Almost a century and a quarter ago, in 1823, Secretary of
State, John Quincy Adams wrote of Cuba:

These islands (Cuba and Puerto Rico) from their local
position are natural appendages to the North American
continent and one of them (Cuba) almost in sight of our shores,
from a multitude of considerations has become an object of
transcendent importance to the commercial and political
interests of our Union. (1)

Time has tended to increase rather than diminish the "trans­
cendent importance" of Cuba in the foreign interests of the United
States. At the present time, when hemispheric solidarity is of such
vital interest to our government, it is highly desirable that we,
as citizens of the United States, comprehend adequately the unique
position that Cuba occupies in Inter-American relations.

The most obvious factor that affects Cuba's position in Inter­
American affairs is the commercial and strategic importance of its
geographical location.

First of all, Cuba is the closest of the Latin American nations
to the United States. While this fact is very apparent, it is some­
times overlooked because we do have a common border between Mexico
and our Southwestern states. The center of population, industry,
and government in the United States, however, is in the Northeast
extending westward to the Great Lakes, and this portion of our
country is much closer to Cuba than to the populous and industrial
center of Mexico.

Cuba, too, by its location, is a natural transportation and
communications center. In fact it is only during this century that
Cuba has developed other industries that have enhanced her world

importance. For the almost four centuries of Spanish domination maritime commerce was the only noteworthy industry.

The importance of Cuba's location to the military security of the United States scarcely needs to be mentioned. The proximity of the Island to our Atlantic and Gulf coasts and to the Panama Canal make close cooperation with Cuba absolutely essential in time of war. From the presidency of Thomas Jefferson onward the strategic importance of Cuba is constantly referred to in our diplomatic correspondence and executive and congressional statements. Cuba is truly, from a military point of view, what Mr. Adams called it—an appendage of North America.

In addition to its geographical importance in Inter-American relations, Cuba also merits our serious consideration because of its land and its people.

There is probably more distorted knowledge extant in the United States about Cuba than about any other American country. Annually thousands of North Americans come to Cuba for a vacation trip of from a few days to a few weeks. This is an excellent thing and greatly to be encouraged. But a few days or a few weeks in a foreign country are not sufficient to acquire an adequate knowledge of either the land or the people. The American in Cuba is acutely aware that he is in a foreign country. The Spanish influence is evident everywhere. The national language, religion, architecture, and many social customs are Spanish. These things are strange and naturally attract attention. What the American is apt to overlook are the more practical aspects of Cuban life: its economy, government,
social problems; the factors that make up the life of Cuba and are the basis of its relations with the United States.

Perhaps the most noteworthy facts about Cuba are its national youth and the remarkable progress it has made in a short time. Coming from a large, wealthy, mature country the American is liable to notice many apparent defects in Cuban life without adverting to the causes of them or to the transformation that is taking place.

Though Cuba is a small country, about the size of our state of Pennsylvania, it is potentially very wealthy. There is no natural reason for poverty in Cuba. Economic maladjustments there are due to historical abuses, not to the endowments of nature.

Cuba was a Spanish possession from 1511 to 1899. During that time, almost four centuries, Spain did very little for the Island. This was not due, especially, to any anti-Cuban policy in Spain but rather to the fact that the mainland colonies of Mexico and South America seemed more important. Cuba, with its great harbor of Havana, was merely a stopping off place for ships and a not too desirable land where large cattle ranches could be granted to Spaniards deserving of some royal favor. The population was never large, agriculture was unimportant, some taxes were collected for the benefit of Spain, but benefits to Cuba were few and widely separated.

Then, in 1895 came the second War of Independence and, after American intervention in 1898, on January 1, 1899 Spain relinquished her claim to the Island. It was not until May, 1902, however, that American intervention ended and Cuba began her career as an independent nation. Even then, through the Platt Amendment, the United
States reserved the right to intervene in Cuban political and economic affairs. It was not until 1934, when President Roosevelt brought about the abrogation of the Platt Amendment, that Cuba attained full sovereignty in directing its political affairs.

It is not surprising, then, that today we find signs of political immaturity in Cuba. For almost four centuries the people had no effective voice in government. For forty of the last forty-five years they have run their own government, but for only thirteen years have they enjoyed complete freedom of political action.

Cuban political immaturity is manifested in a variety of ways and it does much harm to the country and tends to retard advancement. One manifestation is in the concentration of power in the national government. While there are provincial and municipal units of government they have little power and are ineffective even in local affairs. This concentration leads to wasteful administration and neglect of the needs of many localities.

Caudillism, the enroachment of the executive power over the judiciary and the legislature is another ever present threat in Cuban politics. It is significant of the development of Cuban political thought that many people consider Machado, the worst of the Cuban tyrants, as the best President in the nation's history.

Very indicative of immaturity is the wasteful and inefficient administration of public works. The Cuban constitution forbids an administration to succeed itself. Thus the government must change every four years. The result is that each administration uses public funds to build a monument to itself and will not use funds to maintain the works of its predecessors. Grandiose projects are thus begun, sometimes completed, seldom maintained or repaired.
Despite these factors Cuba is making real progress politically. The presidential election of 1944 was an open, honest election. President Grau has asserted that he does not intend to attempt to continue himself in office after next year. Democracy is a new idea in Cuba, but it is catching hold and there is every reason to be optimistic about its development.

While Spanish domination, American intervention and the Platt Amendment were retarding Cuban political development they were damaging even more the Island's economic development, at least as far as Cuban independence is concerned.

Spain almost completely neglected Cuba from an economic point of view. In 1827, for example, after more than three hundred years of occupation, the population was only seven hundred thousand. And in 1899, at the end of the colonial period, only three percent of Cuban land was under cultivation.

The coming of the United States and the security offered to North American investors by the Platt Amendment wrought a transformation. Within a few years hundreds of millions of American dollars were invested in Cuba. While a large percentage of this investment went into public utilities, most of it went into agriculture. And agriculture in Cuba means sugar. Because of the American investment in sugar mills and modern machinery production costs of Cuban sugar were cut three or four times. This, plus the preferential tariff rate in the United States made Cuba the greatest supplier of the world's sugar. Cuba devotes fifty-seven percent of its cultivated land to sugar. Sixty percent of all rural workers are employed in the sugar industry. Eighty-three percent of the sugar produced in Cuba goes to the United
States making up the thirty percent of American consumption as provided in the Jones-Costigan Law of 1934.

The national and international results of this agricultural concentration are not entirely beneficial. Since work in the sugar industry runs from January to June, the remainder of the year presents annually a serious unemployment problem. When depression in the United States lowers the sugar market Cuba faces financial ruin.

While Cuba is essentially an economic dependency of the United States, its political independence prevents it from counteracting in Washington the pressure on our government to reduce its quota or raise the tariff to favor American continental and insular producers. What cotton was to the South, sugar is to Cuba—the source of its prosperity, but not an unmixed blessing.

Despite the dominance of sugar in the Cuban economy, there is another Cuban product that is world famous—tobacco. It is an important industry. Its production and sale employs about one hundred thousand people and besides satisfying the domestic market, it exports over fifty million dollars worth of leaf, wrapper and cigars each year. Its relative importance to sugar, however, can perhaps best be shown by a comparison of the average consumed in the production of the two products. While sugar occupies fifty-seven percent of the cultivated land, less than three percent is devoted to tobacco.

There are other factors and recent developments in Cuban agricultural economy that are encouraging and may predict a bright national future.

Cuba is basically wealthy. While at the present time only fourteen percent of the national area is actually under cultivation,
fifty-two percent of it is capable of cultivation. While most of the land grows sugar, it can grow almost anything. The soil is fertile, rainfall ample and well distributed, and seventy-five percent of the land is flat enough for machine agriculture.

What the future may hold for Cuban agriculture has been shown in the recent developments in the production of coffee and livestock. For years Cuba imported most of its coffee. Now it produces practically all the coffee used domestically and exports about ten thousand tons each year.

Until 1930 Cuba imported from thirty to fifty million pounds of meat a year. The livestock industry is now worth more than one hundred million dollars, produces a large quantity of dairy products, all the meat consumed in Cuba, and exports each year about fort-three million pounds of meat.

It is, I think, in agricultural diversification that the Cubans will find their natural economic level and attain true international independence.

Socially and culturally, Cuba also reflects its colonial heritage and its debt to Spain and to the United States.

The population of Cuba is roughly seventy percent white, twenty-five percent Negro, and five percent other minor factors. The progress of the national period is reflected in the population increase. By 1919 the population had increased to almost two million, nine hundred thousand. The last census, in 1943, counted over four and three quarters million.

The great social lack in the population is an effective middle class. While a middle class is emerging, the old feudal distinction between owners and workers is still extant. This has the
unfortunate result of making work, particularly manual labor, socially unacceptable. It forms the people into two groups; one wealthy, well educated, with very high standards of living, the other poor, underpaid, malnourished, uneducated, with very low standards of living. Progress is evident and conditions for the working class are improving. But the old system dies hard and much remains to be desired.

Then there is religion, an extremely significant factor in Cuban social development. Cuba is nominally a Catholic country. Other religious sects are granted full freedom there, but membership in any religious organization, other than the Catholic Church, is negligible. The Church in Cuba enjoys the respect of the people and has never suffered persecution or governmental interference in its work or administration. It has not, however, always been a vital force in the personal lives or the social actions of the Cuban people.

