICIAS, a daily newspaper with large circulation, carried a front page story reporting that two hundred and nine Protestant churches

would be nationalized, that is, their property title taken by the Mexican Government. Property of the Catholic Church, nationalized years ago, remains under Government title. It seems that Protestant churches were granted exemption until now in deference to their parent churches in the United States.

It is too early yet to evaluate the significance of the government's move against the Protestant churches.

IX - THE IBERO-AMERICAN UNIVERSITY

About seventeen years ago, the Jesuits established the Ibero-American University in Mexico City. Because the University has developed so well despite antagonistic laws, the pattern merits our special attention. What progress has been made, particularly in the last two or three years, against such tremendous odds!

A) I spent several hours with the Rector, Father Hernandez, listed as "Doctor" Hernandez in the University catalogue, newspapers and other publications. He was dressed in a checkered gray suit with a colored tie; only after some minutes did he disclose that he was a priest. These are not pretentious safeguards. While in no immediate danger of imprisonment, prudence advises against flaunting his clerical status, especially in educational matters. The Department of Education, anti-clerical for decades, is now deeply infiltrated by Marxists.

B) The University began in private homes around the city. After a few years, it moved to its present make-shift quarters, a former retreat house. There are eighteen hundred students; fifteen Jesuits teaching full-time; thirty other full-time professors and about four hundred part-time professors, mostly business and professional men who spend a few hours a week on the campus.

As you will see from the well-prepared catalogue, there are ten constituent colleges (or faculties), with heavy emphasis on technical subjects such as engineering, physics and chemistry.

Despite serious shortcomings in the buildings and equipment, the Ibero-American University attracts excellent students because of its serious approach and high academic standards. Americans, including Embassy staff, and Mexicans spoke in admiration.

The government subsidized National University, with sixty-five thousand students, is the principal higher institution of Mexico. Like so many other state universities in Latin America, it does not enjoy good scholastic reputation in several fields. Students have an astonishing degree of control over their professors through representation on the university council. Political agitation on the campus causes many disturbances; there are frequent strikes, many instigated by "professional students" who are hired as organizers by the Communists, as well as other political groups. Students have a much more direct influence

on political life in Latin America than do students in the United States.

C) The juridical status of the Ibero-American University is a masterpiece in its adaptation to the conditions prevailing in this anti-clerical atmosphere.

There was formed a civil association with juridical personality called Fomento de Investigacion y Cultura Superior. (Note that the title does not mention education, much less Catholic). A group of Christian businessmen have constituted the association and own the new physical plant now under construction. The Jesuits assume responsibility for the administration under a contract signed with the association.

D) Financing.

1) Two years ago, the association began a drive for funds for construction of the first phase of a new plant replacing present temporary structures. (The Jesuits received from their General in Rome permission to give their twenty acre campus to the civil association), The drive bought pledges of one million five hundred thousand dollars, by fifty-five large business firms for a three year period beginning 1961.

A large main building is about half completed, two hundred fifty thousand square feet of space, costing two million five hundred thousand dollars. The civil association has borrowed one million dollars in Mexico at 9% interest. This rate may seem high but it represents a generous concession by one of the sponsors through his bank; usually interest would be fifteen to eighteen per cent here or in any part of Latin America.

2) Of course, the civil association would like to negotiate a loan from the Inter-American Development Bank or another organization administering United States Government funds for a million dollar loan at a rate of interest lower than the present nine percent. I introduced this subject at the U. S. Embassy; it needs a lot of follow-up which I will pursue in Washington.

3) The DuPont Company of the United States has pledged ten thousand dollars a year for each of the next three years, the only U. S. industry cooperating among the many located in Mexico.

4) The German Government is now probing the possibility of helping Catholic universities in Latin America.

5) At his request, I prepared and gave information about the Ibero-American University to Father Francis Houtart, who is putting together data for European resources. We met in New York and later in Bogota. Father Houtart is the well-known Belgian social scientist who just completed a forty-volume report on the two year study, conducted under his direction, of social and religious conditions in Latin America.

6) The Ford Foundation is showing interest in the Ibero-American University. In December 1961, Mr. John Millett, Mr. Walter Howe,

Mr. Sidney Mintz, Mr. James Tierney and Mr. Nagel came to Mexico on a Ford Foundation mission. They took the initiative in approaching the Ibero-American University. The whole group went through the plant and spent many hours with Father Hernandez, discussing faculty, curriculum, plans, the civil association, etc.

A few days later, Dr. James Morrill, Ford Foundation Director for Latin America, came to Mexico. He is the former president of the University of Minnesota. Father Hernandez was one of three Mexican educators invited to a dinner with Dr. Morrill and his associates. The Foundation people gave hope of assistance, showing especial interest in supplying laboratory equipment for the new building.

In a letter written March 1st, Dr. Morrill informed Father Hernandez that the Ford Foundation would open a regional office in Mexico within the next two or three months. Mr. Nagel and Mr. Tierney will be in charge. They will then follow up conversations with the Ibero-American University.

Father Hernandez is a very able prudent man; he used the "soft sell." CRS-NCWC interest and influence would be welcomed by him in advancing the negotiations with Ford Foundation. I will follow up in New York.

X - LATIN AMERICA BUREAU - NATIONAL CATHOLIC WELFARE CONFERENCE

Monsignor William Quinn, co-Director with Father Considine of the Latin America Bureau-N.C.W.C., and Mr. Carlos Siri, Assistant to the co-Directors of the Bureau, were in Mexico.

A) Monsignor Quinn, of Chicago, is former national chaplain of the Catholic Family Movement and Young Christian Workers; he also served as Executive Director of the Bishops' Committee on Migrant Workers. Monsignor just began his assignment with the Latin America Bureau. Now he is spending three months in Latin America to meet the groups who collaborate with the Bureau and to oversee work of the Papal Volunteers to Latin America (PAVLA).

B) Mr. Carlos Siri now makes his headquarters in El Salvador. He states that his goal is to prod the middle and upper classes toward a sense of social responsibility based upon papal doctrine and directives.

A Salvadoran himself, he is well known in every country of Latin America. Many of his friends are highly placed in government and business.

After clearing with the Papal Nuncio in each country and the Ordinary of the diocese, Mr. Siri asks a committee of prominent businessmen to call a meeting of their associates. Sometimes Catholic groups provide the base for such a meeting, but groups similar to the Chamber of Commerce, Rotary, etc. are helping as well. Then Mr. Siri addresses the meeting with these concepts:

The people of the United States are more and more interested in Latin America; this is the result of improved communication and our growing independence economically, politically and militarily; the international threat of Communism, the reality of Castro and the danger of Castroism spreading throughout Latin America point to the necessity for a united effort against the common danger; the Holy Father has asked Catholics of the United States and Canada, both the clergy and laity, to collaborate with their brothers in Latin America; these Catholics of North America have responded to a marvelous degree during the last two or three years; the Catholic laity of Latin America must themselves awaken to their own strength and responsibility; the Papal Encyclicals present the socio-economic program which Catholics should espouse, not only in theory, but in act; nuclei of selected Catholic laity must steep themselves in Catholic social directives, beg grace from God to embrace the principles and form action movements to effect needed reforms; leaders in business, government, education and the professions are faced with the challenge of the century; we can meet this challenge through a just social order -- arm-in-arm with our fellow Americans and Catholics of the U. S. A.

Mr. Siri is very good at conveying this message. Many Mexicans commented that after hearing him speak, they were roused to take action along the lines he had indicated.

The CRS-NCWC office in Mexico is serving as "headquarters" for Mr. Siri during the three or four weeks he will be in the country. Mr. Palisi has been very helpful.

I assured Mr. Siri of CRS-NCWC cooperation in the eighteen countries of Latin America where we have directors and officers.

XI - FATHER DONALD HESSLER

Father Donald Hessler is a Maryknoll priest who has been working in Mexico, especially in the Yucatan, for about twelve years. Now he is assigned to Mexico City where he works in collaboration with Mr. Palisi on projects of common interest.

- A) Father promotes exchanges of university students between the United States and Mexico.

Last summer, fourteen Catholics from Yale University spent ten weeks in Mexico City. They built a school and community center in Actipan, a slum area. During the recent December-February vacation period, twenty-one Mexican university students, six women and fifteen men, went to New Orleans and California to work in slum areas. These exchanges are made not so much for the intrinsic value of the construction or social work, but because in this manner young Catholics, many from affluent families, cultivate a sense of social responsibility

and international solidarity. In place of luxurious vacations at fashionable resorts, these students spend time with the needy in underdeveloped areas, providing good background for leadership in the future.

B) Father Hessler cooperates with Mario and Estelle Caroto, leaders of the Catholic Family Movement in San Francisco, who have been in Mexico to work with the Movement here. More and more, married couples also take "apostolic vacations" described earlier.

C) With other priests, Father Hessler works with seminaries and religious houses to develop social responsibility based on Catholic social doctrine, and to transmit this to lay groups.

XII - OPUS DEI

Opus Dei advances apace its special emphasis among university people and "intellectuals."

Their Residencia Universitaria Panamericana houses sixty selected students from the National University. The well-appointed Residencia is directed by a layman, Dr. Cesar Sarabia, a medical doctor, the first Mexican vocation to Opus Dei. Two priests in residence serve as spiritual directors to university students and faculty members. The building is owned by a lay association under arrangements similar to the pattern at the Ibero-American University. They publish an outstanding bi-monthly magazine with articles in the philosophical, theological and cultural fields, with heavy emphasis on social doctrine and action.

Earlier I referred to the infiltration of state university faculties by Marxist and positivist philosophies. At the National University, Mexico City, this is especially serious, so Opus Dei assigns special importance to their seminars and lectures for faculty members. The Residence has a special wing where faculty members can gather to deepen their own intellectual life and apostolate.

Opus Dei seeks out the faculty members not only to combat Communism, but to develop friendly solidarity in truth and to exert positive Christian influence. Results are promising, but we are so late. Though the Marxists are deeply entrenched, Opus Dei leaders manifest no defeatism, but rather, a calm combativeness, vital hope and faith.

XIII - NATIONAL CENTER FOR ASSISTING THE INDIANS

The National Center for Help to Indians is a two-year old effort to assist the three million Indians in Mexico. They constitute the most neglected group in the country. The Center's goal is to raise their standard of living and to integrate the Indians within the total life of the nation. The Center was approved by the hierarchy about six months ago; director is Father Salvador Angulo.

The major project so far is a school for practical nurses. After completing the course these nurses go into the Indian localities to train midwives, health educators, staff to run dispensaries and clinics, etc. Miss Marie B. Pepper, an American registered nurse who formerly worked with Father Hessler in the Yucatan, is supervising the program. Classes are held in a rented house in Mexico City. Tuition, room and board for a trainee run about forty dollars a month.

XIV - CONCLUSION

A) The Church in Mexico is on the move, despite obstacles placed officially by the Government and unofficially by anti-clerical elements. Imaginative leaders find ways to circumvent the oppressive laws. Still, the laws remain on the books and every so often, they are applied with telling force.

B) Very able bishops and priests are found in the social field in many dioceses. The laity, having endured blood, sweat and tears of persecution for the past four decades, are exceptional. Of late many laymen begin to feel their strength and organize as a national force. However, caution advises against flaunting this strength; there could be reprisals.

C) CRS-NCWC is very well received. There were more spontaneous expressions of gratitude, both from clergy and laity, than I have heard in any other country of Latin America.

