WAR TIME MISSION OF THE CATHOLIC PRESS

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On the homefront the wheels of industry have been set humming on practically a twenty-four hour cycle for the production of war machines, battle ships, cargo ships, munitions and accessories in endless variety and quantity. Cattlemen, fishermen, farmers, fruitgrowers and food processors are straining the forces of
nature and skill to produce the victuals necessary to keep armed and civilian populations at their maximum strength for the conflict which is daily becoming a more insistent challenge to the physical and moral stamina of all without exception. When civilian defense workers, air-raid wardens, red cross operators, war bond and war chest campaigners sweep by, blending enthusiasm and earnestness in their smiles, the picturesque pageant of a determined nation in total war is indeed a most inspiring spectacle. Only one note mars its grandeur, namely the destruction that must precede the ultimate aim and achievement.

**INTELLECTUAL MOBILIZATION**

And yet the total mobilization is not complete. In fact the accumulation and concentration of material resources and personal services without mental, spiritual and moral motivation would resemble a human body without a soul. The nation at war needs the enlightenment and stimulation of an inspired leadership, whose task
it is to formulate the ideals that constitute the objectives and incentives for the work and sacrifices entailed in the total war effort. This responsibility devolves chiefly upon those who hold in their hands the reins of government, but it is shared by the legion of scholars, publishers, editors, lecturers and commentators, who by their studies, training and honesty of purpose are qualified to instruct and guide the nation through the years of crisis.

This intellectual leadership must be sound, objective and unselfish. The demagogue, the rabble-rouser and the time-server can have no place and deserve no recognition in a function so vitally important. Nor must any quarter be given to the prophet of radicalism, the saboteur, the fifth columnist and the seditionist, who in their malice or blindness would mislead the people and destroy its spirit. Such intellectual leadership would nullify and defeat the very objectives towards
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**FUNCTION OF THE RELIGIOUS PRESS**

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are prerogatives that emanate primarily from the spiritual concept of the human individual, the human family and the human society in its broader aspect. Unless we regard man as the creature of God, made to His image and likeness, endowed with an immortal soul and destined for happiness in time and in eternity there is no reason for freedom to worship and serve God. Unless we accept the inherent dignity, intelligence and responsibility of the human individual, there is no reason for freedom of expression. Unless we are convinced of the dignity and responsibility of the human family there is little reason for freedom from want or fear or social injustice. Our fundamental freedoms are the logical conclusions of the truth and the fact that the human being is a creature different from all other creatures that exist in God's universe, a creature that must not be enslaved, nor exploited, nor outraged, nor destroyed. No other interpretation of man's nature will explain or justify the indignation and horror that have stunned our minds, shocked our
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The religious press at large has a mission and a function in the present war effort. We may not presume to speak for all, but certainly we can in this connection outline the mission of the Catholic Press, to which we dedicate annually by a steadily growing tradition the month of February. That mission is to stem the tide of atheism, which has been boldly proclaimed as the basic creed of the bolshevistic or communistic interpretation of life. That mission is to militate against materialism and secularism, which in effect negate if they do not actually deny the spiritual interpretation of human life and destiny. The Catholic Press has the mission and function to militate against the irreligion, which deliberately
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The Catholic Press has the mission and function to protest against the violation of the right of parents to educate their children according to the dictates of their consciences and to transmit to them the precious heritage of religious faith and custom.

In this total war effort the Catholic Press has the mission and function to uphold the sanctity of marriage, the integrity of the family and the invincibility of the home against totalitarians abroad and against the saboteurs of the Christian way of life at home. Is it not strange that so many who decry rightfully every act
of physical or political sabotage, do not recognize the moral sabotage inherent in divorce, birth control and other social evils, which have for generations gnawed at the vitality and strength of our nation!

In this total war the Catholic Press certainly has the mission and function of appealing for the observance of the Ten Commandments and the laws of nature, the flaunting of which is in no small measure the cause of the breakdown of order and decency in human society and between nations. Human laws are violated, ignored and frustrated because their moral sanction has been sapped by defiance and contempt for the laws of God, Who is the source of all authority. When men trample under foot God's holy law and authority, they grind into the dust the borrowed sanctity which they claim for their own legal enactments and ordinances.
No house can outlast its foundations!

The Catholic Press has a mission and function in the war crisis to strengthen the confidence, the courage and the spirit of sacrifice of the nation. These are the basis for morale, that mysterious quality which made heroes of our men in Corregidor, which sustained Captain Rickenbacker and his companions for weeks in a rubber tub tossed about on the waves of the Pacific, which inspired President Roosevelt recently to fly across the seas to hold the momentous conference at Casablanca. This morale must be begotten and preserved in the heart of every American; its basis is spiritual, its nourishment is mainly religious, its inspiration comes from the principles which the Catholic Press never ceases to proclaim, the principles of honor, loyalty and generous devotion to the cause of justice and charity.
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Finally the Catholic Press wisely and prudently looks to the post-war order that is to become the fruit of victory, the compensation of all our war sacrifices, privations and labors. In this we align ourselves, we will not say with our enemies, who have for years charted their ideas of how the world must live and function after their conquest, but with Pope Pius XII, President Roosevelt,
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DR. DU BOIS NAMED TO ART INSTITUTE

(The Associated Press)

New York, Dec. 23 — The National Institute of Arts and Letters announced the election of 10 new members, including the first Negro to be selected.

The Negro was Dr. W. E. Burghardt Du Bois, historian and editor who has been head of the Atlanta university department of sociology since 1912. An official of the American Association for the Advancement of Science, Dr. Du Bois was the founder of the Pan-African Congresses and served as special envoy and minister to Liberia in 1924.

Arthur Train, president of the Institute which was founded 45 years ago to honor "notable achievement in art, music or literature," said that Dr. Du Bois was "eminently qualified for membership."

Other new members chosen were Upton Sinclair, author; Carl Van Doren, Pulitzer prize-winning biographer; Roy Harris and Quincy Porter, composers; Louis Ayers, architect; Jo Davidson, sculptor; Charles Donagh Maginnis and Benjamin Wistar Morris III, architects.

Rhode Island state prisoners repaired 200 to 400 pairs of shoes a week for the Newport Naval Training Station.
NEGRO ACHIEVEMENT AND PROSPECT

We deem it a privilege to address the distinguished graduates of Southern University at this momentous time when young men and young women, the finished products of American education, are tossed into the uncertainties of a war agitated world. Graduates are always in need of encouraging counsel when they leave the protecting arms of their Alma Mater and the delightful atmosphere of the college campus to face the realities of human life and endeavor to attain the goals about which they have reasoned and dreamed during the years of youthful formation. In the crisis of any war there are always difficulties, trials and uncertainties as well as the
thrust of romance and adventure; while the latter of their very nature captivate
the imagination of youth, the former are as apt to disturb, unnerve and even
terrify those who are advancing into the maturity of life. Hence the need of
steadying counsel as well as judicious encouragement.

This would seem to be particularly true in the crisis through which not one
nation or one group of nations but the entire world is involved, disturbed and
confused. We are confronted not only with a global war in the material and physi-
cal sense, with all its modern implications of destructive mechanization, but also
with a war of thought, philosophies and ideologies which threatens to affect the
entire way of life to which, with other nations of the world, our own nation has
been adjusted to its satisfaction and happiness. The youth of today cannot escape
the effect of these conditions upon its character and its outlook upon life. Per-
haps even more than their elders are the young men and the young women of today conscious of the fact that their security and happiness are deeply involved in the outcome of these evident conflicts. And thus it is not surprising if we find, especially among certain elements and groups evidences of concern, trepidation, unrest and fear. This is particularly true of those groups that constitute what have been designated as minority groups, because they represent only a fraction of on account of the entire nation, and also because, of/their limited numbers and consequent ineffectiveness in securing their proper rights, they have been subjected to a certain amount of unfairness and even injustice. Such a group is undoubtedly our Negro group, whose past has been one of struggle for the full realization of the inherent dignity of the human individual, the recognition of social security and welfare and the enjoyment of certain civic rights guaranteed under the Constitution of our country. The situation is greatly aggravated by a certain amount of
unwise agitation on the part of false leaders, false prophets and impractical utopianists, who would see in the present confused condition of the world an opportunity for achieving hastily the consummation of aims and ideals towards which the race but none the less surely, has progressed, perhaps all too slowly, during the past three generations.

**NO TIME FOR PESSIMISM**

Certainly this is no time for pessimism. Notwithstanding the sad experiences and disappointments of the past, there is much in which the Negro race can find genuine satisfaction. The efforts towards betterment have not been in vain, and these have progressed with rather remarkable certainty and constancy during the past half century. It is not amiss at the present moment to offset some of the pessimism that is being peddled about with a realistic picture of what the
Negro in America has really achieved and accomplished, after he had at least partially overcome the initial resistance that was offered to his advancement in those early years following emancipation. We are indebted for some of the figures which we desire here to present to Mr. Chandler Owen, noted Negro publicist of Chicago who some months ago published an excellent article under the sponsorship of the United States Office of War Information. In this article Mr. Owen presents a magnificent picture of Negro accomplishment and achievement, which should impress itself indelibly especially upon the educated Negro youth of today, that is conscious of a mission for the progress of its race. Mr. Owen tells us that "in 1890 there were 12,159 Negro clergymen in the United States; in 1930 there were 25,034. In 1890 there were 15,008 Negro teachers; in 1930 there were 54,439. In 1890 there were 208 Negro physicians and surgeons; in
1930 there were 3,805. In 1890 there were 120 Negro dentists; in 1930 there were 1,773. In 1890 there were 431 Negro lawyers, justices and judges; in 1930 there were 1,247."

Into this educational and professional picture we must read the name of Negro and judges, like Charles E. Toney, James E. Watson, Jane Bolin of New York, Herman E. Moore of the Virgin Islands, Myles Paige of Brooklyn, Edward Henry of Philadelphia and Armand Scott of Washington, all of whom have achieved their positions through intellectual ability, personal integrity and adherence to high professional standards.