This lack of influence of the Church has been due to historical and present deficiencies that are being slowly but steadily supplied and give sound reasons for being optimistic about the future.

The chief lack of the Church in Cuba has been and still is a sufficient number of priests and churches. Because of the division of the social classes native vocations to the priesthood have been few. Even at the present time, fifty percent of the Cuban people have no obligation to assist at Mass on Sundays because no priest or no church is available to them. Vocations are increasing slightly and as more priests become available, more churches built, the people will become better instructed and more practical in their religious observance.

Another grave deficiency is the lack of a parochial school system.
The lack of proper religious instruction in youth is painfully evident among Cuban adults. Among the more cultured people there is much religious indifference, especially among the men. Among the less educated superstitions, sometimes of a rather vicious nature, are not uncommon. Fundamental beliefs and moral obligations are often unknown or apprehended only in a vague way. The problem presented by this lack of parochial schools is being partly compensated for by the private Catholic schools and by the catechetical work of the Catholic Action group of young girls.

During the first years of the Cuban Republic the Catholic religion was at a low ebb. No men went to church and religion exercised little influence on the lives of the people. This situation was due in part to the feeling of hostility to the Spanish clergy, who were sympathetic to Spain in the Cuban struggles for independence. Since most of the clergy was Spanish this tended to make a gap between the priests and the people which has not been completely bridged even today.

The past few years have witnessed a notable change in the Church in Cuba. The old religious indifference is disappearing. More and more men are attending Mass and receiving the Sacraments. Graduates of the Catholic schools are leading practical Catholic lives. Catholic societies, particularly the well organized national Catholic Action movement, are exercising a great social influence.

Two recent events illustrate this religious revival. The first was the naming of the Archbishop of Havana to the College of Cardinals. Cardinal Arteaga is a member of an old Cuban family that suffered much for its patriotism. Personally he is a very humble, democratic, able spiritual leader. The honor conferred upon him,
and through him to the nation, did much to enhance the prestige of the Church in the minds of the Cuban people.

The other event was the recent Eucharistic Congress. It was held in Havana during the last week of February. Never in the history of Cuba has there been such a public demonstration. More than sixty thousand people received Communion at the three Masses and more than two hundred thousand marched in the rain in the closing procession. The spiritual benefits of the Congress cannot be estimated. Throughout the Island many negligent Catholics returned to the Sacraments, many marriages were rectified, and among all there was a marked increase in respect and devotion.

No account of the recent religious development in Cuba would be complete without a consideration of the influence of Communism. The Communist Party, called the Partida Socialista Popular, is strong in Cuba. It has some representation in both the Senate and the Camara of Representatives. It has control of the labor union movement. It is well financed, capably led, and through its radio station, daily paper, and several magazines has adequate propaganda. It has been able to thrive because of the poverty of the workers in Cuba and the tolerance of the national government. It has, in my opinion, done much to aid the Church. It is the first organized opposition that Catholicism has had in Cuba and its strength has been responsible for the awakening of many to the realization that the Church is the only bulwark against it. This realization has brought many Catholics who otherwise would be indifferent to a new attitude toward religion and religious practices. Communism is a serious threat to Cuba's future. Only a vigorous Catholicism can
combat it successfully. And many Cubans are coming to that realization.

The purpose of this paper has been to present to you some aspects of Cuba, Cuban life, and our relations with that nation, in order to show how important Cuba is in the field of Inter-American relations. By geography, history, commercial interests, social developments, Cuba and the United States are neighbors. The Cubans like us as neighbors and ask only to be treated with fairness and respect. Well might our relations with our sister republic use the phrase of Cosme de la Torriente as a motto: "God has made us neighbors, that Justice might make us friends."
"Grace be to you and peace. We give thanks to God always for you all, continually making a remembrance of you in our prayers, being mindful before God our Father of your work of faith, and labor, and charity, and your enduring hope in our Lord Jesus Christ." (I Thes. 1-3)

To the Ursuline Nuns belong the credit and distinction of having been the first female professed religious to venture across the often angry waters of the Atlantic and settle on the North American Continent. It was in Quebec in 1639 that Mother Marie Guyard of the Incarnate established the first convent and school for the instruction of girls in Canada. Through the years the daughters of French settlers and of Indian tribes in Canada shared equally the twofold blessing of Ursuline training and Ursuline example.

Strangely enough the Ursuline Nuns did not enter the present territory of the United States via Canada. It was from L'Orient in France that Mother Marie Tranchepain with
ten companions sailed in 1727 to establish in New Orleans
the first convent for female religious in what is now
continental United States. Founded originally for the
protection of immigrant and dependent girls, the Ursuline
Institute in New Orleans has grown into the proportions
of a distinguished high school and college with a
splendid reputation for cultural excellence.

The Ursuline Convent in New Orleans became the
mother of the Ursuline Community in Galveston one hundred
years ago this month. It was on the 16th day of January,
1847, that Bishop Jean Marie Odin of the Congregation of
the Mission, embarked from New Orleans to become the first
Bishop of Galveston. He was accompanied by three newly
ordained priests and seven Ursuline Nuns whose superior
was Mother St. Arsene Blin. The arrival in Galveston on
January 19, 1847, of this gallant band after a hazardous
journey on the sailing vessel named the Palmetto, is the
event which we commemorate today in this solemn presence.
Modest were the beginnings and many the sacrifices that attended the Ursuline foundation in the beautiful seaport town of Galveston. But there is a glow of warmth and enthusiasm about the "Laudate Dominum - Praise ye the Lord" that rose to their lips, as they entered for the first time their tiny chapel to welcome into their midst the Divine Saviour, Whose Sacred Presence was the guarantee of security, peace and success in the tasks which confronted them. Every year, we are assured, these sentiments are revived as by solemn tradition that hymn of thanksgiving is repeated by the Community. What mattered it, if in 1854 and again in 1882 fire destroyed substantial portions of their Convent, or that the ravages of the War between the States suspended the operation of their school, or that the yellow fever epidemic of 1857-58 necessitated the temporary closing of the establishment? When war and fever prevented schoolwork, the resourceful Nuns bravely converted their facilities into a sanitarium or hospital;
when in 1875 and 1900 the floodwaters from the Gulf of Mexico inundated the streets and homes around them, the Ursulines threw open their portals as a shelter and place of refuge for thousands of homeless, stormtossed men, women and children; no less hospitable were the heroic daughters of St. Angela during the storms of 1909 and 1915, when the floodgates of the sea and the sky were again unlocked to inundate the city. In their Convent and school facilities they cheerfully extended the hand of charity to their fellow citizens, affording shelter, comfort, food and medicine to stricken thousands.

The prime work to which the Religious of St. Ursula dedicate their lives and talents, after securing the strivings of their own souls towards spiritual perfection, is the education of girls and young ladies. Those who are familiar with God's ways do not think it strange that St. Angela de Merici, Foundress of the Order of St. Ursula, began her ministry of education very humbly and very
modestly. Personally gifted with great piety and a deep religious sense, she began by gathering little girls of her native town of Desenzano into small groups to teach them the simple elements of the Christian life. Children of all classes, rich and poor, were attracted to her. As the groups became larger she invited them into her parental home, which she converted into a school. Impressed by her success in molding the minds and hearts of her pupils, the citizens of the nearby City of Brescia invited her to open a school for their daughters. This became the cradle of the Order in 1535.

It is worthy of note that St. Angela carried on this work during a period of possibly forty years before she formally founded the Ursuline Order at the age of sixty-one, and that she lived only five years after the foundation.

Ursuline education probably derived its distinctive character and purpose from the home atmosphere in which its mold was conceived and first put into effect. Ursuline education proposes to achieve three definite objectives
for its pupils, namely Personal Formation, Family Formation and Social and Apostolic Formation. In other words the aim of Ursuline education is to integrate the individual girl and woman with herself and God, with the family and human society and with the Church; its aim is to give God, the family and society and the Church thoroughly trained and equipped Catholic women, able and willing with the aid of God's grace to discharge their duties faithfully and fruitfully.

Personal Formation begins with the intellect and is based primarily upon thorough instruction in the truths of religion according to the age and capacity of the pupils. Progressively from the kindergarten to the college level the minds of Ursuline students are enriched with the knowledge of God and the things that appertain to God. This spiritual formation never ends; it is intimately interwoven with every phase of development through which the pupil passes. It is the soul of all Catholic education.
The formation of the mind is amplified by thorough instruction in languages, literature, history, the arts and sciences that make up the sum total of a well-rounded education from the intellectual standpoint. The Ursuline student is given the opportunity to acquire an intellectual development of high excellence and efficiency.

In order to give balance and poise to their pupils, the Ursuline teachers lay great emphasis upon the training of the will and of the heart. This formation inculcates in pupils the sense of responsibility, the true meaning of duty and the importance of fidelity even to the point of sacrifice. The Ursuline pupil knows and esteems the value of honor, honesty and purity, all founded, not upon human respect or merely human motives, but upon a profound sense of reverence for God and His adorable will. In the sanctity of her home and in public intercourse, in the drawing room and in the kitchen, in the presence of the great and of the humble, she will always be mistress of
herself and worthy expression of the noblest type of Catholic womanhood.