D) Our chief counterpart, SAVE, is gathering strength and already produces promising off-shoots in social action, like the National Commission on Rural Progress. I agree with Mr. Palisi that the national organization needs greater financial resources. Differently from the pattern in Colombia and Chile, SAVE grew from the diocesan level upward and still remains relatively weak on the national level.

E) CRS-NCWC can fulfill an important liaison and catalyst role for indigenous social and educative efforts vis-a-vis U. S. Government, foundations and other aid sources. On occasion a small amount of aid from us can "prime the pump" to produce disproportionate results, laying the ground work for significant assistance from elsewhere. Although the Church-State issue in the United States has been transported here, we must work toward long-term goal of a modus collaborandi with Alliance for Progress.

REPORT #2 - FIELD TRIP TO LATIN AMERICA - MARCH-APRIL 1962

TO: Bishop Swanstrom
FROM: Father Gremillion
RE: GUATEMALA

I - CARITAS

Mr. Grabs and I discussed Caritas and Title III operations with the following persons: Doctor Cofino, Caritas Director of the Archdiocese of Guatemala City, Archbishop Mariano Rossell Arellano of Guatemala City and his Auxiliary, Bishop Casariego and Bishop Manresa of Quezaltenango. The Nuncio was not in Guatemala (he serves El Salvador also and was in that country); I left my card with a message expressing gratitude for collaboration with the food program. Monsignor Gerbermann of Maryknoll, Ordinary of the newly established Prelature of Huehuetenango, has been ill and was recuperating in the United States. We discussed CRS-NCWC operations and hopes for a national Caritas with the Vicar General, Father Reymann; Father James Curtin, Maryknoll Superior for all of Guatemala; Father Garvey, now Pastor of the Cathedral parish and former CRS-NCWC representative in Guatemala; and Father McGovern, the Chancellor.

A) Caritas is not yet a truly national organization, but rather the sum of personal relationships between Mr. Grabs, CRS-NCWC Director, and the ordinaries of the ten ecclesiastical jurisdictions of the country. Mr. Grabs presses for an operating organization on a national scale, beyond present formal existence.

I outlined with the above-named persons the concept of a commission of three or four bishops, appointed by the entire hierarchy of Guatemala, to serve as the national supervisory body; there would be an established secretariat and lay committees for raising funds, issuing publicity, developing a sense of social responsibility and gradually entering such social action projects as agricultural extension, credit unions, cooperatives, housing, labor-leader formation and community development.

B) Bishop Manresa has plans to start an agricultural school on a fine plot of land near the city of Quezaltenango. Though he understands that CRS-NCWC cannot offer funds, the Bishop will send us the blueprints for the school. (Despite our budget limitations, we must encourage the bishops in such efforts.) I pointed out that organization of a national Caritas with responsible lay leaders could open the way for support to socio-economic programs by the United States Government and the Government of Guatemala.

II - THE MARYKNOLLERS IN GUATEMALA

A) There are forty-two Maryknoll priests in the country, most of them

in the Department of Huehuetenango which borders Mexico. They serve seventeen parishes with 230,000 baptized Catholics. Each of the parishes has five to twenty rural chapels or Mass stations, most of which are reached only by horse; sometimes this means an eight hour trip through rugged mountain country. Some of the trails are so hazardous that on occasion Father James Curtin, Maryknoll Superior, directed Mr. Grabs and myself to get out of the jeep -- for our own safety and in order to indicate to Father Curtin by hand signals how many inches there were between the jeep and the precipice.

- 1) Two months ago, Huehuetenango was made a Prelature Apostolic with Monsignor Gerbermann, former Superior, as Ordinary. In addition to the Maryknoll priests, the prelature has four Maryknoll Brothers, twenty-six Sisters of various orders and three Christian Brothers of the St. Louis Province. Three years ago the last named opened a high school; now they have 110 day students and 20 correspondence students; Brother Patrick is Rector. The Maryknoll Sisters are constructing a fifty-bed hospital with funds from the German bishops' MISEREOR at Jacaltenango, 4 hours over mountains by horse.
- 2) Father Reymann, the Vicar General of the prelature, has been the "father" of a preparatory postulancy located in his parish at Chantla for candidates for the sisterhood. About fifty "pre-postulants" are there now, taking high school courses before they qualify as full fledged candidates for the sisterhood. The number and quality of vocations is very encouraging.
- 3) As a primary goal, the Maryknollers seek to develop diocesan clergy in the territories where they work. In Huehuetenango, one local son has been ordained, Father Victor Hugh, pastor of a parish and the only diocesan priest of the Prelature. Twelve other young men from the area are in major seminaries, thirty in minor seminaries.
- 4) Before the coming of the Maryknoll Fathers about 1944, the whole area of the Huehuetenango prelature was served by two priests for about 150,000 souls. They were able to visit most villages only once a year. During the hundred years this situation prevailed, the practice of Catholicism deteriorated badly. Paganism revived and witch doctors of the Mayan religion returned to power. Idol worship became common, sometimes physically taking over abandoned Catholic churches. Purging out these practices has been quite a battle since the Maryknollers arrived. Pagan rites are even now performed almost on the thresholds of Catholic churches; at San Miguel, I saw two Indians "confessing their sins" to small bits of incense which they burned in pots just ten feet outside the front door of the church.
- 5) Although more than ninety per cent of the two hundred and thirty thousand population are baptized, less than half are practicing Catholics. Under these conditions, the Maryknoll apostolate is one of reconversion. The principal instruments in this apostolate are ten parochial schools, a marvelous catechetical system and medical dispensaries.

- 6) The catechetical system, which relies upon lay instructors, has been directed by Father Gorham. As reported in another section of this report, he was recently released by Maryknoll to work with Father McNiff, also a Maryknoll priest, in promoting the catechetical system throughout Latin America. More details on the methods used are contained in Section III below.
- 7) Medical dispensaries under Maryknoll Sisters who are trained nurses are doing excellent work. The people have learned that anti-biotics and vitamins are more effective than the incantations of witch doctors.

Pharmaceuticals, medical supplies and dental equipment received through CRS-NCWC from the Catholic Medical Mission Board and World Medical Relief are invaluable. All the missionaries underline the importance of medical programs. If CRS-NCWC could help Dr. Serrato, the well-qualified orthopedic surgeon from Georgia who volunteered to establish a "medico" program for Latin America, the program would meet a real need.

In spite of the many obstacles, the Maryknollers are making splendid progress in reestablishing the Faith in Huehuetenango.

- B) Hopeful socio-economic programs are developing under the auspices of the Maryknollers.
- 1) Last month a training school in home economics was opened at Saloma, financed by the German Bishops' Misereor, under Father Breen, local pastor. Salesian Sisters, mostly from Colombia, teach sewing, cooking, nutrition, child care, gardening, etc., to fifteen to eighteen year old girls from Saloma and neighboring parishes. The students, all carefully selected, live at the school.

A fine brick building was erected with five thousand dollars given by MISEREOR through the solicitude of Monsignor John O'Grady, who visited Saloma about eighteen months ago. CRS-NCWC shipped them eleven sewing machines. Additional sewing machines are needed by this school as well as by many community centers in the area.

- 2) For the past two years, Brother Felix and Brother Carl, Maryknoll Brothers, have been experimenting with an agricultural training program along this pattern:
 - a) Once a week classes lasting two or three hours, in improved agricultural methods, are held in three parishes which have provided demonstration plots of an acre or two. Mr. Jose Echeveria, trained agronomist and county agent for the Guatemalan Department of Agriculture, is the teacher. Classes continue for forty weeks. Attendance runs about forty to fifty adult farmers in each of the three localities.

- b) There have been mutual benefits for church and state in this collaboration on agricultural training. The Maryknollers are delighted to obtain such a well qualified teacher. The Government, which has difficulty in organizing class groups for its county agents, welcomes the interested and well qualified adult students brought together under the auspices of the parishes. Most of the participants are trained catechists who combine very well their catechetical work and their role as agricultural technicians. In fact, some Maryknoll Brothers would like to discontinue the title "catechists" in favor of "community leaders," the latter being a more accurate description of their over-all role.

- c) The government's efforts at agricultural training: Mr. Echeveria and one other county agent, both living in Huehuetenango, are responsible for a rural population of two hundred and thirty thousand persons, scattered over inaccessible mountains and valleys. (In the United States, there would be about one hundred county and demonstration agents for a comparable population). The Government of Guatemala provides almost no supplies for their county agents. Mr. Echeveria's gasoline allowance was twenty gallons per month until Father Curtin appealed to the government for an increase to sixty gallons per month. There are no seeds, fertilizer or demonstration equipment for the training courses.

- d) With Father Curtin, we visited a few farmers. They reported an increase in wheat production from 1,800 pounds per manzana (about one and three-quarters acres) to 2,800 pounds per year. This was achieved through planting an improved seed, provided by the Government, on the condition that the farmer return one hundred and twenty-five pounds of his harvest for each one hundred pounds of the new seed. The Rural Credit Institute provided fertilizer at \$4.50 per hundred pounds (as compared with the retail price of \$6.00 per hundred pounds); the farmer could pay \$2.25 at sowing time and the remaining half, \$2.25, at harvest. The Maryknoll Fathers have been encouraging parishioners to take advantage of this opportunity which permits the farmer to earn more than 100% profit on his increased investment. Even the pagans welcome a leadership provided by the Maryknollers.

- e) Father Curtin and his fellow priests are convinced that they must associate their spiritual apostolate not only with school and health programs, but with agricultural training and community development.

- 3) About six years ago, the Maryknoll Fathers began a credit union in the Huehuetenango parish where Father Garvey is pastor.

Mr. Arcadio Alba, President of the Union, was full of enthusiasm for the accomplishments of the three hundred and fifty members. They have five thousand dollars in savings; all except a two hundred dollar reserve are kept constantly circulating as loans. They have suffered

no significant losses, and only ten loans are running late on the repayment schedule. Maximum loan is one hundred dollars, with the average running between sixty and eighty dollars. The usual term is one year with interest at one and one-half per cent per month on the unpaid balance.

The Credit Union National Association (CUNA), Madison, Wisconsin, has been providing educational and other materials. The Huehuetenango group hopes to spur the formation of other credit unions; then form a federation which can be affiliated with CUNA and benefit from their insurance and other plans.

- 4) Father Thomas Melville, of Cabrican, has spearheaded a splendid cooperative among the producers of home-processed lime. This is a village industry, the farmers spending part of their time hacking out limestone and burning it with wood fuel on very crude, Mayan vintage kilns. They have been woefully handicapped up till now, however, in that they lack transportation to bring the lime out of the mountains into the coastlands and larger cities where the market lies. Middlemen brought their trucks into the mountains and offered the lowest conceivable prices to the lime-processing farmers. Under Father Melville's leadership a production cooperative, called Santiago Cabrican, has been established, with full juridic personality, registered by the Guatemala Government, with fifty-three members. They have cooperatively bought a G. M. truck for six thousand dollars. They pooled together a few hundred dollars for the down payment and negotiated a loan from a local bank of fifty-four hundred dollars, at nine per cent interest. This lowering of the interest from the usual fifteen or twenty per cent is, of course, due to Maryknoll leadership and influence. They are now receiving a much higher price and income from their lime, and are paying off the truck. Father Melville is most anxious to have the cooperative borrow another six thousand dollars, at lower interest, in order to push along the operation at accelerated speed. I have asked Mr. Grabs to return to Cabrican with Father Melville for a couple of days in the near future and to draw up this program in some detail in order to present CRS-NCWC with a request for a loan of six thousand dollars at two percent interest for three years. I will discuss this with you when I return to New York.
- 5) Father Curtin, Father Garvey, Father Reymann and other Maryknoll priests would like to develop a comprehensive training program in Guatemala such as the Institute of Rural Education in Chile. Success in this would depend upon the availability of qualified agriculturists. PAVLA and/or the Peace Corps were discussed as possible sources of such personnel.