While the Negro has not progressed as far economically, because he has been seriously handicapped and frequently thwarted in his honest efforts, we must not lose sight of the fact that today he is not a stranger in many industries and
He is a familiar sight in the transportation system of the country and a valuable asset in our shipping system. Organized labor recognizes his ability and his right to just consideration in its efforts to secure fair wage standards and conditions of labor. Perhaps not as generally as should be the case, the group has found its place in business enterprises, in banks, in building and loan associations, in insurance companies and in many fields of commercial endeavor.

Although handicapped by prevailing unfairness in tenant farming and share cropping, we are told that today there are 680,000 Negro farm operators in the United States, with ninety-five percent of them living in the Southern States, and that the Farm Security Administration has made to Negro farmers 60,440 loans aggregating a total of fifty million dollars. Only a short time ago Dr. F. G. Clark, President of this University, sponsored the ceremonies in which Negro farmers in this area were
awarded prizes for their efficiency and progress in agriculture. On that occasion Mr. H. C. Sanders, Director of the L.S.U. Agricultural Extension Service, stated that in 1942 there were more than 6,000 Negro farmers enrolled in this State's agricultural program and that "the farmers entered in this contest were surely following out the principles of Better Living and were performing a patriotic duty in doing their utmost to expand the food supplies of the nation".

In the professional field it is especially interesting to note the remarkable progress made by the Negro group in medicine and dentistry. An increase of Negro physicians and surgeons from 208 to 3,805 within the short period of forty years, and of Negro dentists from 120 to 1773 over the same period of years, must certainly be regarded as phenomenal. Since these figures carry us only to 1930, probably because later statistics were not available to
Mr. Owen, we must take for granted that during these last thirteen years equal progress has been made. Most commendable, to cite an example very close to us, is the progress made within a decade of years by the Flint-Goodridge Hospital in New Orleans. We are told that that institution, started ten years ago, with a modest Negro medical staff, is today directed by Negroes in several important medical branches and "the management is entirely in the hands of Negroes from the superintendent and chief engineer down". The institution is on the accredited list of the American Hospital Association and enjoys the confidence of the medical profession, welfare agencies and the public which takes advantage of its services with gratitude and cheerfulness.

In the field of journalism the American Negro can point with satisfaction to upwards of 300 newspapers and periodicals, ably published and edited by men
who have achieved distinction not only among the members of the race but throughout the nation. Chandler Owen cites among others the Murphy brothers of the Baltimore Afro-American, Ira Lewis and his associates of the Pittsburgh Courier, Lucius Harper of the Chicago Defender and E. Washington Rhodes of the Philadelphia Tribune.

In higher education there exist today almost 100 universities and colleges devoted exclusively to Negro education; there were enrolled in these institutions in 1941 some 40,000 students as against 1,643 students in Negro colleges in 1916. Our authority states that "during this twenty-five year period the number of students in Negro colleges increased some 2400 percent". This educational progress has been paralleled by cultural progress in the arts and sciences, progress which is reflected by such names as Dr. George Washington Carver, "the recently deceased grand old man of plant sciences", E. Franklin Frazier of Howard
University, Charles S. Johnson, Sociologist of Fisk University, Paul Robeson and Marian Anderson, internationally noted singers. E. Simms Campbell, Aaron Douglas, Sam Brown, Hale Woodruff, Richmond Barthe and Sargent Johnson rank among the Painters and Sculptors, and a legion of capable Negro writers have achieved a reputation in almost every field of literature.

The Negro is given credit for a fundamental sympathetic disposition towards religion and religious expression. Although probably one-half of the Negroes in this country are unaffiliated with any denominational religious group, there is abundant evidence in the numerous churches that dot our cities and countryside wherever there are communities of the Colored people, that they have an innate desire for religious expression. This expression has found a delightful and inspiring outlet in the Spirituals, which constitute a distinct type of religious music of definite merit which has endeared itself to music lovers everywhere. We have already seen that
more than ten years ago there were in excess of 25,000 Negro clergymen in the country; we are told that church property owned by the group has an aggregate value of nearly two million dollars, most of which probably represents the sacrifices of the members of the congregations. As in our own Catholic body, which can claim only about 400,000 Negro members, there are in addition to the churches numerous charitable institutions for the care of orphans, the aged and underprivileged individuals, besides many parochial schools, elementary and high, and Xavier University, the Wyoming.

All this must be taken into consideration in any appraisal that we may make of the development and progress of the Negro race.

Nor does the Negro stand apart in the great war effort. He is neither a slacker nor a conscientious objector. He regards America not as a stepfather's house but as a home, a land of opportunity, a country that offers him fair promise of security, sane development and genuine progress. Not always has he found
complete satisfaction or adequate fulfilment, but this does not interfere with his sense of duty and responsibility for the present and future welfare of the country. Late in February we were officially informed that the Negro personnel in the Army totaled 450,000, with men in every branch of the service, and that more than 60,000 were then serving outside the United States. Among our fighting forces that recently achieved victories in the Pacific we were told that there were that some 25,000 Negroes, and 10,000 Colored soldiers participated in the conquest of Northern Africa. These figures indicate a patriotic contribution that speaks eloquently for the loyalty and devotion of the Negro as well as for the confidence with which he is regarded by those who are responsible for the direction of the war effort.

In this connection, although we realize that there exists reason for some
dissatisfaction, it may be well to cite a report of the relations that exist between the students at the Officers' Training School at Fort Benning, Georgia:—

"Black and white soldiers march elbow to elbow across the dusty expanse of south Georgia soil, eat in the same mess hall, sleep in the same barracks, sit together in classroom, compete for honors. I have never heard of any white officer expressing the opinion that because of this experience he is any less an officer and a gentleman."

We are unable to identify the author of this report, but undoubtedly it indicates a wholesome trend which union in arms and fighting for the same cause may emphasize and advance to a better understanding and realization of common interests.
FUTURE PROSPECTS

We have cited this summary review of Negro achievement especially during the last fifty years, because it speaks realistically as well as optimistically of the potentialities of the group of which you, my dear graduates, are destined to be active contributory members. When dissatisfaction and unrest electrify the atmosphere and inject discouragement and even despair into your hearts it is well to consult the record and weigh judiciously and calmly the genuine merits of the issues. This is particularly important when we remember that you have been exceptionally well-equipped to assume the role of constructive leadership in the communities and circles with which you have been or will be intimately associated. Against this background of genuine achievement we may well
trace an outline of future planning. This planning must be done under the bright light and clear vision of hope rather than in the dark twilight of pessimism.

It is difficult to appraise the fundamental priority or relationship between the various aims and objectives towards which the group is legitimately striving. In our own opinion education and economics are of paramount importance, because they may well form the basis for sound progressive achievement in other spheres of endeavor. By this we mean that progress in education and economics will almost inevitably lead to recognition and attainment in other aspirations.

Undoubtedly the Negro has achieved great progress in higher education, in the secondary, college and university departments. This is represented by the figures which we have cited and also by the ever increasing number of men and women who are reaching professional status. Certainly every effort should be employed to maintain and even increase these facilities for higher education and to encourage a wider spread in their use especially in the South. The need that we sense seems rather
to lie in the elementary or grade department of education. Opportunities for education are not as abundantly provided or as efficiently equipped as they should be. Especially in the rural areas schools are small, badly housed and sadly inadequate in material equipment and personnel. But we know that, even with much inadequacy, it would be possible to achieve considerable proficiency in elementary education, if there were a stronger interest among parents for the education of their children and a more positive attitude towards regular attendance. It is our conviction that persistent and systematic encouragement and urging by Negro leaders, that parents in the rural as well as in the urban districts give to their children every available opportunity for education, would be a powerful stimulus for improvement. Thus all Negro children could receive the benefit of learning at least the rudiments, and out of the mass would of necessity grow the selected percentage of
pupils whose talents and industry would qualify them for the advantages of high school and college training. In my humble estimation there lies here a mission which would produce magnificent results, a mission for which college graduates should furnish the leadership.

At the other extreme there is evident need of a fuller recognition of graduate education, preferably under Negro auspices and leadership. We were pleased to note a few days ago an important reference to this need, expressed by Mr. Emory Thomas, Negro farm agent of Laurens County in Alabama. At a reunion of the Tuskegee Institute class of 1933, Thomas recommended that each Southern State contribute annually $100,000.00 for the establishment of a graduate school for Negroes at Tuskegee. "By so doing", he said, "the big bug-a-boo which arose in my native state of Georgia last year would never raise his head again to say
that Negroes wish to go to white colleges". He continues enthusiastically "the Negro wishes colleges and schools that are capable of helping him burgeon-forth all that Jehovah God has placed within him. Unfortunately that kind of college is not available in the South at this time but will be made available if the 15 or 16 Southern border states would follow the fine example which has been set by Alabama". These remarks are very significant, because they indicate a desire for the higher professional training in the arts, sciences and professions, which is possible only in a graduate school, and they also indicate the Negro's desire that such higher education be developed under the auspices of his own group. Certainly this/laudable ambition as well as commendable pride.

In economics there is certainly need and room for tremendous improvement, for the Negro is proverbially compelled to struggle almost universally with poverty, inadequate and unsanitary housing conditions, frequently serious handicaps in his
efforts to utilize the educational opportunities of which he has taken advantage, and is in general unable to benefit by the conveniences and comforts for which he naturally longs and even craves. Therefore, Negro leaders should endeavor to work for better economic conditions for their race by striving to achieve fairer compensation for labor and services in proportion to their value and in fair relationship to the compensation given to white workers in similar occupations. Efforts should be made to eliminate exploitation in Negro employment, in industry and in agriculture. In the rural areas there is much room for the application of fairer consideration and real justice in the conditions under which the Negroes are obliged to accept farm rentals. The odious manner in which share cropping agreements for whites as well as Negroes is practiced is notorious. The fallacy that the Negro family can subsist and even thrive on a lower standard of living than is accepted for the white family should be analyzed and corrected. Certainly there can be no economic and social progress until a fairer appraisal of labor
is achieved, and this too must be an endeavor of constructive Negro leadership.