Modern education, even for girls and young women, usually refers to its aims and purposes as preparation for a business or professional career or for some vocational occupation. Many would probably consider it antiquated and reactionary to speak of education as a preparation for the home and family. But this is precisely one of the principal objectives of Ursuline education. Family Formation is a characteristic mark of the religious community life of the daughters of St. Angela; it is also one of the outstanding aims in their program for educating girls and young women. The ideals of Family Formation can, of course, be exemplified more perfectly in so-called boarding schools, where the pupils remain constantly under the supervision and tutelage of Nuns and form an intimate family unit with them. But even in day schools conducted by Ursulines the family spirit is
obvious. It is recognized in the personal attention given to individual pupils in the classroom and study hall, in the broad spirit of charity that prevails in the recreation room and on the playground, in the courtesy and mutual consideration which are inculcated to sweeten the general intercourse between the scholars, regardless of differences of station and temperament. Through this Family Formation Ursuline pupils find the transition from school life to homelife, from classmates to family members, from school responsibility to domestic responsibility natural, normal and congenial. The Ursuline student, especially on the high school and college level is definitely made aware, that permanent integration with home and family life is far more important and satisfying, than is the usually temporary integration with the atmosphere of an office, shop or laboratory. After the strain and stress that business and professional responsibilities bring with them, is not the home a haven of rest, peace and refreshment!
Why then should not even the woman who must wrestle with
the world outside also know how to find her place by the
home fireside and in the companionship of her family.

God and family have prior claims upon the human
individual; reason and frequent pronouncements of Christ's
Vicars teach us that we have obligations also towards the
social order and towards the apostolic ministry of the
Church. The Ursuline spirit even in the days of St. Angela
gave proof of genuine sympathy for the poor, the distressed
and the morally shiftless. The Order received poor and rich
into its schools and pursued with zeal the ministry of
charity in conformity with restrictions imposed by the
manner of its convent life. In more recent years, under the
compelling persuasion of Popes Leo XIII and Pius XI, the
Ursulines have formally dedicated themselves to give to
their pupils, according to their age and capacity, a
sympathetic understanding of social responsibility and of
active participation in the Lay Apostolate of the Church.
In the grades the children learn to be sympathetic with poverty and suffering and to practice according to their ability the ministry of charity; high school and college students learn something of the social problems that harass modern society and are made conscious of their obligation, as members of the Mystical Body of Christ, to participate in some form of Catholic Action. Thus the Ursuline graduate is prepared to become integrated with the Apostolic Ministry of the Church, duly qualified and trained for Catholic leadership among her fellow Catholic women in the parish, in the Diocese and in the nation.

This is the background, as I visualize it, of the panorama of one hundred years of Ursuline influence and education in Galveston, through the agency of St. Ursula's Convent and Academy and the parochial schools that have been entrusted to the Nuns. There were the early pioneering years, when a new annex costing $377.70 loomed larger than a palace. There were the dark epidemic years, when
the spectre of yellow fever rode the air and forced the
closing of the school, only to reveal the charity and re-
sourcefulness of the Nuns in nursing their stricken fellow
citizens. There came the crucial war years, which again
proved that under the Ursuline habit there beat hearts of
charity and compassion, as once more the school and convent
were converted into a hospital and the Nuns into ministering
angels of mercy. Came wind and flood and hunger to challenge,
not once but four times between 1875 and 1915, the courage of
the intrepid Nuns, whose doors and larders and lockers were
unlocked to offer shelter, food and raiment to stormwhipped
Galvestonians.

And all the while these women of God, remaining true
to their vocational consecration, readily resumed after
every calamity their prime purpose in life, to form the
minds, the wills and the hearts of girls to take their
places efficiently and honorably at the hearth, in the
social ambient and in the Church. Pathos and heroism are
crowded into those passing episodes of disease and war, of storm and fire, which highlight the story of one hundred years of Ursuline ministry in Galveston, but its abiding benediction is the contribution of Catholic education, which has made Galveston's daughters staunch women of virtue and culture, women worthy of trust and reverence, women whose characters and lives adorn the Church, their homes and the community.

We do well, therefore, in this memorable centenary to felicitate the Ursuline Nuns on their achievements, on their fidelity and on their many contributions to the spiritual, the educational and the cultural life of Galveston. We hail them for their valour and thank them for the morale which their example instilled into the hearts of their fellow citizens in time of stress and disaster.

With them we thank God for the light with which He has guided them, for the inspiration with which He has fired their zeal, for the power of grace with which He
has sustained them through the years.

With faith and humble confidence we pray that the Convent and Academy of St. Ursula may for generations without end be a citadel of holiness and of learning, of sturdy womanhood, Catholic to the core and always genuinely patriotic, a radiant center of apostolic achievement for God, for the Church and for humanity.

In the past their services were markedly providential in meeting the needs of human society in the normal periods of peace as well as in the critical intervals of epidemic, disaster and war. The confused thinking and the hectic excesses, which characterize the modern ways of life, cry out for the sane and stabilizing influence which Ursuline traditions present to parents for the formation of their daughters. Let us, therefore, through prayer and cooperation strengthen the hands and hearts of those noble women of God, as they advance into a new century of service and sacrifice. May God always prove Himself their loving Father and powerful Protector.
There prevails a common belief that World War II was happily ended on V-J Day, August 14, 1945, nineteen months ago. Certainly this is true as far as actual fighting is concerned, and for this there is much reason for thanksgiving and rejoicing. Nevertheless, we are all aware that peace in the full sense of the term has not yet been restored to the nations of the earth. Not many days ago we were told that Articles of Peace had been signed between the Allied Nations and a few of the smaller countries that had become involved in the great world-wide conflict, but even among these there seems to linger much disappointment and dissatisfaction with the terms that have been proposed as conditions for peaceful adjustment. We know that in these very days conferences are taking place in far-off Moscow, thwarted with difficulties that some consider practically insurmountable, conferences which it is hoped almost against hope will result in the formation of terms that will end the war officially with
at least one of the major enemies of the forces of democracy.

If at any time there was reason for sending fervent prayers
on bended knees to the highest heavens, this seems to be that
time for asking divine guidance, counsel and strength for
those who are charged with the building of the instruments
and articles of peace for a war weary world.

But there is another sense in which World War II is far
from being ended. Never has there been a war recorded in
history that was followed with the destruction, the desola-
tion, the misery and the universal dismemberment of entire
nations and peoples that today constitute the deplorable after-
math of the recent struggle. Wars have always demanded tremendous
sacrifice of human life and human happiness but there seems
always to have been some restraint to ruthlessness and utter
abandonment of the principles of humaneness. This cannot be
said of World War II, which more than any previous international
conflict seemed to ignore the sacredness of human life in
civilian populations. The terror that was poured down from the
skies may have been intended for fighting battalions, fortified citadels and war production industries, but actually they tore with equal destructiveness into the homes of civilians, swept down institutions of religion, culture and charity and made rubble indiscriminately of entire cities and not infrequently of peaceful homes in quiet countrysides. Wives lost their husbands, and children their fathers not only in the grim struggle of the battlefield, but even when the stern realities of war were carried far behind front line trenches and into the very heart of domestic life and ordinary human existence.

Wars have always involved a certain amount of displacements for large sectors of population. From its very inception World War II foreshadowed and actually began a migration of nations, which for the numbers involved and ruthlessness knows no match in human history. Religious, racial and national dislikes became the bases for expatriation, banishment and exile which have been going on for almost a decade of years and are in fact not yet ended. This new insane ideology has resulted in privation
of human rights and spoliation of property which stagger
the imagination and paralyze every attempt to estimate the extent of the injustice that has thus been visited upon almost countless millions of human beings. It can be truly said that World War II has left a trail of misery, bereavement, disease and impoverishment that stretches clear across the African Continent, crosses the Mediterranean into Sicily, Italy, and into the heart of Europe, follows the course of the romantic River Danube through the baltic countries, leaps over into Poland and leaves its traces in the countries that border the Baltic Sea. The cries of its victims can be heard over the steppes of the Soviet Union and the ice covered areas of Siberia. In the distant Orient China, Japan, the Philippine Commonwealth and the islands of the South Seas all bear the marks of the punishment of what war at its worse can inflict upon every form of human society.

Truly it is a picture horrible to contemplate and a lesson that should forever outlaw war as a means for settling differences between individual nations or groups of nations.
Amidst all this desolation there arises another spirit, the spirit that is enkindled by that divine fire which our Lord and Saviour Jesus Christ came to cast out upon the earth: "I have come to cast fire upon the earth, and what will I but that it be kindled?" This is not the consuming fire of war (Luke XII, 49) but the warming, healing, saving fire of human compassion, human kindness and human helpfulness, inspired and strengthened by the grace of God and stimulated by the example as well as the teaching of the Saviour. It was He Who could point in very truth to Himself as a living demonstration of that charity which inspires human beings to commiserate with their brothers in distress regardless of race, nationality or condition of life, that charity which gives strength to the human heart to forget personal grievances, wrongs and injuries and to extend a helping hand to the enemy of yesterday, that charity which rises to heroic stature when it prompts men to give their lives not only for a friend but even for a stranger, yes, even when that stranger's hand had once been raised with evil
intent and malice against a benefactor.