For financial assistance possibly MISEREOR could be interested. It seems there also should be sources in the United States. USAID/Guatemala was not too optimistic about help under Alliance for Progress - - - but we must keep trying.

III - DIOCESAN PRIESTS FROM SPOKANE, WASHINGTON

A) Two years ago, Bishop Topel of Spokane, Washington, sent two priests, Father Cornelius Verdoorn and Father Francis O'Neil, to the Diocese of Solola for assignment to a missionary territory. Father John Rompa joined them about a year ago and Father Arthur Mertens came about three months ago. The four priests now care for a territory covering about one thousand square miles with a population of fifty-five thousand persons.

The principal town in this area is Nahulala which means, in the local language, City of the Witch Doctors. This is an apt description because the Mayan religion has revived during the past hundred years when there was only one priest covering the entire territory.

There are churches in each of the five principal cities, plus six chapels in outlying areas. Mass is offered every four to six weeks in about thirty other isolated areas reached by horse. Adobe walls have been raised for a primary school in the central parish; sisters will come from the United States to staff it.

In their pastoral work, the four priests have followed the pattern of the Maryknoll priests in Huehuetenango. As each priest arrived from Spokane, he spent a few months with the Maryknollers. An excellent road, the Panamerican Highway, now being constructed with funds from the United States, will link Nahulala with Huehuetenango to the north and Guatemala City to the south, so the Spokane priests will be able to keep in better touch with their fellow priests in other centers.

B) The Fathers from Spokane have adopted the excellent catechetical system developed by the Maryknoll Fathers.

In the two years since their arrival in Guatemala, the Spokane priests have trained one hundred and ten catechists, all of whom are active at this time. Most of these catechists cannot read and write, so we must appreciate the effectiveness of the training method:

- 1) Every two months a three-day training session is held in the central town, with class instruction eight to ten hours each day. The volunteer catechist received training on a specific portion of Christian Doctrine which he teaches his fellow villagers during the ensuing two months. Then he returns for another training institute.
- 2) Eighty catechists attended such a school last week at Nahulala. They are divided into small groups of five, some sixteen groups in all. At the start of the training session one of the Fathers, using a flip chart about three by three by three feet in dimension, explains one of the Articles of Faith, or one of the Commandments, or Virtues. After thirty or forty minutes of explanation, using the colored pictures of the visual chart as take-off points, the groups then

divide and each of the five of each group then take turns in explaining the matter over again to the members of his group. The members of the group criticize and then number two takes his turn at the chart. The process goes on, with the fathers dropping in to supervise the lesson. After all have the routine down pretty well, they then assemble again and a new lesson is explained from the next chart in the series by the Fathers. Then the practice teaching among themselves is renewed.

(laminas)

3) There are sixty-five lessons/on sixty-five charts covering the whole syllabus of doctrine. During the three-day training session some seven or eight of these charts or lessons are covered, one for each of the next seven or eight weeks until the next three-day training session is called together. The catechists, all volunteers, then return to their villages and teach from the chart which they have in their possession the children and adults several hours each week.

4) The catechists during these training sessions sleep on the ground and eat corn and beans which are tithed by the people of the parish for this purpose. A council of elders from the parish appoints youths for the year-long job of guarding the Church. So in the morning, I found six youths sleeping on the floor in front of the door of the Church, to assure that none of the Mayans or witch doctors would break into the place.

C) The Spokane priests are just now completing the set-up of a transmitting station to cover their own parish, with about fifty radio receivers scattered around. This will facilitate religious instruction, and Father Rompa is going to Colombia in a couple of weeks to learn something about radio education: literacy and agricultural and hygienic development by a radio from Father Salcedo.

D) The Diocese of Spokane puts in about twelve thousand dollars a year to support the four priests, providing food, transportation, including two automobiles (jeeps), and horses, etc. Some of the priests are getting further help from families and parishes back home. Their spirit and accomplishments are marvelous.

IV - NEW UNIVERSITY

I talked at some length with Father Iriarte, Jesuit, Rector of the newly established university in Guatemala City, begun only one month ago, with one hundred students. He has also talked with AID, and I renewed his cause in my own conversations with dubious results. But we must not give up. He has also organized a lay association to hold the property, like in Mexico. Father Iriarte knows quite a little about raising money, which he says jocosely, he has learned from the Americans, and especially from the Maryknollers. Nine "founders" have given four thousand dollars each; fourteen "associate founders"

have given one thousand dollars each, and about forty-eight persons have pledged scholarships at twenty-five dollars a month. He gave me other information which I will carry on to Bogota, where I will meet Father Houtart, who is making a survey of Catholic Universities for the Germans.

V - USAID/GUATEMALA

Father Curtin, Mr. Grabs and I met with Mr. Duflon, Deputy Director of USAID/Guatemala; Mr. Ward, the Auditor and Mr. Leitner, Assistant Auditor.

A) USAID/Guatemala is pleased with CRS-NCWC operations under the Title III food program. Despite early weaknesses, largely due to the lack of an effective CARITAS, there have been no serious irregularities. USAID approves Mr. Grabs' plan for a gradual increase in the program. Mr. Duflon hoped that CRS-NCWC, CARE and UNICEF, the three voluntary agencies distributing United States Government food in Guatemala, would coordinate their efforts. USAID would be willing to meet regularly with representatives of the three agencies.

UNICEF plans to end its operation in Guatemala early in 1963. They have been supplying milk to Maryknoll in Huehuetenango. Probably CRS-NCWC will assume responsibility for meeting this need when UNICEF withdraws.

Inland transportation expenses remain a problem with the food program. It costs ninety cents to truck a hundred pound sack to Huehuetenango; additional transport by muleback to Jacaltenango, where the hospital is located, costs a dollar - a total of a dollar and ninety cents per hundred pounds of food. There has been so far no national collection to raise funds for CARITAS. The Government of Guatemala gives no financial aid, and there is little hope in this direction while the unsettled conditions prevail (note Section VI). Parishes and other local groups face a heavy burden. Any increase in the program will depend upon additional financing for the inland freight.

B) In socio-economic development, USAID assigns primary importance to mass education, with secondary emphasis on public administration, improved agriculture, industrial development and the eradication of malaria.

No specific projects are approved as yet. Current civil strife in Guatemala may bring new approaches to meet the expressed needs of the people, Mr. Alex Daspit, new Director of USAID/Guatemala, will arrive in June to map the plan of action.

We outlined the possibilities for social projects under Catholic initiative: rural extension services as in Huehuetenango, development of cooperatives and credit unions, hopes for a national CARITAS with interest in social action. Father Curtin invited USAID to send visitors to Huehuetenango. Mr. Brown, in charge of agricultural projects, would be specially interested.

VI - CIVIL STRIFE

The riots and demonstrations went on in Guatemala throughout my stay. The first two days we spent out in the mountains and saw little of this, excepting the necessity of observing the 8:00 P. M. curfew.

On return to Guatemala City, however, we saw much of the bloody struggle. I made no effort at playing the hero, and did not pursue the excitement. Quite the opposite! It was unwise to use private automobiles so we rented taxis by the hour. The rioting was being carried on with considerable violence, led on by university and high school students, with some groups of workers joining in. Well over five hundred have been seriously injured and certainly thirty or more killed. Doctors recounted having worked all through the day and night on the wounded. Driving through the city in a taxi in an attempt to make various appointments, we would see rioting going on two blocks ahead, and would turn around or skirt off to the left or right to try to avoid it, sometimes having to zigzag through the city for a long period, and through all sorts of round-about routes, before getting to the other side of the rioting where the appointment was. I saw automobiles burning, ambulances arriving to take wounded and policemen holding down rioters awaiting the paddy-wagon. A couple of Maryknollers got tear-gassed, and one had a student fall eight feet from him from rifle-fire.

The situation is most grave. To an astonishing degree agitators of Marxist conviction have gotten control of the university faculty and student leadership, and of the public education system. By the time you read this these particular incidents will have been settled one way or the other. But it all underlines the smoldering discontent and effective agitation being carried on by leftist elements.

REPORT #3 - FIELD TRIP TO LATIN AMERICA - MARCH-APRIL 1962

TO: Bishop Swanstrom
FROM: Father Gremillion
RE: Nicaragua

I - DIRECT RELIEF PROGRAM

A) Mr. Phillips, our Mission Director, and I called upon the following persons to discuss our food program: Archbishop Alejandro Gonzales of Managua, Auxiliary Bishop Carlos Borge, the Hierarchy's appointee for relations with us; Bishop Octavio Calderon of Matagalpa; Archbishop Portalupi, the Nuncio; Father Ignazio Pinedo, S.J., Caritas Director, and his staff: Mr. Pablo Steiner and Mr. Selva.

The Nuncio expressed deep gratitude for the CRS-NCWC program and for the gift of several thousand dollars which you made when here last year for the construction of a school. His Excellency inquired about the possibility that the Bishops of the United States might launch a fund similar to the German Bishops' MISEREOR for social development and the Adveniat Fund for pastoral works in Latin America.

We visited the Dioceses of Granada and Leon, but did not meet the Bishops; one was ill, and the other was over the mountains on horseback for parish visitation.

There was not time to visit the Bluefields Diocese on the Atlantic Coast, where Bishop Matthew Niedhammer and his thirty fellow American Capuchins are doing such outstanding work. However, I did talk with Brother Luke and Brother Francis, Christian Brothers of the St. Louis Province, who conduct the high school at Bluefields.

B) The food program has increased considerably in the last six months; in general, the local committees have done a remarkably good job. Managua and Bluefields are well organized; the other dioceses are coming along satisfactorily.

C) Caritas does not exist as a true national organization. The operation in each diocese is an extension of the chancery.

D) Inland transportation costs far exceed the assistance given by the Government, and some bishops and priests have real trouble meeting the bills. Mr. Phillips has suggested a national collection. After initial resistance, this has become a good possibility.

I pointed out that with a more representative national Caritas, they would have a basis for going to the "down-town public": businessmen, industrialists, large farmers, etc. with an appeal similar to a Community Chest drive. Lay finance committees, such as those in Mexico, could be very helpful.

One of the most important "technical skills" needed is the very basic one of raising money.

E) Additional clothing and medicines would be very welcome. Mr. Phillips will help clinics, hospitals and dispensaries to complete the individual application forms required by the Catholic Medical Mission Board.

II - UNITED STATES GOVERNMENT FINANCING FOR PROGRAMS UNDER CATHOLIC AUSPICES

A) When I was in Managua in June, 1961, USAID/Nicaragua gave hope that educational and welfare projects under Catholic auspices might qualify for financial assistance through the Alliance for Progress. Encouraged by this, Caritas submitted an ambitious proposal for building Catholic schools, dispensaries, social centers and warehousing for our food program.