Economic and social betterment could also be brought about by educating at least those Negroes who receive fairer compensation to habits of thrift and economy. The fact that building and loan associations and insurance companies prosper in the Negro group is indeed a very healthful sign, but this type of progress deserves broader and more intense consideration and encouragement. It is gratifying to note that the percentage of home owners and farm owners is constantly growing, and this definite indication of progress certainly deserves the most serious consideration from those who are anxious to raise living standards, economic security and personal dignity within the Negro group.

Greater consideration should also be given to the training of Negroes in the trades that require a certain amount of skill. We have been informed that among the handicaps under which Negroes labor in the service of the country at
the present time, their inability to qualify as skilled workers is very pronounced. We know, of course, that in many instances fair opportunities are not afforded to acquire this skill or even to put it to work after it has been acquired, but nevertheless the persistent effort to qualify will eventually win out, just as persistent effort has won out for the many Negroes that have achieved position and even fame in the educational and professional fields.

OTHER ISSUES

It is extremely difficult to discuss many other aspirations which cannot be legitimately denied to the Negro. We could refer to the electoral franchise to which he is certainly entitled under federal statutes, but which he is prevented from exercising under certain State statutes and restrictions. On this question it is interesting to quote Right Reverend Monsignor John Augustine Ryan, noted Catholic Sociologist, who recently addressed the faculty and students of Howard
University: "Inability to exercise the electoral franchise is a real grievance in some of the Southern states. Nevertheless, the responsible laws and administrative devices are not necessarily a violation of the Negro's moral rights. No citizen, white or black, male or female, has a natural right to vote or to hold political office. The only moral right possessed by the citizen in the political field is the right to have a government that promotes the common good. This end can be attained without universal suffrage. Nevertheless, the welfare of the weaker and poorer classes in the community requires that all adults should have the power to vote if they are able to read and write. Hence the first step toward a rational use of the electoral franchise by Negroes in the South, and by vast numbers of white persons likewise, is elementary schooling. The lack of this prerequisite is not their fault in the case of thousands upon thousands of Negroes".

This quotation is interesting and brings us back in a sense to our contention,
namely that improvement in education and economics will of necessity help to solve many other problems which acutely grieve and distress the members of the Negro race in our country.

The same may be said of many of the restrictive regulations and customs to which Negroes are obliged to conform, namely segregation in public conveyances, places of public assembly, hotels, restaurants and schools. These segregations do not always work as much actual hardship as they imply mental distress, for even in the Northern sections of our country, where segregation is in no sense compulsory, Colored groups lead fairly much a life apart, seemingly by preference.

However, it is extremely difficult to anticipate an early change of attitude in this regard throughout the Southern States, although there are not wanting evidences that a more sympathetic attitude on the part of the white population is gradually evolving. Here again progress will be made according to ratio of the
progress made by the race in education and economics. Hence once more the importance of stressing steady advancement in these two fundamental fields of endeavor.

CONCLUSION

It has been our purpose to emphasize for the benefit of this distinguished class of graduates the definite achievements of which the Negro race may well be proud. In spite of serious handicaps, inhibitions, restrictions, disqualifications and even injustices, the progress made would compare very favorably with that of any minority group in any nation under the sun. This progress has been powerfully aided and stimulated by sympathetic interest and an attitude of fairness on the part of white individuals and groups, but it has also been immensely aided by the courage, the industry and the ambition of capable leaders within the Colored group. Encouraging indeed are some of the signs which are appearing with
increasing frequency. May I refer to an important meeting held last December in Atlanta, in which Colored and white leaders cooperated to discuss ways and means by which both the Negro and the white races could achieve better educational, economic and social conditions throughout the Southland. This meeting was sponsored by the Committee on Interracial Cooperation and in it there participated educational, religious and business leaders representing both races.

May I also refer to the important conference of Southern Negro leaders held in Durham, North Carolina, last October, which discussed "what the Negro wants and is expecting of the postwar South and nation". Among other things it enumerated "full political and civil rights for the Negro, equal rights in labor, industry, education, agriculture, military service, social welfare and health, and improvements in the service occupations, including social security benefits for these occupations" (Times Picayune, April 11, 1948). This is indeed a very comprehensive program, but it is
significant to know that in a conference of white leaders of the South held in Atlanta on April 10, 1943, this program was actually endorsed and guarantees were given for intimate collaboration with the Durham group towards bringing about a better understanding of the Negro's problems and genuine cooperation towards their solution. The outstanding leader of this Atlanta group was Mr. Ralph McGill, prominent editor of the Atlanta Constitution.

In general, may we say that there should be and must be Negro leadership which will combine intelligence, courage, clearness of vision with calmness, constructive genius and conservative methods. The impetuous agitator and propagandist, and above all the advocate of violence, should be ignored and distrusted. His methods would discredit the cause, alienate the understanding of the fair-minded and definitively and retard progress. Through patience, industry and persevering effort there can be built upon the achievement of the last half a century a structure of educational,
economic and social betterment which would be more glorious and more enduring than what has already been accomplished.

In this work towards improving the welfare of your race, may I urge you not to overlook the value of religion. The christian faith and christian principles of morality have been mainly responsible for the progress of civilization and culture throughout the world for nearly 2,000 years. What they have done for other races and nations they can also do for yours. They will bring to your efforts the highest ideals and the noblest incentives and guarantee the important element of divine blessing, which is in itself the very mainspring of genuine human happiness and contentment. Working under the inspiration of religion will bring to your movement the elements of patience, sober judgment and emotional control, which will have the most favorable reactions upon your own characters and lives to whom you are called to be guides, leaders and towers of strength.
"Even so let your light shine before me, in order that they may see your good works and give glory to your Father in heaven. (Matt. V, 15.)

Extraordinary indeed is the celebration which we are today observing in this solemn atmosphere. One hundred and fifty years of continued progressive existence of an organized Catholic parish life combined with fifty years of an exceptionally active and fruitful priestly ministry - surely these are anniversaries of historic significance and inspiring importance. They afford an opportunity to review the mission of the Church as exemplified in the history of a congregation and traced through the active years of a priestly ministry. They give occasion for sentiments of profound edification, prompt us to lift our minds and hearts to God in a hymn of thanksgiving for it
is from Him that the blessings which we commemorate have emanated, and they offer
cause for encouragement to clergy and laity to persevere in the works which
glorify the Father and promote the sanctification of human souls.

The mission of the Church is primarily the salvation of the souls through the
preaching of the Word of God and the ministering of the means of sanctification:
"All power in heaven and on earth has been given to me. Go, therefore, and make
disciples of all nations, baptizing them in the name of the Father, and of the Son
and of the Holy Spirit, teaching them to observe all things that I have commanded
you: and behold, I am with you all days, even unto the consummation of the world"
(Matt. XXVIII, 19-20). In these words did Christ express to the Apostles a mandate
which was to guide for all time His Church in the discharge of the mission for
which He had founded it. Through the preaching of Divine Truth she was to enlighten
the minds of men; through the administration of the Sacraments she was to convey, preserve and increase in their souls the life of divine grace and through the urging of the observance of the Commandments their wills were to be made conformable with the Divine Will. In the discharge of this threefold supernatural mission her Divine Founder gave to the Church the guarantee, through His abiding presence, of enduring success which is to come to an end only when this visible world itself shall cease to exist. Truly romantic and thrilling is this vision, a vision which God alone could conceive and for which only divine wisdom and omnipotence could with certainty give the pledge of realization!

THE MISSION REALIZED

That pledge, uttered in all simplicity on a mountaintop in Galilee, has come down through the centuries in glorious fulfillment among all the nations of the earth and in every corner of the globe. From Judea, Galilee and Samaria the little
apostolic band of fishermen and disciples carried the message to Asia Minor, to North Africa, to India and even to distant Spain. Corinth, Antioch and Rome, each in turn witnessed the zeal of the ambassadors of Christ and accepted the seed of truth which was in time to sprout into mighty congregations of fervent followers of the Son of God made man. In the course of the centuries the peoples of Italy, Central Europe, the British Isles, the Balkan States and the Russian Empire were all destined to sit at the feet of apostolic saints and learn from their lips the truth that makes men free. Pagan idolatry, barbaric cruelty, devastating vandalism and even Moslem fanaticism could not stop the onward progress of God's holy work, for which persecution proved to be a stimulation rather than a hindrance.

When daring seamen and adventurous explorers traveled Eastward in search of hidden treasures, India, China, Japan and the Islands of the Southern Seas were privileged to
hear the message entrusted to the Apostles on that little hill in Galilee; when bold discoverers, conquistadores and the founders of new colonial empires forced their galleons westward through the mighty billows of the Atlantic, they also became the instruments of Divine Providence for carrying out the mandate given to the Apostles to "make disciples of all nations". For accompanying every expedition were men of God whose bosoms were aflame with zeal to spread the kingdom of Christ to the utmost bounds of the earth.

Aided by the abiding Presence which Christ pledged to the Apostles and their successors for all times, the mission entrusted to them bore rich and abundant fruit in the erection of churches, the establishment of schools, the development of the ministry of Christ, the creation of a new culture, the formation of Christian states, the enactment of laws inspired by the Christian conception of justice and the foundation of a civilization which has for nineteen hundred years contributed
to the order, the prosperity, the progress, the peace and the happiness of the peoples of the earth. In this our day, when we hear so much about the establishment of a new order of life and of a new type of civilization, it behooves thinking men to reflect, whether it is wise to discard what has been so effectively accomplished under the impulse of divine grace, although not without sweat, tears and even blood, for the welfare of humanity. Well may the leaders of the nations pause before they decide to close their eyes to the vision of the Son of God, when from humble Galilee He sent forth His disciples without script, or purse, or even a surplus garment, to conquer the world for truth and holiness. Well may the world, which today seems to stand once more at the crossroads, reflect whether it is willing to exchange the uncertain promises of new prophets for the fulfilled pledge of Him Who with divine confidence sent forth a handful of simple fishermen
to teach all nations under the unfailing protection of His invisible Presence!