This is the spirit which has been sweeping over the face of the earth with increasing force and benevolence almost from the day when the second atom bomb in its destructive fury practically marked the end of fighting. This is the spirit that gave birth to UNRRA and to the United War Fund, which dedicated millions of dollars to the relief of poverty, hunger, disease and every form of human misery. This is the spirit which sent the emissaries of the Red Cross and of other public and private agencies into the very heart of war-torn countries in order to alleviate the hardships of war as far as human resources permitted. This is the spirit in which religious groups, Jewish and Christian, Catholic and non-Catholic, even some that profess little or no faith in revealed religion, to raise vast sums of money and develop new organizations intended to carry efficiently the ministry of human kindness almost to the ends of the earth.

It was in this spirit that the Catholic Bishops of the
United States some five years ago conceived and organized War Relief Services and appealed repeatedly for aid in the form of food and clothing as well as money for relief purposes among the war-stricken nations. These efforts of the Catholic War Relief Services have resulted in the distribution of food and clothing amounting to approximately 120,000,000 pounds and representing a value of almost $100,000,000. The collection and distribution of these immense resources was greatly facilitated and carried out on a highly economical basis through the voluntary services of tens of thousands of our Catholic people at home and through the use of Catholic organizations of charity which had survived the war in the various countries to which it was possible to bring relief.

Notable and outstanding in this glorious demonstration of human solidarity, inspired by the highest Christian motives, has been the figure of the Holy Father, Pope Pius XII. As during the war he had raised his voice and used his influence
again and again in protest against the inhumanity, bitterness and cruelty that characterized the conduct of many of
the war lords, so from the very dawn of peace he directed
the attention of the world to the important task of terminating
misery and of pouring the oil of Christian charity into the
gaping wounds that literally covered humanity's prostrate
body. To him, as the Father of Christendom, were directed
appeals from the corners of the earth for comfort and aid.
In these critical years of world adjustment, it was but
natural and logical that into his hands should be poured our
human resources of charity in order that he might dispense
them where they were most needed. Indeed, there were open to
him avenues of approach to many countries and communities,
which were inaccessible to practically every other agency.
Hence it came about that much of the charitable aid provided
through Catholic War Relief Services was dispensed through the
ministry of the Holy Father and the special agency which he
created in the Eternal City for this purpose. Thus, the
Father of Christendom became in a large sense the almoner of the world, receiving with the one hand what his more fortunate children were happy to provide, and distributing with the other these offerings to the afflicted without distinction of race, nationality or creed.

It is in extension of this broad ministry of charity that the Catholic Bishops of the United States are now appealing for new resources. This time the goal takes the form of a campaign for a minimum of $5,000,000., which it is hoped to raise principally during the week beginning with what is known as Laetare Sunday, March 16, of the current year, and ending with what is known as Passion Sunday, March 23.

Tonight then, we launch this appeal to our benevolent hearers on this radio program with unshakable faith in America's traditional humaneness and genuine Christian charity. It seems trite to repeat that we have been blessed, even during these trying years of international turmoil and
confusion, above practically every other nation on the face of the earth. Even the tremendous sacrifices which we have made were rendered possible by God's bounty to us in natural resources, in the miraculous multiplication of means of production and above all of that marvelous strength and unanimity of will which characterized the response of American citizens to a great national emergency and to an unprecedented international responsibility.

Truly then, it seems but reasonable that we should now consecrate these bountiful resources, prepared for us in the dispensation of Divine Providence, to the ministry of charity and healing. Like the good samaritan in the Saviour's parable, let us stoop to minister to the prostrate forms that lie scattered over the face of the earth in numbers that run into the millions. Let the stream of our charity, heavily laden with the gifts that will provide food, clothing, medicine and shelter, be directed to the millions of wretched beings who have lost all but hope in
of our friends to leagues and of Yakubovskaya in 1947.  We
vast and weak, known  and secret, however, or laws and
weakened material in deeper depths are another. For
which remains to materialize one which might mean to express
shorter blocks of material one of which might mean a
hierarchic system of which might mean to express superficial
several interrelated but deepening one from each other
assertion and not only of which might mean to express
according to which might mean to express. One of which might
two each other. If this is the case then some of which might
seem to be material for which might mean to express
not made at all contradicting  established into to abrogate an
elsewhere the people of another and the people of
would to whom  and another and to whom  led the
so do it. If it then be necessary to bring or
not made at all contradicting  to abrogate an
everywhere else and the people of another and the people of
made at all contradicting  and of another and to whom  led the
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not made at all contradicting  to abrogate an

dispel that fear and banish it far from the hearts and minds of the last and the least of God's children and our brethren. We will earn their gratitude and God's reward. May His blessing abide enduringly with all of us!
There is at least one sense in which World War II is far from being ended. Never has there been a war recorded in history that was followed with the destruction, the desolation, the misery and the universal dismemberment of entire nations and peoples that today constitute the deplorable aftermath of the recent struggle. Wars have always demanded tremendous sacrifice of human life and human happiness, but there seems always to have been some restraint to ruthlessness and utter abandonment of the principles of humaneness. This cannot be said of World War II, which more than any previous international conflict seemed to ignore the sacredness of human life in civilian populations. The terror that was poured down from the skies may have been intended for fighting battalions, fortified citadels and war production industries, but actually they tore with equal destructiveness into the homes of civilians, swept down institutions of religion, culture
and charity and made rubble indiscriminately of entire cities and not infrequently of peaceful homes in quiet countrysides. Wives lost their husbands, and children their fathers not only in the grim struggle of the battlefield, but even when the stern realities of war were carried far behind front line trenches and into the very heart of domestic life and ordinary human existence.

It can be truly said that World War II has left a trail of misery, bereavement, disease and impoverishment that stretches clear across the African Continent, crosses the Mediterranean into Sicily, Italy, and into the heart of Europe, it follows the course of the romantic River Danube through the Balkan countries, leaps over into Poland and leaves its traces in the countries that border on the Baltic Sea. The cries of its victims can be heard over the steppes of the Soviet Union and the ice covered areas of Siberia. In the distant Orient China, Japan, the Philippine Commonwealth and the islands of the South Seas all bear the marks of the
punishment of what war at its worst can inflict upon every form of human society.

Amidst all this desolation there arises another spirit, the spirit that is enkindled by that divine fire which our Lord and Saviour Jesus Christ came to cast upon the earth:

"I have come to cast fire upon the earth, and what will I but that it be kindled?" This is not the consuming fire of war (Luke XII, 49) but the warming, healing, saving fire of human compassion, human kindness and human helpfulness, inspired and strengthened by the grace of God and stimulated by the example as well as the teaching of the Saviour. It was He Who could point in very truth to Himself as a living demonstration of that charity which inspires human beings to commiserate with their brothers in distress regardless of race, nationality or condition of life, that charity which gives strength to the human heart to forget personal grievances, wrongs and injuries and to extend a helping hand to the enemy of yesterday, that charity which rises to heroic stature when it prompts men to give their
lives not only for a friend but even for a stranger, yes, even when that stranger's hand had once been raised with evil intent and malice against a benefactor.

This is the spirit which has been sweeping over the face of the earth with increasing force and benevolence almost from the day when the second atom bomb in its destructive fury practically marked the end of fighting. This is the spirit that gave birth to UNRRA and to the United War Fund, which dedicated millions of dollars to the relief of poverty, hunger, disease and every form of human misery. This is the spirit which sent the emissaries of the Red Cross and of other public and private agencies into the very heart of war-torn countries in order to alleviate the hardships of war as far as human resources permitted. This is the spirit in which religious groups, Jewish and Christian, Catholic and non-Catholic, even some that profess little or no faith in revealed religion, to raise vast sums of money and develop new organizations intended to carry efficiently the ministry
of human kindness almost to the ends of the earth.

It was in this spirit that the Catholic Bishops of the United States some five years ago conceived and organized War Relief Services and appealed repeatedly for aid in the form of food and clothing as well as money for relief purposes among the war-stricken nations. These efforts of the Catholic War Relief Services have resulted in the distribution of food and clothing amounting to approximately 120,000,000 pounds and representing a value of almost $100,000,000.

Notable and outstanding in this glorious demonstration of human solidarity, inspired by the highest Christian motives, has been the figure of the Holy Father, Pope Pius XII. As during the war he had raised his voice and used his influence again and again in protest against the inhumanity, bitterness and cruelty that characterized the conduct of many of the war lords, so from the very dawn of peace he directed the attention of the world to the important task of terminating misery and of pouring the oil of Christian charity into the
gaping wounds that literally covered humanity's prostrate form. To him, as the Father of Christendom, were directed appeals from the corners of the earth for comfort and aid. In these critical years of world adjustment, it was but natural and logical that into his hands should be poured our human resources of charity in order that he might dispense them where they were most needed. Indeed, there were open to him avenues of approach to many countries and communities, which were inaccessible to practically every other agency.

Thus, the Father of Christendom became in a large sense the almoner of the world, receiving with the one hand what his more fortunate children were happy to provide, and distributing with the other these offerings to the afflicted without distinction of race, nationality or creed.