The proposal was turned down for several reasons: the controversy in the United States about Government help to Catholic schools; conflict between USAID interest in rural schools and Caritas preference for schools in urban areas; Caritas insistence upon separate schools for boys and girls against USAID wish to avoid duplication. Now Caritas is disillusioned about ever obtaining help through the Alliance for Progress.

Father Pinedo and Mr. Steiner still have visions of their Social Development Training Center and Social Promotion Secretariat here in Managua, but they do not have any real prospects for financing. Once again, I pointed out the possibilities of a representative group of prominent citizens launching a Community Chest type of appeal.

B) Several Catholic laymen, prominent citizens in their communities, expressed growing displeasure that the United States Government, influenced by its domestic debate over separation of Church-State, was refusing financial aid to educational and welfare programs under Catholic auspices in Latin America. They regarded this as discrimination and "cultural imperialism." They plan to make a formal call upon the United States Ambassador and discuss this matter with him.

C) Bishop Borge appreciates the dilemma faced by the Kennedy Administration in handling requests for aid to projects under Catholic auspices. I discussed with His Excellency the advantages of a "channel organization" composed of prominent citizens who were Catholic leaders ready to assume responsibility in educational and welfare programs. This pattern, used so well by the Institute of Rural Education in Chile, is treated below.

III - ASSOCIATION OF CATHOLIC LAYMEN FOR SOCIAL ACTION

A) Stimulated by our Field Mission Letter describing the Institute of Rural Education in Chile, Mr. Phillips wrote thirty-five prominent Catholic laymen, inviting them to explore the possibility of associating themselves in a similar project for Nicaragua. Of the thirty-five, sixteen expressed interest. I was present for their first meeting attended by ten laymen.

All were men of high caliber - businessmen, lawyers, doctors, large farm operators, bankers - ranging in age from thirty to sixty-five years. Father Pinedo and Mr. Steiner of Caritas also were present, along with Father Arguello, a pastor in Managua who has been active in the cooperative and rural development field.

Mr. Phillips chaired the meeting and explained the advantages of an association for social action which was affiliated formally with neither the Government nor the Church. I followed with a description of the Institute of Rural Education in Chile. We emphasized that our comments were no more than preliminary guidelines; any association formed would be adapted to the needs in Nicaragua, and the Nicaraguan group themselves would have full responsibility.

Very animated discussion followed, with frank comment on the growing resentment among the poor, the pressing danger of communism and Castroism, the lack of social conscience among the wealthier people of Nicaragua. Seven or eight of the ten present indicated that they were willing to take definite action.

C) To help the rural population, they agreed that these projects would be especially needed:

- 1) New roads. At present some of the best arable land can be reached only by horse and muleback.
- 2) Training of the campesinos in new agricultural methods with special emphasis on seeds, soil conservation, animal breeding, inoculation, insecticides, fertilizers, etc.
- 3) A credit system. At present, the small land owner must pay interest rates ranging from five to ten per cent and even higher per month on loans of ten dollars or twenty-five dollars for the purchase of farm implements, seeds, animals, etc.

D) As urban needs, Father Pinedo mentioned housing, clinics and community development centers. The group agreed to include such projects within the association's area of interest.

E) A three man "steering committee" was named. Chairman is Mr. Alfonso Callegas Deshon, a thirty-year old cotton planter from Chinanbega, two hours north of Managua; a Nicaraguan Alumnus of the University of Santa Clara in California. The other two committee members are Mr. Federico Lang, President

of Board of Directors of National Bank of Nicaragua, very influential citizen and outstanding Catholic; and Mr. Carlos Reyes, representative in Managua for the Carrier Air Conditioning interests in the country.

It is good that the chairman of the committee comes from an outlying area, rather than from the City of Managua, since the national association hopes to encourage local branches throughout the country, which would sponsor their own projects.

In about a month, the committee will call a second meeting. Invitations will be sent to additional persons who might become members of the association. The committee will present a first draft of statutes, and, hopefully, agreement will be reached to establish the association and apply for status as a juridical person.

Once the association is established officially, the members would be expected to contribute cash and land as a base for cooperatives. Later, it should be possible to obtain loans locally and through the Inter-American Development Bank for housing, rural development, health programs, etc.

The association will face many pitfalls: apathy, entrenched private interests, conflicting political ambitions. However, the effort certainly has merit, and there are grounds for optimism. Mr. Phillips is to be commended for initiating the project.

IV - USAID/NICARAGUA AND THE EMBASSY

A) Mr. Phillips and I discussed our Title III food program with Mr. Hamill, AID Director; Mr. Barnes, Deputy Director; and Mr. Millet, Controller. All are very satisfied with our operations. Mr. Hamill would be ready to approve further increases.

I mentioned the great difficulties faced by Caritas in paying inland transportation costs and referred to the recent decision in Bolivia which makes United States counterpart funds available for inland transportation. All three men were very interested; they had not been aware of any possibilities involving the use of counterpart funds for inland transportation costs on the food program.

B) Mr. Millet is very wary of Title II projects, feeling that adequate controls are almost impossible. He was in Peru two years ago and witnessed first hand grave difficulties of the government-to-government program for drought assistance.

C) The Alliance for Progress program in Nicaragua is concentrating on rural, primary schools for grades four to six. Five hundred classrooms will be built this year.

The United States grant of one million three hundred thousand dollars

will cover forty per cent of the cost of these classrooms. Local communities will contribute twenty per cent of the cost, probably a good portion of this in the form of labor. The remaining forty per cent is provided by the Nicaraguan Government through a loan from USAID; interest is three-quarters of one percent and the term is twenty years.

Next year, USAID expects to grant five hundred thousand dollars for books and equipment and five hundred thousand dollars for teacher training. Public schools receive all these funds.

There are plans for helping urban schools, after the more urgent needs of rural communities have been met.

D) I reported on the formation of the laymen's association for social action and outlined the possibilities for rural development, credit unions, housing cooperatives, etc. There was interest but no promises of financial assistance.

E) Mr. Barnes and Mr. F. X. Gannon, of the USAID/Nicaragua staff, who have special responsibility for work with labor union and cooperatives, praised highly the farmers' cooperative founded in 1958 by Father Rodrick Brennen, O.F.M., Cap., Pastor of Siuna.

Father Brennen arranged a loan of fifteen hundred dollars from the government agency known as INFONAC (Instituto Fomento Nacional, Institute for National Progress) and used this to launch the cooperative. The loan was repaid within six months. Today, the cooperative is debt free, owns a three ton truck and a pure bred Santa Gertrudas bull, which the members can use, without charge, for breeding purposes to improve their cattle. There also is twenty-eight hundred dollars in capital. Best of all, farmers now receive prices 20% to 30% higher through elimination of unnecessary middlemen.

F) The Ambassador, Mr. Aaron Brown (who has previously recommended that United States Government aid to Nicaragua be channeled through voluntary agencies) was out of town. Mr. Phillips and I saw the Charge d'Affairs, Mr. Blanchard.

1) After a quick review of our Title III program and socio-economic development plans, Mr. Blanchard went directly into the Church-State issue. No instructions have been received from Washington, but USAID and Embassy staff are following the lead provided by the Kennedy Administration on the domestic issue of church related schools. Mr. Blanchard commented that the strict Church-State interpretation applied on some domestic issues is not realistic in Latin America.

2) Mr. Blanchard spoke in praise of the Central American University, established June 1961 in Managua by the Jesuits. The academic standing is high, and the University's program is

making an impact on the entire country. There have been proposals about obtaining United States Government aid, but, once again, the Church-State problem has raised barriers.

V - THE CENTRAL AMERICAN UNIVERSITY

The Central American University ended its first school year, February 1962, with two hundred and fifty-six students. Father Pallais, the Rector, expects one hundred and fifty additional students for the next school year. The University plans to draw its student body from all the countries of Central America and the islands of the Caribbean.

Eight Jesuits are on the faculty; twenty-two lay professors last year and fifteen additional lay professors are expected this year. Only one of the lay professors is full time.

Tuition and fees run about two hundred dollars a year. Last year, wealthy individuals and business groups gave forty scholarships to assist needy students.

A) The German Ambassador to Nicaragua has invited Father Pallais to visit Germany and discuss financial aid from the German Government for the University. Father plans to be in Germany May 2nd through 12th. In addition to meeting with the German Government representatives, he will call upon MISEREOR. Returning through New York, he plans to visit the CRS-NCWC office.

B) The University is establishing a semi-autonomous institute on co-operatives and community development, headed by Father Noel Garcias. He is a Nicaraguan who completed his theological studies at Jesuit universities in the United States and spent the past year at the Antigonish Social Leadership Institute in Nova Scotia under a scholarship granted by MISEREOR.

Father Garcias is anxious to coordinate his Institute with the laymen's association described above. Caritas director, Father Pinedo, made this clear in our meeting, and the laymen concur.

C) With its high scholastic standing, serious students and strong Christian philosophy, the Central American University is an effective counter balance to the influence exerted by the national university, which is steeped in Marxist ideology and staffed in part by self-avowed communists.

VI - THE AMERICAN BENEDICTINES

Father Abbot Richard Felix, Father Basil and Father Augustine, Benedictines from Benet Lake, Wisconsin, have been in Nicaragua seeking land for a Benedictine priory and agricultural school. Mr. Phillips has been helping to locate possible sites and enlist the interest of prospective benefactors.

A) Abbot Felix has established Benedictine communities in Mexico, El Salvador and Costa Rica.

- 1) The Mexican priory has about one hundred and sixty acres of land in Morelia. It is a dependent priory under Father Phillip Kramer, with two other priests, one professed novice, eight seminarians and two postulant brothers. With the exception of the three priests, all are Mexicans. This foundation will become the training house for all other Benedictine foundations in Latin America.

Again, the realities of Church-State difficulties in Mexico:

The first foundation was made five years ago near Quere-taro. A hacienda with about two thousand acres of land was donated by a wealthy Mexican. The Benedictines spent two years developing the site; then the Mexican Govern-ment expropriated all the property, saying religious could not own land and houses in Mexico - above all, Yankee religious!

When the Benedictines moved, they had learned their lesson in "channeled organization." All the property at Morelia is held by a stock company composed of laymen. The Board of Directors assign their holdings to the Benedictines for administration. All members of the Board have prepared undated resignations, and these are held by the Benedictines.

- 2) In El Salvador, there are four Benedictine priests and one Brother with Father Basil as Superior. They have not estab-lished a priory, but are doing parish work and taking care of an orphanage, cooperating with four Marist Brothers exiled from Cuba.
- 3) The Costa Rica foundation is in San Carlos Valley, Diocese of Alajuela. Two weeks ago, the Benedictines opened a five year high school which will emphasize agricultural training. The President of the Republic attended the inauguration ceremonies.

The school has fifteen hundred acres, about three hundred acres provided by the government, which also constructed three build-ings valued at fifty thousand dollars. The Benedictines will repay the government from scholarships offered over the next few years to needy boys. The rest of the land was purchased by the Benedictines, and they will be responsible for further improve-ments.

Fifty boys are enrolled for the first year. One grade will be added each year to a full enrollment of two hundred and fifty students, all boarders.

There also is a dependent priory, Father Stephen Odenbratt, Superior.

It is marvelous to see Abbot Felix, age seventy-two years, doing such pioneer work in the spirit of the Benedictines of western Europe during the years 600-1200.