EARLY HISTORY OF ST. JOSEPH'S CHURCH

It was under the urge of this mandate of Christ that there came to Baton Rouge as early as 1722, when the Colony of Louisiana was still a cradle infant, the zealous Jesuit missionary, Father Francis Xavier Charleroi, who is credited with having celebrated here the first Holy Mass. It was the desire to fulfill the mission given to the Apostles that brought here at regular intervals for the seventy succeeding years zealous Irish missionaries from Natchez to minister to the Catholic members of this community. This same mandate and mission finally inspired the erection in 1789 of the first mission chapel, dedicated to Our Lady of Sorrows, on a site donated by Antonio de Gras, who laid out a portion of the present City of Baton Rouge.
The existence of records of baptisms and marriages are the best evidences of an organized parish life. Such records made their appearance in January 1793, when the same Antonio de Gras was married to Genevieve Dulat, and in October of the same year, when the first baptism was recorded. For thirty years - from 1792 to 1822 - the new congregation was attended by a series of Irish Spanish Franciscans of the Capuchin Order. While the Louisiana Colony was under Spanish rule, these Irish missionaries began coming from Spain, where Ireland trained her priests during the period of British religious persecution in their mother country. Thus we find the strange combination of Spanish Christian names with Irish family names like Burke, Brennan, Lomergan and Brady among the priests who served the church in Baton Rouge.

**NURSERY OF BISHOPS**

"Irish-Spanish succession" was followed by a series of French missionary pastors - Fathers Desmoulins, Blanc, Evrard, Brogard and Martin, who administered the parish
from 1822 to 1850. Significant is the fact that among these we find Father Antoine Blanc, who in 1835 became Bishop of New Orleans and in 1850 the first Archbishop of that See; we find also Father Auguste Martin, who from 1853 to 1875 ruled as its first Bishop the Diocese of Natchitoches, now Alexandria. Thus originated that singular prestige which this parish enjoys of having given from the ranks of its pastors to the Church in the South five Bishops of whom two became Archbishops, namely the two already mentioned, and Bishop Cornelius Van de Ven of Alexandria, Bishop Jean Marius Laval, Auxiliary of New Orleans, and Archbishop Arthur Drossaerts of San Antonio. Truly may this venerable parish be proud of its title of "Nursery of Bishops!"

JESUIT AND DIOCESAN CLERGY

The Jesuit Fathers were in charge of the congregation for a brief interval of fifteen years, from 1850 to 1865, but the ravages of two yellow fever epidemics,
which carried off three of the Fathers, and the call of two to serve as Chaplains during the War between the States brought their administration to an early ending. From 1865 to the present date the secular or diocesan clergy have continued the administration of the church of Baton Rouge. Among the pastors we find Fathers Cyril Delacroix, known as Count de la Croix, Jean Marius Laval, afterwards Bishop Laval, A. Van der Heydu, James P. Malone, Cornelius Van de Ven, later Bishop of Alexandria, Joseph P. Solignac, nephew of the late Archbishop Chapelle, Arthur Drossaerts, late Archbishop of San Antonio, Monsignor Francis M. Racine, at present Vicar General of New Orleans and the distinguished actual incumbent Right Reverend Monsignor Francis L. Gassler.

PROGRESS DESPITE HANDICAPS

Thrice during this sesquicentennial period was it necessary to replace the original mission chapel erected in 1789. Father Antoine Blanc built a new church
in 1830 and it was dedicated by Bishop de Neckere under its present title of St. Joseph. The Jesuit Fathers built the third church between 1853 and 1856. Monsignor Cassler rebuilt and enlarged the structure to its present magnificent proportions in 1924. Nor was the story of progress one of easy and calm development. Once, namely in 1821, the premises were sold to the lay trustees for $600.00, and twice, namely in 1873 and again in 1884, under the pastorate of Father Delacroix, the church property was seized and sold at sheriff's sales on account financial difficulties. Hampering difficulties also arose through the pernicious usurpation of authority by the lay trustees or wardens, who greatly harassed the pastors by interfering with their priestly ministry. Nevertheless the work of God was never entirely stopped; on the contrary practically every decade of the one hundred and fifty years witnessed some notable evidence of vitality and energy.
EDUCATION AND CHARITY

Essential to the virile organization of Catholic parish life is the development of a program of education as the necessary complement of the purely spiritual facilities which it offers. It is no exaggeration to state that in a parish, which is sufficiently large to warrant the establishment and maintenance of its own school, the development of Christian education becomes the barometer or gauge of its religious life. This point is illustrated rather convincingly in the history of St. Joseph's Church. For reasons which do not seem to appear in the records, an attempt at the establishment of a parochial school was made during the first sixty years of the existence of the parish, and those were years of struggle, strife and difficulty. Probably it was this atmosphere that made abortive the efforts of the Sisters of Charity of St. Vincent de Paul to maintain St. Mary's select and Free School in 1848. It survived only until 1851. At the request of the Jesuits the work was
taken up by the Religious of the Sacred Heart, but so great was the opposition aroused by certain influential protestant sects then dominant in the life of Baton Rouge, that this second effort was also abandoned in 1855, after four years of heroic sacrifice.

No more fortunate were the Jesuits in their effort to establish the College of Saints Peter and Paul at the request of Archbishop Blanc in 1851, which had to be discontinued after five years of hard struggle. The Christian Brothers, who endeavored to continue where the Religious of the Sacred Heart had left off in 1855, were forced to close their school in 1862, when it was converted into a military hospital by the Confederate forces. They seem never to have returned.

Not until in 1868, upon the invitation of Archbishop Odin, the Sisters of St. Joseph of Bourg opened St. Joseph's Academy and took charge of the orphanage, did christian education take a firm foothold in Baton Rouge. But even these
devoted Sisters endured untold hardship, often including hunger and other privations for themselves and their wards, before their sacrifices were rewarded. The present old Convent in the shadow of St. Joseph's beautiful steeple and the imposing new high school in the new section of the city are the result of their courage, perseverance and of the well deserved confidence of the citizens of Baton Rouge, non-Catholic as well as Catholic.

Catholic education for boys in Baton Rouge entered a new epoch in 1892, just a century after the foundation of the parish, when the Brothers of the Sacred Heart opened St. Vincent's Academy, which became the Alma Mater of many distinguished citizens of the Capital City. In 1929 this modest foundation expanded into the present Catholic High School, a monument to the vision of Monsignor Gassler and a credit to the Brothers and the friends of Catholic education of Baton Rouge.

A close analysis of the chronicles of St. Joseph's parish will bear out our
contention, that the parochial school is the barometer of Catholic life in a Community.

The most flourishing epoch of Catholicity in Baton Rouge began with the serious concentration upon religious education. Abortive and shortlived though they were, the early beginnings in the fifties by the Jesuits, the Sisters of Charity, the Religious of the Sacred Heart and the Christian Brothers, they were nevertheless important as pathfinders and pioneers for the Sisters of St. Joseph and the Brothers of the Sacred Heart, whose establishments give promise of enduring vigor and usefulness.

MONSIGNOR GASSLER

In the order of Divine Providence the mandate of Christ and mission of the Church were entrusted to the Apostles and to their successors in the episcopate and priesthood under the sovereign authority of Christ's own Vicar. Responsibility for promoting the material as well as the spiritual stability and progress of a congregation rests primarily with the Bishop, whose duty and right is to provide
a priest to exercise pastoral authority. The development and progress of the parish must of necessity depend immediately upon the ability, the zeal, the prudence and the spirituality of the chosen pastor or rector. To him likewise, with due consideration of the indispensable operation of divine grace, must be attributed much of the credit for successful achievement.

Many of the pastors of St. Joseph's congregation held office only for brief periods of time. Although the combined pastorates of the five pastors who were destined for episcopal honor and responsibility totaled only a score of years, there can be no doubt that they influenced greatly the spiritual life of their flock and the financial security of the parish properties. This is particularly true of Fathers Blanc, Martin and Drossaerts. To Father Delacroix, who guided the congregation through the period of Reconstruction after the War between the States, belongs the credit for introducing the Sisters of St. Joseph, building the steeple,
recovering the cemetery property from the U.S. government and adjusting an embarrassing problem that had involved the church finances. His administration covered a period of twenty-eight years from 1865 to 1893. But to the lot of the present incumbent, Right Reverend Monsignor Francis Leon Gassler, has it fallen to witness and guide the most spectacular expansion of the Catholic religion in Baton Rouge. Within the twenty-two years of his pastorate - since 1921 - St. Joseph's Church was rebuilt and beautified, the Catholic High School and the new St. Joseph's Academy erected and provision made for the development of a grade school for girls. Through his foresight and encouragement Our Lady of the Lake Sanitarium has been founded by the Franciscan Sisters and expanded into an institution for the care of the sick which is an ornament as well as an efficient contribution to the Capital. Under his prudent guidance St. Joseph's Church has proudly witnessed the
expansion of her spiritual daughters, St. Francis Xavier Church, founded in 1916; St. Agnes Church, founded in 1917; St. Anthony's Church, founded in 1921; Sacred Heart Church, founded in 1928 and the Catholic Student Center erected in 1939.

Monsignor Gassler came to Baton Rouge in 1931, equipped with a rich store of knowledge and experience gathered in the schools of his native Switzerland and in a series of pastoral charges in rural Louisiana and New Orleans. His knowledge and judgment commended him to his ecclesiastical superiors for participation in diocesan administration as Dean, Censor of Books, Consultor and Vicar General. The Holy See recognized his merits by conferring on him in 1921 the rank of Domestic Prelate with the title of Right Reverend Monsignor.