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dispensation of Divine Providence, to the ministry of charity and healing. Like the good samaritan in the Saviour's parable, let us stoop to minister to the prostrate forms that lie scattered over the face of the earth in numbers that run into the millions. Let the stream of our charity, heavily laden with the gifts that will provide food, clothing, medicine and shelter, be directed to the millions of wretched beings who have lost all but hope in the goodness and mercy of God and in the brotherhood of man. Let the cries of innocent children, many of them without parents or guardians wandering aimlessly over the face of the earth resound in our ears and touch the sympathetic chords of our hearts, prompting us to open for them the door of opportunity for happiness and usefulness in the world of tomorrow. Let it be our aim, through our generous response to this new appeal for world-wide charity, to convince oppressed and even conquered nations that in our democratic concept of life there is no room for enduring bitterness, hatred and destructive revenge. Our humaneness
and charity will prove to suffering nations, whose minds are
dazed by the shock of war and beclouded with skepticism, that
right concepts of human dignity and spiritual values abide
not in totalitarian ideologies but in forms of government
whose foundations are solidly rooted in Christian principles.
We fought the war to conquer certain fears, among them the
fear of want; let our generosity to this appeal of charity
help to dispel that fear and banish it far from the hearts
and minds of the last and the least of God's children and
our brethren. We will earn their gratitude and God's reward.
May His blessing abide enduringly with all of us!
"AMETUR COR JESU - LOVED BE THE HEART OF JESUS"
(Motto of the Brothers of the S.H.)

Ametur Cor Jesu - Loved be the Heart of Jesus" - this is the motto that has given inspiration, strength and courage to the Brothers of the Sacred Heart during the century in which they have labored and sacrificed in the cause of Catholic education and Christian charity in the United States of America. It expresses likewise the sentiment that underlies this solemn ceremony of thanksgiving to Almighty God for His blessings that have made possible the achievements of this devoted Community and the incentive which will prompt them to rededicate themselves on this occasion to further efforts to promote the ideals of which the Sacred Heart of Jesus is the source and sustaining power.

One hundred and twenty-six years ago, in 1821, a very high-minded and zealous priest, Father Andrew Coindre by name, conceived the idea of establishing in the City of Lyons in France a religious brotherhood for the purpose of gathering poor boys into shelters and schools for their
protection, their education and their moral formation. Thus the Brotherhood
of the Sacred Heart had its modest yet effective beginning. Early in 1826
Pere André brought into the plan his equally zealous though less talented
brother, Father Vincent Coindre, who guided and directed the new Community
until 1841. At this time it was considered more advantageous to organize
the brotherhood under the administration of superiors chosen from its own
membership. Brother Polycarp was elected as the first Superior General.
Under his wise and zealous leadership, the Community grew very rapidly and
soon extended its ministry to many parts of France. The Motherhouse was
established in Paradis near LePuy.

As early as 1846, zeal, charity and confidence in God's providence
prompted the Superiors of the Brotherhood to accept the invitation of Bishop
Michael J. Poirier of Mobile in Alabama to establish themselves in his
diocese. It was in answer to this invitation that five Brothers, chosen
from among many who had volunteered for foreign service, arrive in Mobile in
January 1847, after a long and tedious journey across the seas, to take
charge of an orphanage organized for the care of boys whose parents had been victims of Cholera and Yellow Fever. Thus began the story of progress through one hundred years, which today we commemorate so appropriately and auspiciously.

One hundred years ago a spiritual mission from Europe to America probably aroused many anticipations of glamour, romance and adventure in the minds of religious men gifted with youth, physical vigor and high spiritual ideals. The pioneer Brothers found a most hearty welcome awaiting them in Mobile, but their temporary quarters were a real challenge to their faith and courage. They found themselves among a strange people, using a strange language and following customs that were strange to young Frenchmen. A very humble and comparatively primitive abode was all that the good Bishop could offer them in the beginning. Their charges numbered eighteen, poor boys to be cared for, instructed and trained in what eventually became known as St. Vincent's School.

Thus in apostolic humility and poverty began the work of the
Brothers of the Sacred Heart in the United States of America. Far from
their Motherhouse, separated by the ocean from their relatives and friends
and in an atmosphere that was quite different from the picture that Brother
Polycarp had drawn when he conducted his recruiting campaign for the new
mission, the Brothers found themselves the object of curiosity and
speculation. But the horizon soon brightened, as demands for the Brothers
came from nearby Mississippi and distant Indiana and Iowa for the establish­
ment of schools and orphanages under the direction of the Brothers. St.
Stanislaus College, which today towers so majestically over the Gulf of
Mexico in Bay St. Louis, was started as early as 1854 and enjoyed from the
very beginning great popularity among the planters of Louisiana and the
merchants of New Orleans. Catholic fathers welcomed this boarding school
as an opportunity for the education and formation of their sons. A
number of institutions were begun in various parts of the country during
the first two decades after the coming of the Brothers. Although some have
not survived, still the annals give evidence of the faith and confidence
which Catholic prelates and priests entertained towards the Brotherhood.
Statistics are important and interesting but their recital is usually a cold procedure. Hence, rather than burden you with statistical or chronological records, let us review the vibrating life of the Brothers as it is reflected through this century of struggle and progress, of trial, failure and success, of sacrifice and triumph in the cause of religion and in the ministry of mercy.

We have already alluded to certain emotional difficulties and disappointments that confronted the Brothers of the Sacred Heart in their efforts to gain a foothold in the United States. But greater trials awaited them. Among these must be numbered recurring epidemics of cholera and Yellow Fever, that were so frequent in the South during the nineteenth century. These visitations took their toll of health and life among the pupils and the Brothers; they affected the economic condition of parents and guardians to the point where they were unable to finance the education of their children; they increased the responsibility for the care of orphans who had lost their parents through the epidemics.
Recurrent visitations in 1853, 1873, 1876, 1878 and 1897 were particularly violent and challenged the strength and virility, moral as well as physical, of the Brothers of the Sacred Heart laboring in the Southland.

While the Brothers were invited to establish institutions in numerous places, their work was often frustrated by lack of moral and financial support on the part of the clergy as well as the laity. American Catholics had not yet learned the vital importance of Christian education, especially on the parochial level, as an overall parish responsibility. In many instances the Brothers were dependent for financial support exclusively upon a small number of pupils and in some instances they were expected even to find the means of support for the orphans that had been entrusted to their care. On the other hand, the inability of parents to meet charges for the education of their boys, prevented them from giving the latter the opportunities of a Christian education. Even today we have much to learn in many localities regarding the obligation
of the entire Catholic body to provide the means for maintaining as well as establishing Catholic schools and institutions of mercy. Progress in the fields of education, charity and social welfare will go forward by leaps and bounds when all members of our Catholic communities realize their corporate responsibility for these important expressions of Catholic life and Catholic zeal.

The Brothers of the Sacred Heart found themselves confronted for more than one-half a century by a certain apathy on the part of the Catholics of the South towards religious vocations. While the Brotherhood flourished in Canada, where it was established in 1872, to the point where in 1878 it could open a thriving novitiate, the American vocations had shrunk to the point where the American novitiate was temporarily merged with that of Canada. In the latter country the Brotherhood of the Sacred Heart has since 1872 developed three provinces, one of them including New England, numbering 114 houses, almost 1500 subjects and more than 500
candidates; whereas apart from the New England development there is still only one Province in the United States with sixteen houses, 231 subjects and 68 candidates.

It is quite evident that Catholic young people in the United States have still much to learn about the dignity and the exalted possibilities of the religious life; they have much to learn in appreciation of the rich reward that sacrifices bring when made in the interest of religious vocations; on the other hand, Catholic parents have much to learn in the realization of their duty to cooperate with God's holy grace, when their children give indication of vocations to the priesthood and the religious life. Priests, Brothers and Sisters are all too few in number for the tremendous task that the Church is called upon to perform in the United States of America, not to speak of the contribution that American Catholics should make to the expansion of the Church in foreign lands. It is important to know that countries in which the faith is strongest are those that contribute most liberally to these superior vocations. We have in mind
Holland, Ireland, Belgium and certain sections of France and Germany.

Equally flourishing will be the Church in our own beloved United States, when Catholic parents realize the dignity that is theirs as well as the responsibility when their sons and daughters fill more abundantly the ranks of our priesthood, our brotherhoods and our sisterhoods. It is consoling to know that during the last two decades the Southland has increased very notably its contribution of vocations to the Brotherhood of the Sacred Heart, thus giving promise of progressive growth and development.

It is not surprising that when stories of epidemics and tornadoes, financial setbacks and lack of vocations percolated back to the homeland, there came suggestions from France that the Brothers be recalled from the mission in the United States to the mother country, where opportunities for their services were numerous. To the credit of the Brothers, who were in the field, let it be said that these suggestions fell on deaf ears and served only to spur them on to new efforts and new sacrifices. Equally laudable are the efforts of the
American foundation of the Brothers of the Sacred Heart to give their candidates and novices not only a sound spiritual formation, but also a fine type of mental training and equipment for their sublime vocation.

This was emphasized especially in the cooperation of the Brothers with the wishes of the Fathers of the Third Plenary Council of Baltimore held in 1884, namely that religious communities operating schools and institutions of higher education should direct their efforts towards the vocational training of their subjects in preparing them for their work in the classroom.