VII - POPE JOHN VILLAGE

After the floods in November 1961, Pope John gave five thousand dollars toward housing for families whose homes had been destroyed. The money was used to purchase fifty acres of land, a fine piece of property near a good highway and in fertile cotton country. Mr. Phillips asked the School of Architecture at the University of Detroit to draw plans for a housing development. The area was named Pope John Village. Of course, the big problem is financing. The laymen's association may be able to take some steps, perhaps arrange a loan from some agency of the Nicaraguan Government or from the Inter-American Development Bank.

Meanwhile, there have been criticisms about the delay, and the Nuncio is anxious to take prompt action. He plans to meet this week with the Bishop of Leon, in which Diocese the property is located. Their decision may be to give lots to the flood victims and let them build their own little shacks for the time being, hoping to improve these later.

VIII - RELIGIOUS AND POLITICAL SITUATION

This is the situation in a typical diocese:

Granada has two hundred and seventy thousand Catholics and eight thousand Protestants. There are twenty-one diocesan priests plus nine religious priests in parish work - a total of thirty priests. This gives an average of one priest for nine thousand souls!

Eleven Jesuits staff an excellent boarding high school in Granada, known throughout Nicaragua and elsewhere in Central America. Students are from the upper and middle classes. The Jesuits are planning to move the school to Managua, and they are trying to find a buyer for the property, well located on a beautiful lake. Would some religious order from the United States be interested?

Everyone - and I do mean everyone! - has something to say about the political situation. Critics and supporters of the Somoza regime become heated in their disagreements. The controversy makes an effort like the laymen's association particularly difficult since the government keeps careful watch on any project involving social action.

REPORT #4 - FIELD TRIP TO LATIN AMERICA - MARCH-APRIL 1962

TO: Bishop Swanstrom
FROM: Father Gremillion
RE: Panama

Plane connections required an overnight stay in Panama City, giving four hours with the following persons: Archbishop Beckman, Auxiliary Bishop Mark McGrath, C.S.C. (Consecrated six months ago, early forties, Panamanian by birth, former Dean of Theology at the Catholic University in Chile) and Father John Kennedy, C.M., CRS-NCWC Mission Director.

I - TITLE III FOOD PROGRAM BEGINNING

A) After consultations with Bishop McGrath, Father Kennedy decided that the first distribution should be made in a provincial center, away from the national capital. Chitre, four hours away from Panama City, was chosen. Yester Father Kennedy met with the six priests of the Chitre area to plan the operation. These priests are enthusiastic; two or three already have organized parish committees, one of the committees composed entirely of laymen. Transportation from Panama City to Chitre will present some difficulties, but there was optimism about the outcome.

These six priests at the meeting serve sixty-one thousand people; three thousand of whom will receive food rations. It is obvious that lay leaders must be encouraged to assume responsibility for social efforts since the spiritual needs of so many people require all the time of the priests.

B) The Panamanian Government has assigned to Caritas thirty-six hundred square feet of warehousing with a thirty foot ceiling, all in excellent condition. Additional space will be made available in another month or so. Since this warehousing has been taken from government storage previously assigned to CARE, we may have a public relations problem with our sister agency.

C) Our agreement with the Government of Panama has been placed on the desk of the Minister of Welfare and Public Health. Once he approves, the Plan of Operations and Estimate of Requirements will be presented to the United States Government. There is some hope that the Panamanian Government will pay at least part of the inland transportation costs.

D) Caritas has twenty-four hundred dollars in the kitty, the proceeds of a raffle sponsored by Archbishop Beckman. Both he and Bishop McGrath are giving complete support to Father Kennedy on all phases of the program.

II - SOCIO-ECONOMIC DEVELOPMENT

Bishop McGrath is specially interested in socio-economic and community development projects. He has been discussing these in an informal manner with USAID/Panama. His Excellency's ideas are detailed in a thirteen page memorandum, a copy of which I will bring to New York.

These are leading points of interest:

- A) Trade schools, including night classes for adults in welding, electrical work, mechanics and literacy.

I left the name and address of the Jesuit trade school in Mexico City. Bishop McGrath will write to inquire about the curriculum; also to get details on how the Jesuits obtained United States surplus property. There should be large stocks of such surplus property in the Panama Canal Zone, where the Army has large warehouses.

- B) An agricultural development plan similar to that of the Institute of Rural Education in Chile, which Bishop McGrath knows from personal experience.

- C) Further development of the Christian Trade Unions. Although Bishop McGrath has been working with this movement, he is aware of pros and cons on "confessional" and "non-confessional" trade unions.

- D) Improved Housing:

The Instituto Viviendas (INVI), a government agency, makes loans to housing cooperatives with funds obtained from the Inter-American Development Bank. A minimum of twenty families form a cooperative. The INVI loan covers building materials and urbanization (water, sewage, streets, electricity, drainage and terrain). The twenty heads of families work four hours a day on all twenty houses. As each house is completed, ownership is decided by drawing numbers out of a hat. The loan runs for twenty years, and the interest rate is low.

The Christian trade union group has a contract with INVI for two hundred houses. Bishop McGrath blessed the first unit of twenty houses last week.

Bishop McGrath, Father Kennedy and I discussed possible community development aims for Caritas as it matures. Additional housing cooperatives could be formed with loans from INVI. Local distribution committees could become community development "promotion committees," encouraging literacy courses, night schools, drainage projects, improved water systems, etc.

Bishop McGrath grasped perfectly the concept of a "channel organization" in which Catholic groups work through broadly representative organizations to meet community needs. In the prospectus for an agricultural school development plan, His Excellency called for a board of directors composed of five to seven persons, each representing one sector of the community, such as the local government, the Chamber of Commerce, and dioceses, etc. USAID might well go along with this formula. Bishop McGrath will continue to explore these avenues.

REPORT #5 - LATIN AMERICA - MARCH-APRIL 1962

TO: Bishop Swanstrom
FROM: Father Gremillion
RE: Colombia

I - CARITAS COLOMBIA

A) Had many discussions and meetings with Father Ernesto Umana, Colombia Caritas Director; Father Castro, Caritas Director for Bogota Archdiocese; Mr. Carizoza, and other Church officials; and with USAID Director, Mr. Charles Fossum, and Food Program Director, Mr. John Anderson.

Caritas here is truly a going concern, so very much improved since my last visit here, June, 1961. In the past two years, under Father Umana's national direction the diocesan organizations have been set up on a firm basis. Over and above the social assistance programs, they are in other types of social promotion of great significance.

During the current year the Colombian Government will support Caritas National to the sum of about \$700,000, especially for inland freight from ports to dioceses. Add the local transport and administrative costs supplied by the diocesan and parish organizations and the total Colombian resources put into the program, total over \$2,000,000. The food value from the United States is more than \$5,000,000. Over 1,300,000 persons receive direct assistance under our program / here, 1,600,000 recipients of 80,000,000 pounds of U. S. donated food are planned for next year.

During the week of April 1, the Annual Week of Caritas will be celebrated throughout Colombia. The campaign, with posters, television and radio broadcasts, news articles, etc. is now manifest over the country. The second Annual Caritas Collection will be taken up in all the Churches. It is hoped that this will reach a tidy sum this year. As I meet priests and laity in airports and along the streets and in the farthest reaches of mountain parishes and villages, they are all in high praise of the Caritas Program and most grateful to Catholic Relief Services-N.C.W.C. and the people of the United States for the assistance we send them. Their expressions are spontaneous and genuine.

B) The Caritas Program in Medellin, under Father Barrientos, has become very highly developed in the past two years.

1) The Public Welfare Program for this province or state of Antioquia is administered by a semi-official autonomous organization called Benificiencia. It is directed by a Board composed of representatives from the city, from the Archbishop, from the banks, from commerce,

from labor, etc. Father Barrientos represents the Archbishop and is a full fledged member of this Board which dispenses about \$1,300,000 a year for public welfare.

2) In the past year the Caritas of Medellin has gone into the school-feeding program, supplying rolls made from U. S. wheat and milk to 30,000 children. The Board of Public Welfare, Beneficiencia, pays Caritas six Colombian centavos (about 3/4 of a United States penny) for making the rolls and administering the program. Purposely Beneficiencia pays Caritas more than the cost in order that Caritas can make a profit of about \$23,000 a year, for use in other social works as described below. Beneficiencia has just given Caritas Medellin \$6,500 to purchase a noodle-making machine which is now on order from Hamburg, Germany. This will reduce waste, temptation to sell and reduce fuel cost for poor families, the same advantages which have been found in our programs in the Far East.

3) Caritas has set up a credit union or finance co-op among forty-four parishes in order to pool and obtain resources to assist them in social works. For instance, Caritas contributes \$600 a month from the "profit" of the above contract into this fund. Loans are made to the poor parishes on a long range, low or no interest basis, in order that they can set up social centers, clinics, sewing centers, etc.

4) In imitation of our own CRS-NCWC Thanksgiving Clothing Collection in the United States, Caritas Medellin has just begun a clothing collection here in the city which they expect to net ten to twelve thousand pounds of clothing a year. This is altogether a new effort, organized with lay volunteers, who receive phone calls or other notice of available clothes and drive out in their own autos to fetch it.

5) Caritas has during the past few months set up a novel "socialized medicine" system. Caritas requested doctors to offer free consultations at their own offices each week. One hundred and four doctors volunteered such assistance, pledging 370 such consultations a week. Some pledge two or three consultations, others give two or three hours a week. The sick poor go to the parish social center and are interviewed by the social worker concerning their illness. For this the poor pay one peso (twelve U. S. cents) in order to discourage abuse, and in order that even the poor will feel that they are "paying their way and preserving their dignity." This twelve cents plus two more pesos (twenty-four cents) are paid by the parish into the Caritas Medical Center, a total of three pesos, or thirty-six cents. By telephone the parish social worker arranges with the Caritas Medical Center, who assigns the particular patient for an appointment in the office of a particular doctor.

The patient is then seen by the doctor in his own office, just as would any other full paying patient, preserving the patient's dignity, etc. The doctor's prescription is then filled by the Caritas Pharmacy, all for the thirty-six cents regardless of the cost of the particular prescription. The deficit is made up by the "profit" from Beneficiencia as noted above.

6) Caritas is just now introducing also a rural medical service.

The large plantation owners are asked to enroll each one of their farm share-cropping families at five pesos a month (sixty U. S. cents) which is paid by the owners of the plantation. This service includes the doctor's visits and fifty percent of the value of the prescription. The plantation owner pays the other fifty percent value of the prescription. Caritas has hired doctors who go out each weekend on Saturdays and Sundays, being paid fifteen U. S. dollars for each weekend, with the doctor covering his own travelling expenses. During these days the doctor "rides his circuit," the patients gathering at the plantation centers or the doctor making house calls to those who are bed-ridden.