Thus it is indeed an auspicious circumstance that jointly with the sesquicentennial anniversary of St. Joseph's Parish we can commemorate today the Golden Jubilee of the Ordination to the Holy Priesthood of our venerable friend. Gladly
do we unite ourselves with him in his Solemn Mass of Thanksgiving, mindful of the
countless blessings which have rained upon this congregation from high heaven during
and the one hundred and fifty years of its existence, for the blessings which have sus-
tained our jubilarian throughout the fifty crowded years of his priestly life.
Gratefully we recall how by divine grace this congregation has withstood the ravages
of wars, pestilences, floods, financial embarrassments and internal discords to
stand forth today a monument of faith and charity, of courage and perseverance, of
vision and confidence. Nor do we forget the good will, the admiration and the
friendship, which their fellow citizens of many faiths and many stations in life mani-
est towards this flock of Christ and their shepherd. Humbly we pray that all these
manifestations of joy/augur well for the continued prosperity of the Mother Church of
Baton Rouge and for the abiding health of its pastor and shepherd through yet many
years of priestly efficiency!
POST WAR PLANNING

Never has the world experienced a war like the global conflict in which we are now engaged. In its extent it is truly world-wide; almost touching the poles of the earth, and on every continent and the seas of the seven seas. The war is the cause of life on the five continents and the islands of the seven seas. Fabulous is the sums of money which is consumed in the war machine. The war is to end all wars.

Vital beyond conception are the issues that are involved, affecting the soul of the world. The spiritual and social freedom and our individual liberty, the civil and human dignity.
What wonder then that men and women of vision, sensing the responsibility of leadership, are actually straining every intellectual and moral resource at their command, not only to win the war for justice, righteousness and freedom, but also to plan a postwar world and order of life, in which there should be no recurrence of the miseries, the sorrows, the human indignities which now weigh so heavily on human hearts and stain so shamefully the course of human conduct? Not all the details of postwar living can or will be adjusted at the conferences which will follow the armistice. Wisdom and prudence, drawn largely from experience, urge us to initiate even now, notwithstanding the din and confusion, the smoke and stench, the lurid scenes and terrifying cries that rise from battle scarred fields and cities, those provisions that will convert into reality the universal longing for a better world to live in and a better humanity to live with.
Such an urge has moved the National Council of Catholic Women to launch a War Stamp Campaign this month for the benefit of an important Social Service program. The National Council of Catholic Women is a federation of Catholic Women's organizations which has hundreds of thousands of members throughout practically all the States of the Union. Its purpose is the promotion of religious, moral, cultural and social ideals and principles in conformity with the Catholic concept of life.

As a constructive expression of program these women have sponsored since 1921 in Washington the National Catholic School of Social Service, affiliated with the Catholic University of America. This School trains qualified young women in social science and practice in accordance with Catholic doctrines and principles. During the more than twenty years of its existence the Catholic School of Social Service has established for itself a splendid record of achievement; its standards are generally recognized for their soundness and correctness; its graduates are creditably engaged
in social and welfare work throughout the nation and in a number of foreign countries; in every sense is it worthy of the confidence, support and expectation of those who value social work as an important factor in modern family and community life.

Social science and training for social service are today accepted as essential elements in every effort to raise the dignity, security, health and general wellbeing of the individuals and groups that constitute our social structure. Child welfare, family welfare, medical social work, psychiatric social work, problems of relief, dependency and delinquency are clamoring for attention and solution in urban and rural communities. No longer is the State or the City, or the religious group willing to neglect or leave these problems to chance or haphazard treatment. The well-trained experienced social worker, intelligent, educated, highly principled and morally responsible has come to stay and to be ever more in demand in welfare institutions and programs.
The social or welfare worker has uniquely grave responsibilities. Most of the problems with which she is confronted have serious religious and moral as well as purely social and economic implications. The adjustment of most matrimonial differences, which so frequently upset the happiness of home and family life, usually have a spiritual or moral history which the social worker cannot fail to consider in her effort at conciliation. Only a less wise or philosophically badly trained worker will rashly advise separation, or divorce, or birth control. Incidentally it is worthy of note that Roger Babson, one of America's foremost financial statisticians, economists and columnists, recently published in his syndicated newspaper column an article entitled "Babies and Statistics". In this article he warns that unless America stop the tendency toward birth control - "America will some day be conquered by some other state". He states frankly: "The truth is that the United States birth rate has been going down for years. Even more serious is the fact that the decline is the
greatest among those more fit to raise good children."

These words are worthy of profound consideration at all times because of the moral as well as the social implications involved; but they are exceptionally significant in this war crisis with its ever growing demand for man and woman power. They will be yet more significant after the war, the process of rebuilding the nations will call for the replenishment of human resources as well as the conversion of war industries to peace time industries and the recasting of swords into plough-shares. Social philosophers, workers and directors will have a determining influence in this problem so vital to posterity. A nation without the freedoms for which we fight is a pathetic figure indeed, but of what use will be the freedoms without a nation to enjoy them!

Not only in matrimonial and parenthood problems must the social worker be wisely guided by sound philosophic, religious and moral principles but also in the adjustment of orphaned, dependent and problem children. Materialistic philosophy, notwith-
standing its pretense of sentimentalism, is cold, flat and inadequate in its approach to child welfare, for it ignores that which is paramount in the settlement of every human problem - the soul life of the individual.

It is the realization of these phases of social training which inspired the foundation of the National Catholic School of Social Service. It is the desire to give the advantages of a sound philosophic and religious training to social workers and directors that prompted the National Council of Catholic Women to sponsor and support this School. It is the ambition to place this School on a sound financial basis and to perpetuate and expand its service in the social field with all its ramifications and possibilities that urged the Council to appeal to all Catholic Women of America to join a National War Stamp Campaign, wherein every Catholic woman is asked to contribute at least one War Stamp to this important cause. The Council of Catholic Women of the Diocese of New Orleans as an affiliated member of
the National Council is deeply interested in this Campaign.

In the postwar era social service will take on an importance greater and more universal than ever before. The families of war veterans and war casualties will require our most conscientious attention and sympathy. Widows and orphaned children will knock at our hearts for an affectionate as well as an intelligent adjustment of their plight. War-scarred and war-shocked service men themselves will in thousands of instances need all the careful planning that our gratitude as well as our charity can intelligently devise for their rehabilitation and welfare.

This immense task must be planned for now in a patriotic as well as a humane effort to train a corps of intelligent social workers, who will regard social service not only as a profession or vocation but also as a responsibility and an opportunity to benefit humanity. For these reasons we commend the Catholic Women of America for their faith, vision and courage in sponsoring this War Stamp Campaign; we commend the
...
PRINCIPLES FOR PEACE

1. On the morrow the country will vibrate with enthusiastic determination in response to the appeal of our government for the largest patriotic contribution ever asked of the people of the U.S.A. Only the fainthearted or those who have an imperfect knowledge of the temper of our citizens will be in the leastwise skeptical of the successful outcome of this great effort. Not that the effort will be easy or success achieved without hard persevering labor, for there are to be found in every community citizens who have yet to be convinced that we are engaged in a grapple to the death with foes that are cunning as well as mighty, resourceful as well as determined. There are those amongst us who still believe that this present war can be won by wishful thinking or some twist of magic, and that their brains, their brawn and their dollars need not
be risked in the enterprise. To win over this conservative fraction of American citizens will be the hardest task of the Bond Campaign workers, convinced that success or failure may well be determined by the winning or losing of precisely this type of citizens. Certainly our hearts, our hopes, our prayers are for success. May the last and the least of our fellow Americans take pride in this success - an augury of winning the war and winning the peace!

2. To discuss peace on the eve of a War Bond Drive may seem paradoxical, and yet a person no less prominent or important than Sir Winston Churchill, when receiving from Harvard University the Honorary Degree of Doctor of Laws only two days ago, referred to our common responsibility in the peace that is to follow the war as well as in the necessity of harmonious action during the conflict.

No person of prominence or influence has spoken more frequently or more feelingly on peace than the Holy Father Pope Pius XII - None has been more specific in outlining
the kind of peace that should follow this terrific conflict. Hence we feel justified in choosing for our topic today a consideration of the principles that underlie the policy of peace which the Church through her Sovereign Pontiffs has consistently pursued especially within the last half century or more. An interesting contribution to the present day literature on peace has recently appeared entitled "Principles for Peace", which presents a comprehensive summary of statements on peace made by the Popes during the last sixty-five years, from Leo XIII to Pius XII now gloriously reigning. This study forms the basis for our presentation today.

3. War must lead to peace - appeal to arms clamors for settlement of controversies - righting of wrongs - adjustment of relations between nations, peoples, races.

Present global war nothing more, nothing less than gigantic effort to achieve a peace more comprehensive - more thorough - more enduring than ever before attempted - World learning bitter lessons - witnesses humanity degraded, tortured, brutalized to
degree hardly realized or even dreamed of since days of primitive, days of barbarism -
Human dignity debased, human rights flaunted, human progress reversed, human civilization challenged, human wealth destroyed, monuments of human culture ground to dust - Influence of the higher spheres of religion, morality and education nullified and threatened with extinction.

4. What wonder that behind the tears of suffering humanity there are glistening eyes looking hopefully for the dawn of a peace that will not dry those tears but convert them into tears of joy and gratitude - a peace that will sear forever the well springs of human blood which war gods shed so ruthlessly and profusely - a peace that will enable men of toil to feel again that the sweat of their brows is expended in the production of necessities and utilities that bring health, comfort and happiness to the human family, a peace that will guarantee security, justice and charity to all the
members of the family of nations, a peace that will compensate for the sacrifices, whose necessity does not lessen the pain, which this unprecedented war exacts.