Special summer training courses were immediately organized at Bay St. Louis; in more recent years the preparation of candidates in Metuchen, New Jersey, was greatly amplified; a powerful stimulus to the spiritual formation of the Brothers was given by the English translation of the "Catechism of the Religious Profession" in 1913 principally through the persistent efforts of Brother Maurice, the American Provincial of that date. This work, we are informed, has served as a standard text for many religious communities of men and women in the English speaking world.
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No less encouraging to the Brothers was the approval of their Community by the Holy See through the Sacred Congregation for Religious in the publication of the so-called "Decree of Praise" on May 16, 1891, and the ratification by the same Congregation of the constitutions of the institute within a little more than three years, on June 22, 1894. These official acts did much to stabilize the Community throughout the world and to create new zeal and enthusiasm among its members. Undoubtedly they had much to do with the establishment of the junriorate and novitiate in Metuchen in 1901, the courage with which the Brothers faced the calamity of fire that destroyed St. Stanislaus College at Bay St. Louis in 1903, the heroic efforts to meet expanding demands during more recent years in St. Aloysius College, New Orleans, and in the Catholic High School of Baton Rouge and the confidence and resignation with which the American Brothers accepted the separation of the Canadian Provinces, including the New England States. In fact, the history of the centenary automatically divides itself into almost two equal periods, the first half being largely the story of trial and sacrifices, punctuated
by not a few failures, the second half being largely a period of revival and external expansion, characterized by marked intensification of the interior life of the religious. This latter epoch is also marked by thriving foundations in comparatively new territory, namely in New York City, in Long Island and in Oklahoma.

Facing the Gulf of Mexico in front of St. Stanislaus College at Bay St. Louis in Mississippi there stands a bronze statue of heroic size of the Sacred Heart. This was solemnly erected and dedicated by the late Most Reverend Bishop Gunn in 1921 in commemoration of the centenary of the foundation of the Brothers of the Sacred Heart. There prevails a tradition among the pious inhabitants of the so-called Gulf Coast that since the erection of this statue there have been no serious tropical storms in this area. They believe that they enjoy the special protection of the Sacred Heart of Jesus since the presence of this memorial statue.

May it not be that this is also a symbol of the blessing of the
Sacred Heart of Jesus hovering over the Community and its activities, especially in the United States of America. Certainly, notwithstanding many adverse circumstances, disappointments and heartaches, the devoted Brothers have rendered during this century a magnificent service in Catholic education and charity. They have demonstrated by their fine spirit of adventure and sacrifice a magnificent loyalty to the principles and traditions of our holy Church regarding the necessity and vital importance of religion as a factor in the education and training of youth. Their loyalty has served as an inspiration and example to non-Catholics as well as Catholics. The simple way of life that prevails in these United States and especially in the Southland a century ago has become more complex from generation to generation. Today we are confronted with problems in the education and training of youth which emphasize to our distress and confusion how far astray America has wandered in the paths of education from that solidity in character building that can only be achieved against a background of sound religious education and moral training. Our present day problems of delinquency among the youth of the land will not be solved but aggravated, unless our American people as a whole realize and
acknowledge frankly and courageously the necessity of giving religion a place of effectiveness as well as of honor in the curricula of our schools of every category. Ignoring religion or paying to it only a hypocritical lip service in the field of education is a form of Americanism which is as detrimental to the welfare of the nation as it is philosophically false and even culturally subversive.

May we, therefore, in this solemn act of thanksgiving to Almighty God congratulate also the Brotherhood of the Sacred Heart of Jesus for this century of devotion, tenacity and sacrifice with which its members have pursued the wishes and high ideals of the Church. May that heroic statue of the Sacred Heart of Jesus overlooking the Gulf of Mexico be the symbol of protection to the Community against adverse storms, that may in time menace their spiritual and moral as well as their physical structures. May the institutions now flourishing so auspiciously throughout the American Province be the patterns for future and greater developments, the centrifugal points whence new
foundations will emanate, that will redound to the glory of Holy Mother Church and the welfare of souls. May Jesus in the abundant love of His Sacred Heart inspire youthful souls in growing numbers to accept His call to the sublime vocation of the religious life. May that same grace flow abundantly into our souls so that all of us may grow in the love, veneration and service of the Divine Heart of Jesus.
All power is given to me in heaven and on earth. Hence therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all things that I commanded you; and behold I am with you always, even to the end of the world.

Dec. 29, 1847.

1. Congratulating on friendship.
2. The division of the Church.
   Peace among brethren, unity among believers.
Discipline — "to receive" —

Daily abiding presence and action —

Day by day, we should
ourselves — frustrate
the corrupt teaching of
false men — and work —
and in the name of God
and of discipline —

The front — in time,
in eternity.
II. In the Old Testament

1. Rebecca, wife of Abraham:
   Sarah, mother of Isaac.
   Judith, Slaves of Holofernes.
   Queen Esther - Liberty & Worship from Persian king.

2. Reserved for Christianity to underscore completely for women
   her dignity & prerogatives -
   Full citizenship -

3. Convention program has
   set forth principles, ideals, objects of inspiration and fields of
   endeavor -
   But aim tonight to reach
   out a limited number of pat-
   terns of women who have
   achieved great distinction
   under inspiration of faith,
   guidance, Discernment, and Grace.
   Problems selected from various
   streams.
3. Each action no new - Age old -
urge of faith to express -
action, achievement -
We select from religion,
Community of Social Action,
patriotic service -
education -
- Even in days of Christ -
Apostles - Martha, Mary, Peter -
Mary her contemplative -
Order, time to see from
Dominus, Verum - The Poor -
Mary Magdalene - Mary Clary -
Mother of Sorrows - John -
None of the Cross - Other ministering
women to parenthood, Apostles -
Agnus Dei - new spirit, new single
mission of association with
God - plan - But let us turn
Christings day -

- Helena - Mother of Pantocrator -
as threshold of freedom -
Horizon of new day - 4th Century
Patterns of Faith Womanhood

"Rings of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time"

—Walt Whitman (Song of Myself)

Introductory

Words of inspiration: courage
in effort toward ideal in life
Appled in spiritual life
To meditation, contemplation

P.J.C. — 10 W.M. — Saints

In youth — inspiration to
Pursue for great achievement,
Intimacy to Study Affairs

4. Beware of false hero-worship
9 - cannot notvirtue! (Christians)
Arthritis! Forsaken like
olph, St. Francis, Kneeling
Mother Jandyne, R.S.C.
Holy Mary like Caroline
Annkraut, Ann Klein
Another Caroline S.S.D.
Inspirational example
To lay teachers in帛thein.
Terrorist

Times:
Age of Confusion + Cold war vs. religion, much
God need inspiration every season patterns may need
of Congratulation on Con-

Go Forth!
John captured a Compagnie, imprisoned, tried after 3 months,
convicted of treason, lenency,
onxnix, stryng, Dei sopoly.
Queen was set free.
Died at Stake May 30, 1537,
clothed in white — "Veni, Maria."
After 24 yr. 71 Pope Adrian VI.
Declared trial invalid, illegal.
After 500 years — May 16, 1930
Canonized Saint Patrons.
Advent, model of loyalty,
for your love —glory — only
when she died —
Education

Thou patrono —
Thou mortal to others — in
all ages, while mortal —
Joan Arô

1. Maid of Orleans - Old
   town. Daughter of in
   Notre Dame. "Daughter
   of Notre Dame."

2. Devoted to prayers -
   her "voices."

2/ Passed examination B 2
   weeks. Accepted as order
   to raise Siege of Orleans in
   white armor & uniform -
   black chargers. "Where I trust
   with my spear, there I
   will be made -
   Charles crowned at Rheims
   and must allowed to return
   home.

3/ Siege of Paris called off by
   Charles - Maid continued.
2. Established Parrothers V

3. Vandal – Holy Brotherhood for defense vs. aggressor nobles, wise laws, cited war against Rome, conquest of

4. Spain – Spain from Rhine to Florida, many reforms, industries of

5. Religious activity – examples in educating her 5

4. Columbus interested in conversing with Indians –

5. Died in 1506 (1461–1506)
Woman of Sorrows - Charity.

Found in hospital, 1640

Later, ministered to sick

personally, visited paroishes,

hospice in plaque + Janine

Franciscan Servant sl 1621

known the great woman

of the Middle Ages

8. Eliza of Portugal, her grand-

more 100 years later - Comendal

Career - First between armies

Friend of son to make peace

Ponmentor again between

Portugal, Castile - Buried at

Seville - became Poor Clare

Mother Cabrini -

whose adoption to take a re-

ligious (other patterns were men)

became modern American

Born Italy 1859 - founded order

"Missionary Sisters of St. Francis";

1880 - died 1917 - beatified

1981 - canonized 1946 -
Helena, daughter of Constantine
Emperor 307-30 3 Converted.
316 - Orson & Constantine at
Milan - Her zeal built
churches in Rome, Milan, Paris,
and England (Bath, St. Pauls,
Falmouth, Bristol) and built
bridges and schools for pilgrims.
Cared for poor - illustrious period
318 to 330 - seventeen years.

Blanche of Castile

Mother of Philip IV, King of France.
Not a crowned Saint but still
a vibrant woman after the
heart of God.