7) I have remarked frequently in the past concerning the woeful

abuses of Latin American industry in their relations with their workers. They are underpaid to a frightful degree and the profits made by the industries and commercial interests are scandalous. Such an industry is that of clothes-making. Here in Medellin the big stores "farm-out" the sewing of clothes to mothers of families who have their own or rented sewing machines in their homes. The big department store supplies, for instance, the cut-out pieces for shirts. The mother of the family then sews the shirt together and places buttons. Believe it or not, for the work of sewing together one dozen shirts and placing the buttons, the wage here is twenty-five cents a dozen! By working fourteen to fifteen hours a day, with fierce intensity, the mother of the family can put together three or four dozen shirts, and make seventy-five cents to a dollar in U. S. money. The stores then sell these goods at prices comparable to those in the United States and make four hundred to five hundred percent profit. Caritas is attempting to organize these exploited women in order that they can receive a just recompense, and in order to supply them with sewing machines at a cheaper price. A U. S. sewing machine, pedal model, costs over a hundred U. S. dollars here; electric operated, runs a hundred and fifty dollars or so. Caritas is working along the following lines:

- a) They have purchased four hundred small electric motors from the United States at six dollars each; these have already arrived.
- b) They have purchased from Japan one hundred and fifty un-mounted sewing machines at sixteen dollars each.

c) Here in Medellin the tables are made by local cabinet makers and the machinery is mounted, for a total cost of forty-two dollars, as compared with the hundred to one hundred and fifty dollars which a complete U. S. machine would cost.

d) However, because of balance of payments difficulties, Colombia will not allow more of the cheap unmounted Japanese sewing machines to be imported. Caritas is wondering whether a model at a similar price can be found in the United States, which I doubt very much.

8) Caritas is also promoting the establishment of social clubs for youth in the parishes all over this province. I saw one such club Titiribe, a mountain village parish four hours from here. Very, very fine set-up, and a great help to reorganizing parish life.

9) This provides a brief idea of the direction in which Caritas is moving and the high degree of social organization which the dioceses are now attaining. What great workers these priests are! Father Barrientos, in addition to being Caritas Director and promoting all of the above through a whole battery of volunteers, and a couple of paid staff, is also pastor of a parish, and Rector of a parish college, which includes highschool and two years of junior college, with four hundred men students; plus another high school for six hundred and fifty girls. He has 25,000 souls in his parish, and only one assistant pastor. These men are the heroes of our day!

C) Mr. Noel and I spent some five hours at two separate luncheons with Mr. Charles Fossum, USAID Director here; also several hours with Mr. John Anderson, Food for Peace Program Director, here in Colombia for six months, formerly in Korea. We had a long discussion concerning the Title II School Construction Project, about which I shall report below. Concerning Title III and CRS-NCWC operations in general:

1) Mr. Fossum and Mr. Anderson both feel that the Food Program to Colombia under Title III has reached its top limit. The CARE program added to our own is now reaching over twenty percent of the population of the country.

2) As you know, AID auditors have been hard at work checking our CRS - Caritas program in Colombia on a full-time basis. To some degree they have been petty and over-demanding. Mr. Noel has had to devote much of his time to answering their reports in detail preceded by investigations in the field by himself or other CRS-NCWC employees. This has been a heavy burden upon Mr. Noel. Additionally, some of the auditors have shown a spirit of doubt and criticism in their approach and manner with Caritas directors, parish priests, and lay employees and volunteers. After prior discussion with Mr. Noel, I

made these points with Mr. Fossum, pleading for an understanding of the difficulties involved and especially for a friendly approach to our collaborators in the field, both for the smoother operation of the program and in order not to arouse animosity toward the United States. Mr. Fossum is very sympathetic in this regard and well realizes that in the overall, the program here is very sound.

II - TITLE II SCHOOL CONSTRUCTION PROJECT

A) Caritas and USAID still remain very interested in the Title II School Construction Project. Possibly the concern of USAID has diminished somewhat in view of their own mammoth school construction project now under way under the Alliance for Progress. This envisions 22,000 classrooms to be put up in the next four years, forty percent of the cost from the U. S., sixty percent of the cost from Colombia. The United States is pledging forty-two million dollars for this during these four years, four million dollars already on hand, and construction already begun. More about this below.

B) USAID appears more sensitive to the Church-State issue than they were during my visit here last July. In addition to the impact of our domestic Church-State debate over aid to parochial schools in the United States, Mr. Fossum and Mr. Anderson both make out a case that the Title II School Construction should strengthen the government school system, rather than dispersing the educational effort of the country. I recounted to Mr. Fossum high points of our conversation with Mr. Hamilton and Mr. Waters last February in Washington.

C) Mr. Fossum requests that CRS-NCWC and Caritas begin the school classroom construction program as soon as possible on non-Church property, even before the Church-State issue is solved. He states that since thirty percent of the land only would be under Church title, some seventy percent of the projects could then go ahead. The whole question of who would administer and operate the schools under these circumstances is left up in the air so far, and neither CRS-NCWC or Caritas want to proceed on this basis, especially since a letter from the Minister of Education, backed by the President, should be forthcoming soon in support of Caritas and Church operation. Mr. Noel and I fear that even if such support is forthcoming from the Minister of Education and the Colombian Government, that USAID will not support Church or parish or Caritas ownership of land and buildings, and operation of the schools by Church, parish, or Caritas. Lacking strong support from USAID/Colombia and the Embassy here, I doubt if this would go through Washington. However, you have been closer to the events there these last six weeks.

D) Consequently, Mr. Noel and I believe that we should consider the alternative of a private foundation, similar to the Chilean setup, composed of Colombian citizens, selected laymen upon whom we can depend. Caritas has until now resisted even serious discussion of such a possible "channel organization." And CRS-NCWC, New York, has not pushed this affair as you well know. Still, if USAID here and AID/Washington do not okay Church title and operation,

despite support from the Colombian Government, in a couple of months from now we will find ourselves at the same impasse. Consequently Mr. Noel and I brought up in serious discussion with Father Umana the question of the channel organization, or private foundation. Father Umana is now much more amenable to this possibility as an ultimate alternative.

We then discussed the matter with Monsignor Vargas, Mr. Fossum, Mr. Anderson, Father Castro, and a few others.

Mr. Fossum is quite willing to go into the matter at greater depth, and to bring the question up to his superiors in Washington if necessary; Mr. Anderson is more dubious.

III - AID TO COLOMBIA (Report of conversations with Mr. Charles Fossum, USAID Director)

A) Total loans of 27 million dollars have been made to Colombia for housing under Alliance for Progress. 12 million at 4% interest by AID and 15 million dollars at 3-3/4% interest by the Inter-American Development Bank. The Colombian Government agency receiving these loans is the Instituto Credito Territorial. The loan is on a twenty year pay-back, for 40 thousand houses.

It is possible for cooperatives and organizations of Christian inspiration to participate in this housing program. The Society of St. Vincent de Paul has undertaken housing programs during the last few months. It has sold properties which it had accumulated over the years (especially via wills) and placed the \$350,000 from these sources into a housing revolving fund. It has received a loan of \$230,000 from the Instituto Credito Territorial. So far, they have completed forty houses and are now beginning 125 more.

This is in combination with the Center for Social Coordination, directed by the Jesuit Fathers for the whole Church in Colombia. Father Jaime Martinez is National Director. He recounts their hopes for a prefabricated type of housing, only two rooms, costing only \$500 without "urbanization," that is, streets, water, sewerage, etc. However, this could be added later and the design is such that rooms could also be added to the rough house later on. The problem of housing for the really poor, that is the destitute, is very difficult to solve. This is an effort in that direction. The housing under the Instituto Credito Territorial and the St. Vincent de Paul Society is, of course, more expensive, running something like 18 hundred to 25 hundred dollars a house.

In Jardin, one of the most remote mountain villages imaginable, a cul-de-sac four hours by jeep out from Medellin, I encountered even there this deep concern for housing for the poor and a novel way at attempting an answer. Under Father Tullio Herrera, the assistant pastor and with the pastor's blessing, a housing cooperative began six weeks ago, with expectation of juridical personality. They have property for thirty-three houses, which they will price at about \$500 on a pay out of \$2.50 to \$3.00 monthly installments.

Through community action, they are gathering stone for foundations, leveling the terrain, and so on. Of course, the basic need is a revolving fund, and it is impossible to begin with a loan, and the extremely poor for whom the houses are intended just simply have no funds to put into the revolving fund. Consequently, as a result of pulpit prodings and weekly Sunday meetings (attended by the Peace Corps volunteers, incidentally), the people of the village parish as a whole are asked to constitute this fund on a gift basis.

Believe it or not, \$50 a week is the average gift to this revolving fund over the last six weeks, running from one penny to fifty cents per donor. As soon as the revolving fund grows to decent proportions, the Instituto de Credito Territorial or similar agency, will be approached for a loan.

These houses will be for the extremely poor families who will be graded according to points. For instance, every family who receives less than the national minimum wage which is set at sixty U. S. cents a day, will receive ten points; every child in the family will rate two additional points, and so on, and the most needy family with the most points will get first choice on the houses. The installment per month will run at about \$2.50 to \$3.00.

This Jardin experiment has nothing directly so far to do with the USAID, but it indicates the marvelous grass-roots consciousness and self-sacrificing efforts being made by even the smallest villages, and shows, too, the pattern through which they can be assisted by the Alliance for Progress, via loans to the National Instituto de Credito, and then by loans from the Instituto to the village-level effort. This is the type of people-to-people program which the United States taxpayers should be told about and which they would, I am certain, be glad to support. It is also the type of effort which our counterpart agency, Caritas, can stimulate more and more in the future.

B) The Alliance for Progress has made a loan of forty-two million dollars to the Colombian Government for educational advance, including construction of twenty-two thousand classrooms over the next four years, a teacher training expansion, books and equipment. The agreement is now signed, the United States has put four million dollars into the program this year, and classrooms are now being erected. In this over-all problem the U. S. is to put in forty percent of the cost, Colombia sixty percent.

C) USAID is now negotiating a major health center program with the Colombia Government, which will probably involve twenty million dollar loan for forty years. In view of this it is doubly important that we consider the private foundation for Title II School Construction mentioned above as a possible channel for health center participation in the future as well.

D) Other discussions with Mr. Fossum concerned the over-all Church and State issue, reports of our conversations with Washington, especially with Mr. Hamilton and Mr. Waters, the Peace Corps situation, the Labor Leader Training Program and its relationship to our own Labor Leader Centers.

IV - THE PEACE CORPS IN COLOMBIA

A) Dr. Ralph Greenlaw, CARE program Director, New York, wrote to Mr. Myrt Cregger, CARE Peace Corps Director in Colombia, asking him to arrange for me to visit Peace Corps volunteers in the field. Mr. Cregger first met with Mr. Noel and myself and explained the over-all program in Colombia. This includes sixty-two Peace Corps volunteers, working at thirty-one sites, in pairs of two Peace Corpsmen to each site, usually with one indigenous community development promoter from Colombia itself. About fifty new Peace Corps volunteers are expected in May.

For the administration of the program, CARE has two full-time persons, Mr. Cregger and Mr. Lane, and four of the Peace Corps volunteers serve as supervisors of four districts, each one having twelve to eighteen volunteers in his district.

Over-all Mr. Cregger reports that cooperation from local pastors and bishops has been "good to excellent." Only one truly difficult situation involving a local priest has developed, the basic difficulty according to Mr. Cregger being that this priest had his own community development program started before the Peace Corps arrived in the community. (Later, from my personal visit to that area, I was told that the pastor in question has attempted to control the Peace Corps as his own staff and to make just about all the decisions in the community development program).

B) The Peace Corps in Colombia has been harrassed by having too many visitors. Especially near Bogota the sites have been overrun by VIPs from the United States. Consequently, Mr. Cregger asked me to visit sites further out in the provinces. I readily agreed and flew to Medellin, about 300 miles to the north. There I spent two days as the guest of Byron Hopewell, Peace Corps volunteer who is supervisor of twelve fellow volunteers in that department of Antioquia.