5. Such a peace cannot be conceived without long range planning, calmness and a serious study of the principles that lie at the roots of human nature and human relations — principles which stem the rights, the freedoms, the security, the happiness which we have proclaimed as our aims in accepting the challenge of war and in undertaking the heroic role that today makes America the vindicator of everything worth while to humanity as well as an arsenal for allied nations and the larder for oppressed peoples. These principles are admirably expressed or implied in the Atlantic Charter and other historic declarations of our leaders, but wisely are official and voluntary groups devoting themselves to the task of discovering and elaborating them even amidst the stress and turmoil of the complex war effort. Thus when the clash of arms is brought to an ending even with perhaps unexpected suddenness, those upon whom will fall the tremendous responsibility of framing
peace terms will not be without preparatory guidance.

6. Among the constant and consistent advocates of a just, righteous and enduring peace certainly stands preeminent the man chosen by Divine Providence to preside over the Catholic Church in these crucial times. Before and during the world conflict Pope Pius XII has not ceased to work tirelessly in the interest of the right kind of peace. With prophetic vision he warned the leaders of nations against the dangers of war, especially the kind of war into which they were about to plunge their peoples. With fearless courage and unquestionable impartiality he condemned the injustices and the inhumaneness which the innocent have had to endure. With the clearness of profound wisdom born of long study, prayerful meditation and the lifelong experience of a trained statesman he has not only advocated peace but also outlined the principles that offer the only safe guide for the right kind of a peace. Even now when the thunder of war has reverberated through the peaceful halls of his abode and the lightning flashes of the
flying fortresses have been reflected from the windows of the Vatican, he has lost none of his calmness or allowed his objective judgment to be confounded. From the very ruins of one of Rome's most ancient and most venerable basilicas he registers his sorrow only to present a new appeal for a peace that will make impossible for all times and all places the recurrence of the devastation that war makes inevitable. As recently as a week ago he took occasion of the fourth anniversary of the war's inception to plead with the Divine Redeemer "to enlighten the powerful and the leaders of the peoples; inspire their thoughts, their feelings and their deliberations, make them spiritually and materially vigorous and firm against obstacles, mistrust and perils which obstruct the paths towards preparation and settlement of a just and lasting peace".

7. In all this Pope Pius XII has followed the constant tradition established by distinguished predecessors in his exalted office, especially those who have occupied the Chair of Peter during the past three scores and five years, including
Leo XIII, Pius X, Benedict XV and Pius XI. All these as Sovereign Pontiffs are practically of one generation with many of us whose span of life reaches back into the closing decades of the last century. They have witnessed and been an intimate part of the historic events, which have marked and marred the progress of these hectic years. With their contemporaries they have shared the sorrows and woes which attended and followed in the make of the Franco-Prussian War, the Kultur Kampf, the wars in South Africa, the Russo-Japanese conflict, our own Spanish American War and the great World War I, not to enumerate the many so-called minor intermezzos and the clashes that finally led to the Global War which is today distressing all nations without exception. Throughout all these international involvements these five Pontiffs have not ceased to issue their solemn exhortations, warnings and pleadings for the preservation and promotion of peace through conciliation, arbitration and consideration for the higher human values which the appeal to arms so often destroys and nullifies.
8. Although uttered on a variety of divergent occasions and addressed to nations and rulers of varying interests and aspirations, the peace messages of these spiritual leaders have followed certain fundamental principles which give to them a unity and in continuity quite unique in history and/so-called diplomatic literature. Rarely have they departed from the basic policy of refraining from taking active sides between belligerents, and then only when called by agreement to assume the role of arbitrator. Notably in the two World Wars have they been importuned to emerge from this consistent policy and severely critized for refusing to do so. Historic in this connection is the reply given by Cardinal Gasparri, Secretary of State to Pope Benedict XIV, whose peace proposals of August 1, 1917, were severely critized by certain French authorities because the Pope did not sit in judgment over the belligerent nations: "Again, it has been said that the Holy Father, in his capacity of supreme judge of morality and justice, ought in the first place to have declared which side was wrong and which was
right. This is a strange criticism, forsooth! In the interest of mankind the Holy Father, in his Letter, assumes the office of mediator, and does all that is possible to persuade the belligerent nations, each of which claims to have right on its side, to lay down their arms, to enter into conversation and to become reconciled. Now, is it, I would ask, the part of a mediator to decide which of the parties concerned is wrong and which is right? If he sought to settle this question, is it likely that he would attain the object he proposes, which is that of getting the parties to enter on the path of reconciliation and peace?"

The same answer would apply to many phases of the present war - Popes Pius XI and Pius XII have not hesitated to condemn the false principles of Fascism, Nazism, Communism, Racism and extreme Nationalism, to deplore the horrors of barbaric war measures, the slaughter of innocent civilians, the unnecessary destruction of monuments of religion and culture and the injustice of religious and racial persecution, but always in terms
that singled out no specific nation or ruler.

This unity and continuity are basically due to the fact that the Popes argue from principles rather than from isolated facts or circumstances, principles that are rooted in the laws of God and of nature, principles that are eternally true and principles that apply to all times, to all places, to all peoples and to all real or would-be rulers. They speak not as diplomats, although they lack neither training nor experience in the art of diplomacy, but they speak as men of God, conscious of a sacred trust to be to humanity the beacon lights of wisdom, divine as well as human, and the heralds of righteousness and charity. Well may we quote here a pertinent paragraph from the introduction to "Principles for Peace":

"The pope is, indeed, served by a highly capable diplomatic force all over the world; but far beyond that, he is the spiritual father of three hundred million Catholics who come to him for guidance; he is the trusted confidant of count-
less bishops and priests who minister to his flocks. No one else in the world is in as advantageous a position to feel the pulse of mankind as is the Holy Father. Among rulers he is unique in that his viewpoint is as broad as the world itself, charged as he is before God with the welfare not of one nation, or a group of nations, but of all nations. Victor, vanquished, great nation, tiny principality, soldier, civilian, statesman, citizen, Englishman, Italian, German, Frenchman, American, Russian - all look to him as their father in Christ, and his is the responsibility before God of thinking, planning, caring for all, irrespective of nation or language or class.

9. Briefly let us now review the principles of peace which Pope Pius XII has proposed to the consideration of belligerent nations, rulers and leaders in preparation for the peace that all the world longs and prays for after the present nightmare of tears and fears, of sweat and blood. Four times has he spoken specifically on this pressing topic over the
radio to the entire world - on Christmas eve 1939, on Christmas eve 1940 and on Christmas eve 1941 and again Christmas eve 1942. His address recently on the fourth anniversary of the beginning of the war was an exhortation to courage, generosity and confidence to overcome difficulties.

Well known are the efforts of Pope Pius XII to prevent the war in August 1939 and his constant endeavor to restrict its extent and to lessen its horrors and hardships. But we are more concerned at present with his statements of principles and conditions for peace. In his first Christmas allocution on December 24, 1939, he outlined five points which he called "the fundamental points of a just and honorable peace".

1. "An assurance for all nations, great and small, powerful and weak, of their right to life and independence. The will of one nation to live must never mean the sentence of death passed on another."

2. "Deliverance of the nations from the slavery imposed upon them by the race
for armaments, and from the danger of martial force .... any peaceful settlement which fails to give fundamental importance to a mutually agreed organic and progressive disarmament, spiritual as well as material, or which neglects to insure the effective and loyal implementing of such an agreement, will sooner or later show itself to be lacking in coherence or vitality."

3. "The erection of 'some juridical institution which shall guarantee the loyal and faithful fulfillment of the conditions agreed upon, and which shall, in case of recognized need, revise and correct them'.

4. Considerate attention to "the real needs and the just demands of nations and populations, and of racial minorities".

5. The development of "that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of God; they must cultivate that hunger and thirst after justice
which is proclaimed as a beatitude in the Sermon on the Mount”.

10. Again on Christmas eve 1940 he outlines the necessary premises for a new order, which must be the result of peace settlements.

1. “Victory over hatred which divides the nations today and the disappearance of systems and actions which breed this hatred”.

2. “Victory over distrust which exerts a paralyzing pressure on international law and makes honest understanding impossible”.

3. “Victory over the dismal principle that utility is the foundation and aim of law, and that might can create right ..... Return to honest, serious and moral international relations”...

4. “Victory over those potential conflicts arising out of the unbalanced state of world economy. Therefore, a new economic order has to be gradually evolved which gives all nations the means to secure for their citizens an appropriate standard of life”.
5. "Victory over the kind of egoism which relying on its own power, aims at impairing the honor and sovereignty of nations, as well as the sound, just and ordered liberty of individuals".

11. In a radio message on Christmas eve 1941, Pius XII expounded five fundamental conditions essential for an international order and a just and lasting peace for all people:

1. This order and peace must be founded on moral principles to exclude "Violation of freedom, integrity and security of other States, no matter what may be their territorial extension or their capacity for defense".

2. An absence of "open or secret oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility".
3. The elimination of "that cold and calculating egoism which tends to hoard economic resources and materials destined for the use of all, to such an extent that the nations less favored by nature are not permitted access to them".

4. The elimination of the danger of "total warfare or a mad rush to armaments" by proceeding "with sincerity and honesty to a progressive limitation of armaments".

5. The elimination of "the persecution of religion and of the Church".

To these five fundamental conditions for an international order founded on moral principles and for an honorable and enduring peace the Pontiff adds the necessity of acceptance and adherence to social justice in harmony with the principles outlined by his predecessors, Pope Pius XI and Leo XIII.