1/ Prince regent - during son's
minority - age 11 to 13 - during
his first Crusade - France restored
that threatened unity of
France - upheld Crusader clergy in
pressing business, justice, etc.

bred funds for Crusade. Served
as mother & protector of son.
Contrary to a rather popular misconception, the Confraternity of Christian Doctrine is primarily a form of apostolic work especially adapted to the laity. It is true that, like every form of apostolic activity, it must be initiated, guided and directed by the Pastor in the parish and by the Bishop throughout the Diocese; of necessity, it must also draw upon the spiritual generosity of religious men and women, who dedicate their lives to the promulgation of truth and the establishment of the Christian way of life in our Catholic educational institutions. In recent years there have also been established, in the wisdom and under the inspiration of Divine Providence, religious communities whose members dedicate themselves exclusively to catechetical instructions in villages and countrysides and even in the crowded atmosphere of heavily populated cities and towns. Without the generous cooperation of these zealous men and women of God, who make religious instruction and education the object of their vocations, the dissemination of divine truth through the Confraternity program would lack much of its necessary leadership and stimulation.
When we speak of the Confraternity of Christian Doctrine as a form of the lay apostolate, we mean that it affords a magnificent opportunity for lay men and lay women to participate in the task that was imposed upon the Apostles, when our Divine Saviour gave them the sacred mandate:

"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 that I have commanded you." It is true that Sacramental administration is not included as a function of the laity in this divine mandate as applied to the Confraternity; however, there is every reason for believing that our Divine Saviour wished heavenly truth to be spread universally not only by the lips and through the energetic zeal of the consecrated Apostle, but also through the ministry and services of all His followers. We know, for instance, that during His own lifetime He had organized and trained a band of disciples, whom He sent before Himself in pairs to prepare the way for His coming in the villages and towns of Judea, Galilee and even Samaria. These may, in a sense, be considered the fore-runners of active Confraternity members and catechists, whether they give their entire lives to the dissemination of Christian Doctrine or whether
they participate in the Confraternity program as lay persons, voluntarily dedicating their leisure hours and even days to planting the seeds of faith and the principles of the Catholic way of life in the minds and hearts of little children and of adults, groping and seeking for a fuller knowledge and understanding of divine truth.

This apostolic ministry of the laity in the Confraternity is exercised specifically by those who undertake the conduct of Christian Doctrine classes under the direction of the parish priest. It is highly important that they should prepare themselves for this holy ministry by submitting to courses of instructions, in which they would learn not only the content of divine truth in a fuller knowledge and understanding of the catechism, the Bible history and other forms of transmitting religious knowledge, but also in the method of communicating this knowledge most effectively to children and even adults. Today in many dioceses there are organized centers in which the opportunity is afforded to willing lay men and lay women to follow such courses of preparation and receive certificates of faithful attendance and qualification to conduct religious instruction classes under proper supervision.
This apostolic ministry of truth is also commendably carried out today in many larger centers by Catholic Evidence Guilds, whose members are properly instructed, trained and certified to preach Catholic truth in public places to all who are willing to gather around them and listen. It may be difficult in many instances to determine exactly the results of such public preaching by lay men, but certainly the Evidence Guild system is a commendable way of disseminating Catholic truth, breaking down prejudice and ignorance and planting seeds in many souls that may in the mysterious ways of Divine Providence eventually spring to life. It is clear that those who engage in this Catholic Evidence work must equip themselves very conscientiously with the necessary knowledge and must look to Divine goodness for the courage, wisdom, prudence and strength necessary to maintain their prestige in the face often of unfriendly and even hostile listeners.

However, in this important sphere of Catholic lay activity, we must not overlook the fundamental fact that the cradle of the Confraternity of Christian Doctrine is in the Catholic home. Religious instruction and
formation must invariably begin in the home, become a vital enduring
element in the life of the home and find in the home the workshop
for testing and making permanent the practical applications and implications of religious faith and tradition. In the Old Testament we may
well visualize the family grouped around the valiant woman described
in the Book of Proverbs and praised for her wisdom by her children and
her spouse. Undoubtedly the spiritual strength for which the children
of Israel stood out among the nations was largely developed at the
family fireside, where the deeds and laws of Moses were recited and the
sacred traditions of God's chosen people were kept alive and passed on
from generation to generation.

It is difficult to conceive how the teachings of our Christian
faith could have been preserved in the early ages of the Church, in spite
of harrowing persecution without the aid of religious instruction trans-
mitted in the home from father to son, from mother to daughter and thus
from generation to generation. The life of Christ, the struggles of the
eyearly Church, the heroic courage of martyrs and the brave proclamation of
the Word of God by the Apostles and their successors were undoubtedly the
topics around which were woven sacred tales that became the foundation of a Christian folk law, whose traces can still be found in the sacred traditions of those early centuries of Christendom. Of the ages of faith in feudal times, we may still read how the lady of the castle gathered around herself her children and her servants to impart to them the sacred truths that were so intimately entwined in the life of one of the most fascinating periods in history. How else can we explain that those sturdy Christians of Nagasaki in Japan preserved for nearly three centuries the substance of their Catholic faith, clinging with tenacity to its sacred obligations, except that every home and fireside became a miniature Confraternity of Christian Doctrine, in which the zeal, courage and determination to holdfast to the Christian traditions were impressed upon the minds and hearts of children and youth together with the precious simple truths of our holy religion.

But why should we wander in spirit to ages long past and to countries beyond the seas, when each of us can go back to the days of our childhood
and recall the solicitude with which our father and principally our mother would insist upon the daily recitation of prayer, the recitation of the catechism, the re-telling of the Bible stories and the recital of the story of the growth and development of Holy Mother Church!

In the days when churches were comparatively few and distances great, in the days when our popular parochial schools were still largely in the making and too few to accommodate our growing Catholic population, was it not in the intimate circle of the home that many of us now living learned the rudiments of our holy faith, were prepared for the first reception of the Sacraments and introduced into the Catholic way of life! Even today in remote countrysides is it not the little catechist, that roams from home to home and from village to village, who imparts to family groups the knowledge of God, of Holy Church and the sacredness of the life of grace! We have in mind also those unlettered and untutored zealous young Mexican girls, who receive by word of mouth sufficient knowledge of the rudiments of the catechism in order that they may go forth to the children in remote mountainsides to plant in
their minds and hearts the seeds of holy faith and the sacred practices of
our holy religion.

The value of the lay apostolate of the Confraternity can never be
dispensed with in the home and in the family circle. Even children who
are privileged with opportunities for religious instruction in our
parochial schools, and those who participate in Confraternity classes
conducted for children attending public schools, must be strengthened
and confirmed in the ways of the Catholic life in the atmosphere of the
home. That atmosphere must be primarily an atmosphere of prayer,
actualized in the recitation of family prayers in the morning and at
night, the recitation of the Rosary, at least on Saturday evenings and
daily at certain periods of the year, the recitation of the Angelus when
the church bell rings out its solemn invitation to honor the Mystery of
the Incarnation, the recitation of certain prayers for the benefit of
sick members within the family and in these modern days the tuning in
on the radio when religious programs under Catholic auspices are
announced for our edification and instruction.

The lay apostolate of the Confraternity in the home manifests itself
in the solicitude of fathers and mothers about the progress which
their children are making in the study of their religion, whether
it be in the parochial school or in the Confraternity classes for
children not able to attend parochial schools. The Confraternity
spirit does not end with insistence upon mere religious instruction;
it solicitously encourages regular attendance at the Holy Sacrifice of
the Mass and other religious services, the faithful reception of the
Sacraments of Penance and the Holy Eucharist, membership in the
Sodalities, the Holy Name Society and other Catholic organizations. It
prompts our Catholic people to participate in parochial life, makes
them solicitous about the progress and welfare of the parish and
establishes among them an intimate sense of family unity inspired by
genuine Christian charity in its highest and broadest interpretation.
In other words, the lay apostolate of the Confraternity comprises
everything that strengthens, stabilizes and elevates to ever higher
levels Catholic faith and Catholic solidarity.

Well may we take a lesson today from the tactics or policies
of those who are hostile to Christian teaching and the Catholic way
of life. The Nazis and Fascists of yesterday promulgated their doctrines with fanatical zeal by capturing the fancy of youth and using even children to bring their doctrines into the home and to the family table. No less insidious is the practice of the Communists of today in educating and training children and youth in the hatred of God and religion and in the idealization of communist theories and practices. Every means of propaganda and indoctrination is used in order to further communism’s subversive way of life and the suppression of the last vestige of religious belief and influence. Truly may it be said again in the words of our Divine Saviour: "The children of darkness are wiser in their generation than the children of light."

Therefore, we may truly hail the Confraternity of Christian Doctrine, so wisely and providentially developed under the auspices of the Vicars of Christ, as a saving factor in the preservation of our holy faith in an age and in a world that have grown so unreligious, so materialistic and so worldly-minded. The Confraternity of Christian Doctrine is the concern not only of Bishops and priests, not only of religious men and women, especially consecrated to the service of God, but of fathers and mothers
in every Catholic home, of apostolic lay men and lay women willing and ready to dedicate their talents and abilities to the dissemination of truth in private groups and in public squares and meeting places, the concern of practically every Catholic whose life and works can be an influence for good, an eloquent profession of faith in God and an example and inspiration to better thinking and better living among their fellowmen. Such is the apostolic interpretation of the Confraternity, which is calculated to preserve the sacred heritage of our Christian faith in a generation characterized by godlessness, paganism and sordid immorality. Such is the mission which, under the inspiration of Confraternity ideals, principles and practices, every Catholic should participate in according to his ability and opportunity.
Lafayette Nov. 23, 1947

"And they sowed and planted vineyards, and they yielded fruit of birth; and the blessed them and they were multiplied exceedingly, and their cattle and the earth suffered not to decrease." 