We got into his jeep and visited three sites, Titirivi, two and a half hours by jeep; Andes, four hours out of Medellin; and Jardin, about forty-five minutes beyond Andes. The volunteers in these towns are respectively: John Arango and Edward Chalker, Michael Lenigan and Stephen Honore (the only negro in the Colombian group), David Crozier and John Lewis. Mr. Hopewell and I stayed overnight with the latter two at Jardin, spending about two or three hours with the other two teams. (About two weeks after my visit, Mr. Crozier died in an airplane crash).

C) Living Conditions:

1) The Peace Corps assigns the word "site" to the geographical locality in which a Peace Corps team operates, such as the three towns mentioned above. Each of these three is a market town, the center of population running from two thousand to five thousand people, and each having eight to fifteen smaller villages in the surrounding

area, which villages are called "veredas," of fifty to four hundred families each. These veredas, often enough, are also Church parishes. The overall population, on the average, of a market town and its surrounding area which constitutes a Peace Corps site, will run from eight to twenty thousand people. Until now, in the region that I visited, the Peace Corps volunteers, while living in the market town itself, do very little of their work there. They concentrate rather, on the surrounding villages, or "veredas."

2) The two volunteers at the Andes site, Lenigan and Honore, live together in one rented room in the middle of town, sharing it with their Colombian counterpart promoter, Genaro Calle. Their quarters are extremely simple: three beds, which don't look too comfortable, three straight chairs, a couple of crates to sit on besides, books and equipment hanging from hooks on the wall and on makeshift shelves. They share bath facilities with others down the hall. Usually they have one pretty solid meal at the hotel (it should be in quotes), about a block away, costing forty U. S. cents. The other meals they prepare themselves out of cans, and heat up on a gasoline stove which is part of the regular Peace Corps equipment.

3) This team at Andes is now working in five veredas, two of which can be reached by bus, the three others by horse, which horses are rented from the Andes livery stable. None of them have personal transportation. In some places, the Peace Corps has purchased horses for volunteers. At Jardin, the living conditions are about the same, in one room in the market town in Jardin, in a small house in Titiribi.

4) In Colombia each Peace Corps volunteer gets 1,050 Colombian pesos a month, (about 125 U. S. dollars) from which he must pay his living expenses, rent, food, personal expenses, etc. He is reimbursed for bus transportation or horse rent within his own territory, but must pay personally all transportation on his own outside of his territory. Living expenses within their territory are reasonable enough and the above salary can take care of that, but about once a month they desire to "go to town," that is to Medellin or Bogota, live at a hotel, have a few good meals, take in a show and so on, and these expenses plus transportation back and forth cut very heavily into this \$125 monthly allowance.

5) On the whole they just about break even, and are usually broke the last week of every month. Some of them are concerned about saving up a little for their month-long vacation which they will get annually. Actually the Peace Corps "salary" in Colombia was cut down from thirteen hundred pesos (about \$155) a month, to \$125 a month only two months ago. In addition to the above, they get, of course \$75 a month which is placed into a separation fund in the United States, so that they will receive \$1,800 when they come out of the Peace Corps at the end of twenty-four months. Some are borrowing against this \$1,800 in order to help their own families, for instance, to help a brother through a university back in the United States.

6) On the whole, for Americans they lead a very rugged life, much more difficult than the U. S. Army. The food is far below par, even though I received no complaints at all. They all said that they had gotten used to it. The living quarters are not nearly as comfortable as college rooms or barracks, even the most elemental, in the States. Travel by bus and horse is very exhausting, and the busses are really trucks. I must praise their spirit of "roughing it" and their lack of complaints concerning the trying living conditions compared to home.

D) - Method of Work:

- 1) Most of the volunteer teams work in five or six localities or veredas, the smaller villages of their territory. Contacts here have been developed gradually over the six months since they arrived, leading to the organization of a village committee, or junta, composed of four to six village leaders.
- 2) This junta is the key agency in the whole community development effort. The junta usually has four officers, president, vice president, secretary, and treasurer, and one or two other members. On arriving at the site, the volunteer must visit around the vereda village to find out who's who. Often enough the junta members cannot read or write. Looking for qualifications, the volunteers report, you usually have in mind a secretary who can read and write, and a treasurer who can count. The president is often illiterate. The promoter or the Peace Corps volunteer usually presides at the meetings.
- 3) Before a junta can be established, two or three "natural leaders" have to be cultivated and brought along so that they start to see the point of village collaboration, and understanding of what they can do with their own resources and begin developing the interest of their neighbors. This usually takes some time, often months and even at the end of a year it is a great accomplishment to have a good junta operating. The volunteers report that it is gravely important that the priest cooperate at least by announcing the junta meeting from the pulpit and by giving his moral support.
- 4) The junta then meets with the village and they decide on their greatest "felt need." From this "felt need" a project develops. Among the projects now under serious consideration or under way in the three Peace Corps sites are the following: three schools, four water supply systems, two community centers, two land and crop improvement programs, three roads, one bridge, two plaza improvement programs, and a variety of needs like latrines, libraries, first-aid classes, literacy classes, sports programs, etc.
- 5) The Peace Corps in this area works in closest conjunction with the National Federation of Coffee Planters, a most powerful organization with a considerable budget for social and educational works. Frequently

the Coffee Federation will pay seventy percent of the cost of a school or water supply system, if the local community will put up thirty percent of the cost. In this section of Colombia, the Coffee Federation has the equivalent of a rural extension service, with county agents, home demonstration agents, etc., with whom the Peace Corps volunteers work in closest collaboration. In the two sites of Jardin and Andes, which geographically join each other, the Coffee Federation has some fifteen full-time experts of this type.

The Peace Corps effort is meshed into this indigenous system. For instance, during our trip we brought two U. S. Singer pedal sewing machines to the Home Demonstration School of the Coffee Federation, the gift of CARE. It appears that CARE has received \$100,000 from the Lion's Club of the United States for such equipment in connection with its Peace Corps operation in Colombia.

E) Relations of the Peace Corps and the Church

- 1) You will recall that in keeping with our request Cardinal Concha of Bogota requested all Caritas diocesan organizations to collaborate with the Peace Corps. The responsible director within the Colombian Government also approached the key Bishops and obtained their assurances of support in the field. The Peace Corps volunteers in the Medellin area told me that upon their arrival they visited with the Archbishop who gave them a warm welcome, and he presented to each of them a letter signed by himself addressed to the pastor of the parish in which they were to work, with instructions that they should deliver this personally to the pastor and request his collaboration. This was obviously an excellent introduction which has stood them in good stead.
- 2) The Bishop Trujillo of Jericho, in which the Andes and Jardin sites are located, personally came out into the field and visited the Peace Corps men in the villages themselves, bade them welcome, and gave them each a gift as token of their welcome. This gift is a large leather pouch, called a carriel, made of rawhide, with a strap around the shoulder, something like a knapsack, in use by all the farmers and ranchers of this area. Bishop Trujillo of Jericho has also been giving garden seeds to the Peace Corps volunteers for distribution among their people. They are all very warm in his praise and speak of him as their friend.
- 3) I spoke with four priests who are actually in daily or weekly contact with the Peace Corps volunteers in the outlying villages. All four had high praise for the men, both concerning their conduct personally, and concerning their work and the Peace Corps idea. The priests regard the Peace Corps men as an inspiration to their own community leaders and an effective cause of village collaboration. There is not the least hint of any effort of proselytizing on the part of the Peace Corps volunteers. And none of the Peace Corps volunteers indicate that the fact that they are not Catholics has in any way affected relationship of

priest and people toward them. (Except, it appears, that the young ladies of the area, in considering the Peace Corpsmen as "eligibles," are rather dismayed to find that they are not Catholics).

Mr. Hopewell, the Peace Corps volunteer supervisor of the area, told me that of the thirteen Peace Corpsmen in his area, only two are Catholics. As far as he knows there are no facilities for the practice of their Faith on the part of the Protestants and Jews who are out in the villages.

4) The one case reported earlier by Mr. Cregger, Colombia Peace Corps Director for CARE, in which difficulties have arisen of a serious nature between the Peace Corps and the Church lies within the territory of Mr. Hopewell. We did not visit the site, but Mr. Hopewell gave me his own account of the difficulty there.

a) It seems that the pastor (we shall call him Father Juan) has had a very worthwhile community development program going for some years. However, the emphasis has not been on community leaders working with the rest of the population, but rather the initiative has come heavily from Father Juan himself. Nevertheless, he has accomplished a lot: gardens and animal improvement, an experimental demonstration farm, a medical dispensary, a transport cooperative, etc. (Trucking costs are basic to farmers and villagers all over Latin America. Usually the trucking operator gouges the poor for all he can demand, there being little competition and no effective rate system under government supervision.)

b) Upon their arrival, the pastor welcomed the volunteers with open arms, and he gave them lodging for the first two months in the parish social center (not in the rectory, as some of the news stories here in the States reported earlier). The pastor also announced that the Peace Corpsmen were two more staff members for his community development program, which impression the Peace Corps did not appreciate.

There was a tendency for Father Juan to give the Peace Corps orders. Then, when the time came ripe in four of the villages for the formation of juntas, in one after the other Father Juan was elected president of each of the four juntas. A situation which exists nowhere else, because the basic purpose is to develop leaders, not to depend upon former leaders like the pastor, mayor, school principal, etc.

c) Things went from bad to worse. Father Juan, the president, did not call meetings of his four juntas, so some of the other officers began calling meetings, to which the pastor objected. Then, to complicate matters, one of the juntas decided that what they needed in their village was a chapel, and to this the pastor objected. The junta then went over his head to the Archbishop, who promised to supply a priest if that village would build a chapel. That's about the point where the impasse now finds itself. It is probably that the Peace Corps will pull out of this village.

5) On the whole, relations with the Church have been marvelous. This is the only instance of difficulty.

F) The Peace Corps have been working in Colombia only six months. It will be four or five years before their influence can be objectively evaluated. On the whole, I would say they are making an excellent effort and are to be supported in every way.

The prestige of the volunteers as North Americans is a big factor in community development stimulation. The Peace Corpsmen themselves regard their own influence on the middle and upper directing classes of the country toward social responsibility as their biggest contribution.

V - MONSIGNOR SALCEDO AND RADIO EDUCATION

A) Had long conference with Monsignor Salcedo. He continues his struggle to stabilize and advance the radio education program.

The current big effort is to establish the Colombian counterpart of the Inter American Literacy Foundation. Mr. Mark Foster, Director of the latter, has been in and out of here several times in the last couple of weeks and is now laying ground work for similar channel organizations in Ecuador, Peru, Bolivia, Chile, Panama, Honduras and Venezuela. Here in Colombia this channel organization is moving ahead. Ambassador Freeman and Monsignor Salcedo had a conference a couple of days ago at which they agreed on the members of the Board of Directors. Monsignor Salcedo is quite satisfied with this arrangement, even though he continues critical of the general U. S. obstacles because of Church-State issue. In Colombia the counterpart organization will be called FUTURA.

B) In a later conference at Quito with Mr. Foster, he informed me that the channel organizations had made good progress in each of the following countries under the following names: Ecuador, APRENDER; Chile, CULTURA; Peru, HOY Y MANANA; Bolivia, ALBOR. It is clearly understood that these organizations will not be Catholic, officially or otherwise. There will be "Catholic" representation within the boards of directors, to a degree which appears satisfactory to Catholic interests in each of the countries.