12. Through all these profound statements there is an evident desire to refrain from any attempt at practical or specific application to individual peace problems,
and yet the pronouncements are far from being mere speculative dictums. Rather they con-
stitute in the aggregate a constructive framework, within which all the problems, and
they are many and complicated, can be solved and fitted together into the kind of peace
that will be worthy of the participants in the peace conference, a satisfactory com-
pensation for the sacrifices and sufferings of the war effort of the allied nations,
a guarantee to all nations that what has happened twice within our generation will not
happen again, a proof to the world that justice, honesty, honor and charity still
thrive.
The Catholic Church ever reveals herself as a living, active, virile organism, divinely endowed to thrive and prosper in every clime and atmosphere on the continents and islands, which God's creative power has caused to rise out of the seven seas. Having once taken root in the soil anywhere on God's earth, where human souls hunger for truth and salvation, she has a remarkable genius for survival and expansion, a marvelous ability of keeping pace with the onward march of time and of aiding/progress and growth of the people to whom she ministers. Not without significance are the very names which Christ applied to the Church as figurative symbols of her character and mission. She is a rock protruding out of the very heart of the earth, impregnable, indestructable and imperishable, uniquely destined to survive all visible creation and
divinely guaranteed immunity against the might of wicked men and the sinister machinations of the powers of darkness. She is the city perched by her Divine Founder upon the mountain top, offering security and protection to all who would seek shelter within her walls or beneath the shadow of her spiritual ramparts. She is the light that penetrates and dispels darkness of ignorance, destroys the germs of corruption and sends forth the life-giving rays of spiritual warmth and holiness. To those charged with the formation, preservation and expansion of the Church, Jesus Christ gives the title of shepherds, intimating that seemingly paradoxical combination of qualities, ruggedness with gentleness, sagacity with simplicity, spiritual joy with an inexhaustible capacity for sacrifice.

The fecundity of the Church and the undaunted courage of her shepherds are convincingly demonstrated in the epic of religious growth and progress which parallels the material and civic development of Louisiana, historically and culturally the most intriguing State of the Southland. Zealous missionary priests accompanied and followed
closely the enterprising explorers and colonists, who more than two centuries ago were fascinated by the balmy climate, the enchanting scenery and the luxuriant vegetation, which met their gaze as they ventured inland from the Gulf and feasted their eyes on the rich soil which the Father of Waters and his tributaries had for countless ages deposited over the approaches to the Sea. The zeal of those pioneer missionaries created scattered chapels, churches and schools, whose sacred walls bore testimony to their heroic labors and sacrifices.

Time came when these primitive efforts had increased and expanded to proportions, which the Holy See considered worthy of concentrated organization. The erection of the Diocese of New Orleans on the 25th day of April, 1793 was the result - a Diocese which then extended over the entire valley of the Mississippi River, Eastward almost to the Alleghanies and Westward to the Rocky Mountains. Out of that vast territory there have been carved throughout the period of one hundred and fifty years no less than four Archdioceses and twenty-four Dioceses, with a combined Catholic population of almost three
millions of souls. It is not our purpose to trespass upon the time or patience of this distinguished audience, but we leave it to individual interest to calculate the ramified network of religious, educational and charitable institutions and works which this expansion has called into being, and the large army of prelates, priests, religious Brothers and Sisters whom it has pleased the Lord to raise up to minister to souls over this vast area. We merely cite the general picture, because it is a fair illustration of our theme, namely the genius of the Church to measure up to the stature which Christ projected when He sent forth His humble band of Apostles, fishermen most of them, to establish a world-wide spiritual kingdom, not with arms or script or purse, but with the sword of truth and the fire of love and the invincible power of divine grace.

LAFAYETTE-THE YOUNGEST DAUGHTER

In the family of Archdioceses and Dioceses which has grown up around the Mother
Church of the Mississippi Valley, Lafayette is the youngest daughter and in many respects the most charming. Envisioning her today, on this twenty-fifth anniversary of her birth, in the fullness and vigor of maturity and in the splendour and wealth of rich achievement, we may well put on her tongue the words of Holy Writ: "I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of the Saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion: I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like Cinnamon and aromatic balm: I yielded a sweet odor like the best myrrh" (Eccles. XXIV, 16-20)

In order to afford relief to the Ordinary of New Orleans in the administration of his far-flung jurisdiction and at the same time to provide a more intimate and more beneficial spiritual service for the Catholic population in Southwestern Louisiana,
Pope Benedict XV of happy memory, on January 11, 1918, signed the decree, whereby the territory in the State of Louisiana, which lies between the Atchafalaya and Sabine Rivers, stretching Eastward to the Gulf of Mexico, Southward and Westward to the boundary of Texas and bordered on the North by the boundary of the Diocese of Alexandria, was erected into a new Diocese with Lafayette as its See City and the Church of St. John the Evangelist for its Cathedral.

The religious heritage into which this youngest daughter of the Church of New Orleans was born was by no means devoid of value or importance. It comprised that splendid Catholic tradition which the adventurous sons and daughters of France, who came to the Western shores of the Gulf of Mexico in the early decades of the eighteenth century, brought with them from their homes beyond the sea. A tradition colorfully highlighted in spots by thirty years of Spanish influence. During more than two centuries that had elapsed since the foundation of the first Church in Louisiana at a site
near the present town of Bayou Goul by Father Paul Du Ru of the Society of Jesus (1700), Catholicity had slowly but firmly entrenched itself along the banks of the Mississippi and penetrated the picturesque Eastern lowlands and the Western slopes of the State. Precious among the spiritual heirlooms that came into the possession of the new Diocese is that marvelous radiation of Catholic Faith and loyalty which the saddened but indomitable French refugees brought with them from Acadia in the middle of the eighteenth century. Sanctified and fortified, rather than chastened, by the hardships, privations and cruelties to which they had been subjected in their Northern home, they enriched the hospitable land of exile with a distinctive culture, which drew its inspiration from their deep Catholic Faith. In a land abounding in fancy and romance they have for generations given evidence of sturdiness, ambition and thrift, which have proven valuable contributions to the social and civic as well as to the religious life of the valley of the Teche and far beyond to the North and West.
Nor were there lacking material evidences of Catholic life and sacrifice. In cordial obedience to the decree of erection, the Mother Diocese of New Orleans ceded to her spiritual daughter a substantial dowry of personnel and equipment, when the Diocese of Lafayette came into being. The Catholic Directory for 1919, which records the religious statistics of the previous year, gives the new Diocese credit for forty-five secular and five religious priests, who ministered to the spiritual welfare of the faithful in forty-eight parish churches and thirty-one mission chapels. Five of the priests devoted themselves exclusively to the ministry among the Colored population and three of the churches were especially allocated to their use and convenience. Even the future needs of the infant Diocese were not left altogether without provision, for there were recorded nineteen candidates for the priesthood studying in various seminaries.

Very edifying and promising is the record of twenty-five schools for white children.
with a registration of 3,602 pupils, paralleled by eleven schools in which nearly 1600 Negro children were receiving a Catholic education. Significant is the circumstance that more than half of the parishes for the white population with resident pastors enjoyed the incomparable benefit of a school, and that at least eight of these parishes maintained special schools for the Colored. The total Catholic population of the Diocese is given as 152,792.

**THE GIFT SUPREME**

Impressive and even imposing was this spiritual and material endowment with which the new Diocese of Lafayette was launched forth, but there was yet another treasure which, through the wise provision of the Holy See, transcended in value and lustre everything else with which the Mother Church enriched her spiritual daughter. This gift was to carry to the new formation the very spirit of life and energy, a force gentle and quiet in its operation, yet dynamic and far-reaching in its effects, a force
which was destined to more than double within a comparatively short span of years every phase of Catholic life in the Southwestern corner of the State.

In reality New Orleans returned a gift which was originally by right of birth and family traditions, a part of the newly constituted vineyard of the Lord. At Breaux Bridge on the feast of the Assumption of our Blessed Lady, August 15, 1879, this gift first saw the light of day as the son of Jules Jeanmard and Mary Brown. Baptized in St. Bernard's Church, the infant received the name of Jules Benjamin Junior, seventh of nine children, six boys and three girls, with whom God had blessed the Jeanmard marriage and home. Receiving his elementary education from the Sisters of the Most Holy Sacrament in St. Bernard's School, the lad early manifested a desire to aspire to the Holy Priesthood and was in due time accepted by Most Reverend Archbishop Janssens as a student for the Archdiocese of New Orleans. The Benedictine Fathers in the Preparatory Seminary at Gessen and the Brothers of
of the Holy Cross in Holy Cross College of New Orleans shared in his preparatory edu-
cation, while his philosophic and theological training was entrusted to the Vincentian
Fathers, first in Kenrick Seminary and later in St. Louis Diocesan Seminary, which
Archbishop Chapelle had established near St. Stephen's Church in New Orleans. In this
church he was also elevated to the Holy Priesthood forty years ago, June 10, 1903.

Providential was Father Jeanmard's career and experience in the priesthood in
view of his eventual advancement to the episcopal dignity. Assigned as curate to St.
Louis Cathedral in New Orleans, he had the opportunity during three very active years
to become familiar with the care of souls in one of the most venerable and most cos-
mopolitan parishes of the Southland. Under that intrepid, indefatigable and clear
visioned prelate, Most Reverend Archbishop James Hubert Blenk, he was privileged to
serve for eight years as Secretary and for three years as Chancellor. After the Arch-
bishop's death, he was entrusted with the administration of the Diocese during an
interregnum which lasted from April 1917 to June 1918.

Thus was the young priest being unconsciously prepared for higher honors and greater responsibilities. During those early years spent in the care of souls in St. Louis Cathedral, he developed the zeal and sympathy, the spirit of devotion and self-sacrifice, which have ever since been outstanding qualities of his sacred ministry. In the official capacity of Private Secretary and Chancellor, under the tutelage of a great Archbishop, he became familiar with the intimate administration of the Diocese and developed those admirable traits of courtesy and tact, which endeared him to the clergy and laity, for whom he was the liaison officer with the Ordinary. During the fifteen months of his administratorship of the Archdiocese he had ample opportunity to experience the full weight of responsibility which rests upon the conscience and shoulders of one chosen to safeguard and direct the spiritual and material interests of a diocese. Worthy of note is the fact that these experiences fell largely into
the trying years of World War I, 1914 to 1918, when constantly arising problems and difficulties in civic and even religious affairs were a challenge to the intelligence, judgment and sympathies of men charged with large responsibilities.

THE BISHOP TAKES OVER

When therefore the announcement of the erection of the Diocese of Lafayette, January 11, 1918, was followed on the 18th day of June by the appointment of the Very Reverend Jules Benjamin Jeanmard as its first Bishop, there rolled over the plains of Southern Louisiana a wave of exultation, rejoicing in the fact that a priest so well-qualified and equipped spiritually and intellectually would guide, with a hand known to be gentle yet firm, the destinies of the new jurisdiction. At thirty-nine he was still youthful, but experience and industry had given him a maturity in wisdom, judgment and prudence, which proved inestimable assets in the discharge of the new task. But more valuable still were the deep spirituality and
the lofty conception of his holy ministry, which had grown apace with the fifteen years of his priesthood, giving to his character its true strength and nobility. Time has not weakened or blurred these characteristics, but rather ripened them to fuller maturity and made them the sustaining factors of successful achievement.

Consecrated Bishop in St. Louis Cathedral on December 8, 1918, in an imposing ceremony, in which Father Arthur Drossaerts was made Bishop of San Antonio and Archbishop John W. Shaw, both of blessed memory, received the Sacred Pallium from the hands of the late John Cardinal Bonzano, then Apostolic Delegate, Bishop Jeanmard was officially installed in the Cathedral of St. John the Apostle in Lafayette December 12th. Thus the first native son of Louisiana to be elevated to the episcopal office, native too of the newly created Diocese, came home unto his own people, whom he had never ceased to love and who in turn have grown to love him with all the spiritual affection which makes so admirably beautiful the relationship between the shepherd of souls and the flock committed to his care.
YEARS OF ACHIEVEMENT

Historic reviews are always apt to create embarrassments for those who have had an intimate part in the events that are commemorated on occasions like the present. In today's public exercises we labor under a double necessity of trespassing upon the modesty of our highly esteemed friend, Most Reverend Bishop Jeanmard, for he is essentially the central figure and moving spirit of the double anniversary which we celebrate. Hence, we crave his indulgence and trust he may bear with us patiently as we try to outline without unbecoming length the story of Lafayette's progress during the quarter century of its existence as a Diocese.

The life of the Church is marked chiefly by its spiritual development, its educational program and the cultivation of the ministry of charity. We have already seen that at the time of its erection the Diocese of Lafayette had a considerable array of churches and schools, personnel and a creditable array of churches and schools. Under the impact of the Bishop's zeal and constructive planning, the spiritual life of the Diocese
has gone forward by leaps and bounds. Religion in the family and the home has been quickened by the cultivation of family prayers, especially the rosary of our Lady; virtue has been inculcated and strengthened in youth through widespread and enthusiastic sodality and retreat movements; laymen and laywomen, organized into diocesan councils, are being spurred on to works of Catholic Action through conventions, conferences and programs of spiritual recollection; the clergy constantly find new strength and stimulation in peaceful hours and days spent in the Diocesan Retreat House of Our Lady of the Oaks at Grand Coteau; religious communities of Brothers and Sisters open their institutions especially to the young for spiritual refreshment and encouragement; the Carmelite Nuns keep up a faithful vigil of prayer and sacrifice for the needs and welfare of the Diocese in their peaceful atmosphere of the Carmel founded by the Bishop a few years ago; vocations to the priesthood and the religious life are increasingly fostered among the youth of the Diocese through frequent exhortations and the ministry of prayer for ever more laborers for the harvest of souls; the Sacraments are received and devotions attended with increasing edifying frequency.
What wonder then that in the short span of a quarter of a century the number of churches has more than doubled and the ranks of the clergy have increased almost threefold! Noteworthy too is the prominence given throughout the Diocese to devotion of the Blessed Virgin Mary. Born on the Feast of Our Lady's Assumption, Consecrated on her Feast of the Immaculate Conception, enthroned on the Feast of Our Lady of Guadalupe, especially dedicated to Our Lady of Prompt Succor and inspired by the motto of his choice emblazoned on his episcopal Coat of Arms, "Sub tuum praesidium" - "Under thy Patronage", we are not surprised to find our devout Bishop a most insistent and zealous promoter of true devotion to the Mother of God and a firm believer in her powerful intervention. This devotion more than any other stands out in the spiritual life of the Diocese and is undoubtedly the unfailing source of grace and blessing.

EDUCATION AND CHARITY

Catholic progress is inseparably associated with education, not only because the Church wishes the faithful to be enlightened in the rudiments of the faith, but also
because she has an exalted appreciation of the cultural value of genuine education, as well as of its vocational importance and necessity. The true history of education reveals the Church to have been throughout the nineteen hundred years of her existence the constant sponsor and patroness of the schools. Her inspiration and guidance brought into being the great historic institutions of learning which constituted an integral part of Christian civilization and brought glory to the countries of the new as well as the old world.

Already blessed with the fine tradition for Christian education established in the previous century by Jesuit Fathers and the Religious of the Sacred Heart in Grand Coteau, the new Diocese witnessed a growing interest and appreciation of Catholic education, which resulted in an increase of the entire white and Colored school population, from 5184 in 1918 to more than twelve thousand in 1943. The establishment in the Diocese of the Novitiates of the Jesuit Fathers and of the Christian Brothers
and of the Motherhouse of the Sisters of the Most Holy Sacrament added new prestige and influence to its educational developments. In this development, besides the communities just mentioned, the Marianite Sisters of the Holy Cross, the Sisters of Mount Carmel, of the Immaculate Conception, of Divine Providence, of the Incarnate Word and of Mercy are making notable contributions.

Quite in conformity with a splendid tradition inherited from their French ancestors, the faithful of the Diocese of Lafayette are proud of the fidelity and generosity with which they discharge the ministry of charity. When death or some other misfortune disrupts family ties and threatens to deprive minor children of shelter and care, relatives and friends frequently solve the problem by taking the waifs into their homes. This magnanimous practice often results in the most edifying demonstrations of genuine Christian charity. But lest any dependent child be deprived of the sheltering care of a home, Most Reverend Bishop Jeanmard founded
almost within the shadow of his residence St. Mary's Home for Orphans, placing its administration under the Sisters of Charity of the Divine Word. This community also conducts St. Patrick's Hospital in Lake Charles, which in 1920 was extensively enlarged and modernly equipped. The presence of the Daughters of Charity of St. Vincent de Paul in the nursing department of the State Hospital in the See City is mainly due to the vigilance, the zeal and the civic influence of the Ordinary. Sweet charity, queen of the christian virtues, rules in honor and benediction over her realm in the Diocese of Lafayette, and her wise, faithful and generous mentor is our Jubilarian.

THE APOSTOLATE AMONG THE NEGROES

No attempt to sketch even imperfectly a picture of Lafayette's development as a Diocese would be adequate without a summary of the apostolic work carried on with zeal and efficiency among the Negroes. This Diocese has within its area a larger population of Catholic Negroes than is found in any other Diocese in the United
States. This population is distinctive, if not unique, in the circumstance that its Catholic background was developed in the colonial days of Southern Louisiana and that it retains down to the present time many of the Catholic customs as well as the language of the French planters.

Bishop Jeanmard's zeal is responsible for one of the most extensive developments of the Negro apostolate realized in our country. During the quarter century, churches and mission chapels dedicated exclusively to the Negroes have increased from three to thirty-six; schools from eleven to thirty, including two high schools; the number of pupils enrolled in Catholic schools from fifteen hundred to nearly six thousand; the number of priests devoting themselves entirely to this apostolate increased from five to thirty-six, among them seven sons of the Negro race. To this apostolic mission the chief shepherd attracted priests from the Society of St. Joseph, Fathers of the Holy Ghost and missionaries of the Society of the Divine Word, while the educational
work is efficiently conducted by Sisters of the Blessed Sacrament for Indians and Negroes, Sisters of the Holy Family and Sister Servants of the Holy Ghost and Mary Immaculate. Nor may we overlook the edifying fact that in the parish churches not specifically established for their spiritual care, Negroes find a sympathetic priesthood ready to minister to their religious needs. Truly may we rejoice over this manifestation of Pentecostal zeal, prayerfully hoping that the ministry so auspiciously inaugurated and cultivated may ever enjoy God's fullest blessing. It is our conviction that the Catholic Faith offers the Negro not only the way to spiritual truth and sanctification but also the moral, social and cultural foundation for progressive participation in the American way of life.

CONCLUSION

With sentiments of thankfulness and joy do we then present to His Excellency Most Reverend Jules Benjamin Jeanmard our most cordial felicitations on this
auspicious anniversary of his episcopal consecration and of the completion of twenty-five years of achievement in the organization and operation of the Diocese of Lafayette. Undoubtedly they have been years of anxiety and sacrifice, for the upbuilding of a diocesan organism is a complicated task, which demands scrupulous care and the delicate balancing of a multitude of details, which are not accomplished without constant vigilance and personal effort. Certainly the results which today’s retrospect reveals justify the conviction that neither the anxieties nor the labor have been in vain, nor have the sacrifices been devoid of compensation. Your modesty, Most Reverend Bishop, will prompt you to disclaim all personal merit and credit, and we will agree in the true spirit of our Catholic Faith, that the inspiration, the sustaining grace and the crowning success must be humbly acknowledged as the gifts of God and the wise dispositions of His loving Providence. But in the light of that same faith we are also aware that in the hands of Divine Providence Your Excellency
has been a most worthy and efficient instrument; in the words of St. Paul to Timothy, "a man approved, a worker that cannot be ashamed, rightly handling the word of truth". Justly then do we congratulate Your Excellency and wish you additional length of days in which to solidify the achievements already attained, to realize new hopes and to make new conquests for the Kingdom of Christ.

The Diocese of Lafayette will continue, under Your Excellency's leadership and with the abiding loyalty of your clergy, your religious and your laity, to be a citadel of truth and a mighty force for righteousness, godliness and human happiness, in which Louisiana and the Southland will always find cause for joy and proud satisfaction. In these days of darkness, confusion and sorrow, which are so humiliating and distressing to human nature, we may well find solace, encouragement and hope in the story of the Church of Lafayette, a story which drives home the conviction that a supreme and loving Providence still rules the destinies of men and that divine grace still has power to enable honest souls to achieve great things for God's glory.