VI - LABOR LEADER TRAINING INTENSIFIED FOR FARM AND FACTORY WORKERS

A) A crucial problem in the Latin American struggle is leadership within the burgeoning labor union movement. With increased industrialization and the movement of millions of rural workers into the cities, labor union organization and the ideological orientation of these organizations are of dire importance. Until now the United States' USAID program has been tied in closely with the Latin American division of the AFL-CIO, called ORIT (Inter American Regional Workers Organization), under the leadership of Mr. Serafino Romualdi, with headquarters in Washington. This program has chiefly involved "scholarships and study tours" by selected national worker leaders into Puerto Rico and the United States

for periods of two to six months. Obviously the cost has been quite high, one to two thousand dollars each, and too often "trainees" have been political favorites who have considered the experience something of a pleasant tour, with little effect reaching down into the real ranks of labor leadership.

B) For the last six months Colombia has been the site for a new approach in labor leader training, under the direction of John Wasson, staff member of the International Union of Drink, Food, and Tobacco Workers. Because this International Union is spending some twenty-five thousand dollars on this program, and because it is being watched so closely by certain officials in Washington, and with collaboration of USAID here, I suspect that possibly USAID and/or the U. S. Labor Department, or the AFL-CIO, is using this International Union pilot project as a "channel organization" to experiment in new types of labor leader training to be incorporated into the Alliance for Progress for the future.

C) Anyway, this Colombian situation deserves our special attention because it might become the model for efforts all over the continent, and because the dominant union here, the Colombian Union of Workers, UTC, is directed by Christian leaders, who have been "formed" in their principles and inspiration by the Jesuit Fathers. This group of seventeen Jesuits, under the leadership of Father Jamie Martinez, S.J., devote their full time to social and rural action training centers. The UTC has about 250,000 members. It is not a "confessional" Christian trade union. While many of its leaders are known as outspoken Christian leaders, this union is "neutral" and is federated with the ORIT and the AFL-CIO, into the World Federation of Free Trade Unions, the non-confessional international, democratically and free-world oriented.

Two other union groupings exist in Colombia: The Confederation of Colombian Workers, CCT, with about 160,000 members, tending to be anti-clerical and with some socialist tendencies; and a grouping of forty or fifty thousand extremely leftist workers, who have been expelled in recent months from the CCT because of extreme Marxist leanings.

D) The whole labor union movement in Colombia, and in Latin America, has been woefully weak because of inadequate training of leaders from the national level right on down to the locals. The current new program of U. S. inspiration in Colombia plans training of 800 local and regional leaders for a period of two months, full time, eight and more hours a day, in a residential school. About four hundred of these will be UTC (where the Christian influence is dominant), and another four hundred CCT. None of these will be among the Marxist oriented group.

The first and current phase is the preparation of 100 instructors who will then train the 800 leaders in provincial schools scattered throughout the country. I attended with Mr. Wasson and Father Martinez a graduating class of the teacher training school for the UTC. References to Christian and free-world oriented principles pervaded the ceremony, speeches and conversations with the workers themselves. These graduate instructors will now go out in teams of two and three to the different cities around the country and conduct two months-long training courses

for selected leaders, twenty-five to thirty grouping at a time.

Very Important: These workers are released from their factories or farms by their employers and managers for this two month period and in most cases the employers continue to pay their full wage. Here is the most significant change in the mentality of the "ruling class." They now see that social change is inevitable and that union organization is coming. As one puts it, "I'd rather see a union organize my factory rather than burn it down to the ground in a riot."

Granting that unionization is inevitable, they much prefer having Christian, or free-world oriented leaders, to Marxist leaders. Consequently, they pay the wages and release their workers for two months in many instances, and also contribute frequently to other expenses of the school.

Under this program the worker leader comes out of training at a cost of only about \$100 each, as compared to one or two thousand dollars in the former program described above. Mr. Wasson returns to Washington in a couple of weeks. Probably this program will spread over the whole of Latin America. We should watch it closely.

E) The UTC is reported to be one of the organizations which surreptitiously encourages campesinos to "invade," that is, take de facto possession, of unworked arable lands on large plantation holdings. This clouds free title to the land and leaves the proprietors as a class to accept the inevitability of agrarian reform and leads them then to support legislative programs in this direction. Catholic lay leaders and priests are identified as leaders in this movement on the quiet.

REPORT #6 - LATIN AMERICA - MARCH-APRIL 1962

TO: Bishop Swanstrom
FROM: Father Gremillion
RE: Ecuador

I - CARITAS

Through various other documents, I have informed you of the progress of CARITAS and related social action movements in Ecuador. The brevity of this report in no way reflects the importance of these significant developments.

The Conference of Ecuadoran Bishops has established a Bishops' Commission for CARITAS with Bishop Candido Rada, Guaranda, as president. Bishop Bernardino Echeverria is secretary of the Conference. The Bishops of Ecuador and Archbishop Alfredo Bruniera, Apostolic Nuncio, are giving CARITAS very strong backing. Despite some difficulty, always to be expected at the beginning, I am very hopeful about CARITAS-Ecuador.

I was in Ecuador eight months ago just as CARITAS was beginning. In less than a year the national office has been established, transport and accounting have been systematized, and satisfactory basic CARITAS organizations have been set up in five dioceses, and good beginnings in most of the others. The food program has been greatly increased this current year. Our CRS-NCWC director, Mr. John McGhee, while remaining in over-all direction of the program, has turned proximate supervision over to Mr. Mark Moriarty, Assistant Director. This has freed Mr. McGhee for socio-economic development in which he has a special interest and ability.

II - SOCIO-ECONOMIC DEVELOPMENT

However, it is in this social action field that progress here has been most striking. Mr. McGhee's special attention to this area is already paying important dividends. I must pay tribute also to the selfless efforts of Mr. Kevin LeMorvan of Antigonish, Nova Scotia, who gave six months, April through October, 1961, for laying the groundwork in cooperative and community development leadership training. You recall that he volunteered to work with CARITAS on a barely subsistent wage.

The following Bishops have shown special initiative in this field: Bishop Echeverria of Ambato; Bishop Rada of Guaraunda; Bishop Haro of Ibarra; Bishop Proano of Rio Bamba. Bishop Borge, Auxiliary of Quito, is also showing deep interest by the recent establishment of a school for community leaders. Increasingly other Bishops are stimulating noteworthy social action efforts.

A) Exactly one year ago Mr. LeMorvan arrived and a series of training institutes for cooperative and community leaders were begun. Looking back I must commend most heartily the Bishops who sponsored these new initiatives. The first great emphasis was on credit unions. In these short months, believe it or not, thirty credit unions have been started. CARITAS and CRS-NCWC teamed up with USAID in preparing very simple "textbooks," lesson sheets, audio-visual material, and instructors for these courses. USAID granted scholarships to three persons for several weeks training with the Peru Credit Union Federation under Father McLellan. CUNA's field representative, Mr. Al Verduzco, came in a couple of times for technical council on organization and especially for the preparation of enabling legislation.

The thirty credit unions have reached such status that they are now attempting to form a National Federation, which can affiliate with CUNA and receive its insurance and service benefits. Mr. Verduzco was again in Ecuador during my past visit. Mr. Daughters, USAID Director, is anxious to obtain a full-time staff member for credit union and cooperative development.

B) By October, 1961, cooperative leadership training had established the perfect platform for entry into the more complex field of savings and loan associations for housing. Both USAID and the Inter-American Development Bank are pushing these institutions as the best channels for their housing loans. Mr. Basine, USAID, has been working hand in hand with Mr. McGhee and CARITAS. An informal meeting is called with five or six leaders of the provincial cities, often with the collaboration of the Bishops, and over a period of weeks this nucleus receives an understanding of the savings and loan principles and commits itself to setting up an association. Enabling legislation has been enacted. Five savings and loan associations are now chartered, and five more are in formation.

The Housing Institute of Ecuador has received a five million dollar loan from the Alliance for Progress, which has been matched by a similar figure from the Government of Ecuador. A good portion of these funds can best be channeled to the slum dwellers and villagers through savings and loan associations.

C) A year ago, Bishop Haro, Ibarra, established the Instituto de Campesinos, a rural development program similar to those of Chile and Mexico. Again the progress since I was here eight months ago is surprising and most hopeful, and the movement is taking on national proportions.

So far they have only one full-time training center; for young women (17 to 25 years) with emphasis on child care, nutrition, home and garden improvement, sewing, textiles, and furniture building, etc. A training center for young men (17 to 25 years) is in the making.

My visit coincided with first anniversary festivities, attended by national government officials, USAID and Embassy representatives, U. N. personnel from Mission Andina, Church and social leaders of the country, and by more than a thousand farmers and farm youth.

This three-day affair had all of the color and aspects of a U. S. County Fair: exhibits of three thousand articles made by Instituto collaborators (preserves, furniture, clothing, tools and implements, etc.), livestock showing and judging, demonstrations on "How to Spray Potatoes," "How to Make a Wardrobe from Crates," "How to Make a Mattress from Wheat Straw and Flour Sacks." (The flour sacks had, of course, "donated by the American people" stamped on them, since they were the containers of the food which we bring in.)

The Instituto is much more than a residential training center. It is really an agricultural extension service, similar to our U. S. system. They have ten home demonstration agents working in the province, a really dedicated staff who are giving their talent and time for the barely subsistence salary of \$30 a month. The Government there finds it impossible so far to set up an adequate county agent system, as I have remarked before concerning other countries. The Government official in charge of national home demonstration service told me that the Instituto in one year has put ten staff people to work in the province, compared to one government person for rural home improvement. Very heavy emphasis is placed upon organizing 4-H Clubs (4-F Clubs here: Fe, Felicidad, Fortaleza, Fecundidad: Faith, Happiness, Strength, and Fecundity.) There are now ten clubs for boys and twenty for girls in the Ibarra area. They also set up clubs for adults, both men and women, in order to transmit technical skills for home, soil, crop and animal improvement. All this is interwoven with a spirit of cooperation and leadership initiative.

You can imagine how difficult it is for the Bishop of this poor little town to raise the three to four hundred dollars needed monthly to pay the salaries of his fifteen staff persons, at twenty to thirty dollars a month per person. Assistance for a few years to get the program established and with a definite phase-out schedule written in, leading to full support from local resources, could really work wonders. If one diocese in the U. S. "adopted" Ibarra as a sister diocese, with a grant of \$400 a month...!!!

D) I spent a lot of time with Father Orellano, S.J., rector of the Catholic University. He has just returned from a month in the States at the invitation of the Department of State. I will talk to you directly about the Church-State problems involved and the hopes of working out some solution in this particular case. Father Orellano took me to visit Colegio Gonzaga; rector is Father Gonzalo Romero, S.J., a secondary school of highest quality for the poorest students, financed in great part by benefactors.

E) In the Colombia report I already adverted to the establishment of APRENDER, the broad citizens' association for radio education in Ecuador, just now being launched.

III - In brief, besides CARITAS in the field of social assistance, a broad social action program has been mounted and has made truly remarkable progress in Ecuador during the past year. Several Bishops show heartening initia-

tive and ingenuity and they enjoy the closest support of the Nuncio, Archbishop Bruniera. Their pioneering efforts should move so much more quickly in this time of urgency, and could be sped forward by a few thousand dollars of "key funds to prime the pump." Let me emphasize, however, that the Bishops and people are most grateful for the assistance which they are now receiving.