Ps. 107:3-4

Introduction:
1. Cordial Welcome

Priest's Observation: Stock drills on plantations - crops on plains - Peace for industry -
2. Skill land 13 cotton, rice, sugar, oranges, grape juice, berries - This the land that welcome you - Special greeting to Mr. Smith, son of Smith - Warm message for us -

Rural Life - What is it?
1. Origin - Development - Daily Life - Early settlers - pioneers - founded the farmers of the Southern the pioneers of the North - Rural life in America - Nation's Call for Grain.
Rural Life & Social Justice

1. Laborer worthy of hire
2. Family subsistence wage for all
3. Decent & adequate home
4. Recreations for stability & restoration of rural life

Conclusion
1. This is part of ministry
2. Conversion
3. A transformation for meetings & deliberations — a blessing to society
"And they sowed fields and planted vineyards; and they yielded fruit of birth; and he blessed them, and they were multiplied exceedingly; and their cattle he suffered not to decrease." (Ps. 107, 37-38)

Cordial is the welcome of the Southland to the Catholic Rural Life Conference. To some extent you find us in a period of at least partial transition. In our peaceful bayous and on our century-old plantations you will hear the rhythm of power machines driving heavy steel drills into the very heart of mother earth in search of the veins that will gush forth limpid streams of oil, which today constitutes one of the essential commodities of industrial life.

Again you will see towering over our plains and along our waterways the smokestacks of refineries and chemical plants, symbols and forerunners of the new industrial empire, envisioned in the hopes and dreams of a new generation of Southern gentlemen.

Yes, in public speech and editorial columns our Southern fellow citizens are challenged to create a new empire of industry and commerce, whose tenacles
shall reach out into the farthest parts of Latin America and across the seas to the islands and continent of the Orient.

Yet, withal the South is still the land of cotton, rice and sugar, the home of luscious oranges, grapefruit and fragrant strawberries, the alluring paradise of hardy fishermen and shrimpers and of sturdy trappers. This is the South that extends a cordial welcome to the officers, members, delegates and friends of Catholic Rural Life, who have come to place the stamp of dignity and spirituality upon the vocation of husbandry, which of all vocations is the most ancient, the most venerable and the most essential to human welfare.

We are especially favored in the opportunity to welcome again into our midst a Prince of the Church, himself a son of the sunny South, whose long and distinguished service in the northern dioceses has not chilled the ardor of his affection for territory of his birth. We have abundant reason to know that His Eminence, the Cardinal Archbishop of Chicago, has come to preside over our convention as a mark of his patriotic love for the South and for all its people. We hail his coming with profound gratitude and with supreme anticipation of the message of inspiration and encouragement which he will leave with us.

RURAL LIFE - WHAT IS IT?

Too often in recent years has rural life been spoken of with disparagement
and even contempt. Farmers and farmers' wives have been made the objects of ridicule and the victims of deception. Their labors have been described as mean, degrading and contemptible drudgery, offering only hazardous security and questionable prosperity. As a result, farmers' sons and daughters have become restless, embarrassed and even ashamed of their rural origin and atmosphere and have sought new life and opportunity in the glamour of urban life. Too often have they been ashamed to admit their disillusionment and return to their father's home.

And yet, it was the rural life of the early colonists and settlers that laid the foundation for our glorious country; it was the adventurous spirit of those pioneers who as recently as a century ago stalked the prairies of the Middle States and opened up the new opportunities that made the Golden West; it was the courage and romance of the early planters and settlers that discovered the possibilities, still unexhausted, of this glorious Southland. Never has the emphasis on the value of rural life been more eloquently demonstrated than in the late wars, when the produce of our farmlands was the most basic necessity of our armed forces abroad and of our working forces at home. Even today, we must bow to the importance of rural life, when we are called upon by all the persuasive forces of charity and humaneness, by voluntary self-denial, to
create the grain supplies that will save from starvation and death millions of
our fellowmen in distant lands.

It is well, then, that our governments, our legislators, our schools, and
our community leaders should be more and more concerned about building up a
new atmosphere of encouragement, hope and security for the rural population
of our nation. Most commendable is the new outlook of the dignity and pos-
sibilities of rural life which is being presented to youth of both sexes. It
is all important to give to these adolescent boys and girls a high concept
of the vocational character of rural life and of its importance to the immediate
community and to the nation at large. Thus there arises before us the vision
of an epoch in our American history, when farming communities will flourish,
when rural homes will ring with the laughter of happy parents and children,
and when the laborers too will find security and contentment in their contribu-
tion to the welfare and prosperity of the nation.

RELIGIOUS AND MORAL ASPECTS

Again and again do the Gospel narratives reveal the intimate knowledge
and reverence of our Divine Saviour for the blessedness of rural life. The
sower of seed, the tiny mustard seed, the vine with its branches and fruit,
the cultivator of the vineyard and the tender of sheep are the figures upon
which He builds some of His most beautiful and instructive parables, while
the vine itself and the Good Shepherd that giveth His life for His sheep
become patterns, through which Jesus illustrates the intimacy, depth and
sincerity of His own love and devotion for His followers and humanity at
large. The great St. Paul follows through in a like spirit of reverence for
rural life, when he tells the Corinthians that "I have planted, Apollos
watered, but God has given the increase." And then he adds the wise admoni-
tion, that neither the husbandman in the natural order nor the apostle in the
supernatural order can take credit for the result; the glory belongs to God:
"Therefore, neither he that planteth is anything, nor he that watereth: but
God that giveth the increase." (I. Cor. III 6-7) We are, therefore, not
surprised to find that the Church in her vigilance cultivates a similar
reverence and concern for those who make rural life their special vocation.

The Church is interested, indeed, in the economic and social aspects of
rural life and is most anxious to cooperate in these important phases of
existence on the farm. However, far greater is her solicitude for the
religious and moral welfare of those who seek happiness in time and in eternity
in the exalted vocation of cooperating with God and nature in extracting from
the soil the means of human subsistence.
Too often in our country the rural family and even the rural community are isolated and deprived of frequent contacts with the facilities for spiritual strength and moral uplifting. The life itself is fraught with hardships, difficulties, uncertainties and disappointments which require courage, patience and determination. Religion alone offers adequate compensations for these hardships and the necessary strength to persevere. Therefore, rural life is in need of a spiritual setting and the moral strength which religion alone can give.

This spiritual setting must be realized in the home and family circle through the atmosphere and practice of prayer. The husbandman and his family must feel themselves close to God and give expression to this feeling by offering to God their daily toil, their daily trials, their daily sorrows and joys. What is there more beautiful in the rural home, be it an humble laborer's cottage or the manse of the master or overseer, than the picture of the entire household assembled before the Crucifix or the picture of the Sacred Heart, or of the Holy Family, offering the morning's greeting to God from Whom all blessings come, or paying the last tribute of homage to Him as the day's end draws near? What is there more edifying than to witness father, mother and children gathered around the table, invoking a divine blessing upon their daily bread and thanking
Him for the heavenly gift when the meal is over! Who knows better than the husbandman how dependent we are upon that divine blessing for our daily sustenance and our daily strength!

Speaking of this blessing and the relationship which it begets between the Father in heaven and him whose toil draws out of the earth her bountiful products, I am reminded of a beautiful experience in Central America. A few years ago in traveling through Guatemala, our automobile was brought to a halt by an outpost some distance from a large group of natives who had been apprised of our coming. We were requested to leave our conveyance and follow a band of musicians to a tent by the roadside. There we found arrayed amidst flowers and garlands baskets containing a great variety of seeds. We were requested to bless these seeds, for they were to be distributed among the members of the group to be used as the first seedlings to be planted at the head of every furrow as a symbol of divine favor and benediction upon the planting season and an augury of fruitfulness. Truly was this a demonstration of faith that touched our hearts to the very core. We have since learned that a similar custom prevails in certain parts of French Canada. In a manner most edifying it brings religious faith and confidence from home and fireside into the fields, where amidst the changes of the elements the husbandman endures heat and cold,
flood and drought, all the while looking heavenward for the blessings that will gladden his heart when harvesttime comes.

Expressive of the same spirit of Christian faith is the liturgical custom which in Catholic countries brings pastor and clergy, followed by the faithful, into the fields on Rogation Days before the Feast of Our Lord's Ascension into heaven in the spring of the year, chanting the Litany of the Saints to invoke their intercession for a propitious harvest. We may add also the pious custom that prompts the Catholic farmer to place in his barns and outbuildings green sprigs blessed by the priest in the solemn ceremonies of Palm Sunday as symbols of protection against the elements and disease through the prayers used in the liturgical blessing.

THE DEEPER RELIGIOUS LIFE

Beautiful and elevating as are these pious practices and traditions, they are but the external forms of the deep strong faith that should characterize rural life. This faith must be implanted in the souls of the little children and made an essential part of their way of life. Every rural home should be a miniature of the Confraternity of Christian Doctrine, where the rudiments of the catechism, the bible stories and the history of our beloved Church are passed on as a strong, constant tradition; where
religious responsibility and loyalty are made woof and fiber of the Catholic character; where the example of the elders becomes the persuasive argument that overcomes temptations to laxity and indifference in Mass attendance and the reception of the Sacraments. Where circumstances permit, even at the cost of great sacrifice, the parochial school should find its way into the countryside. What a magnificent example is so often set in the rural communities of the Middle West, where one finds not infrequently a Catholic parish school serving as few as one hundred to two hundred families! In recent years much has been done through the schools, literature, the press and the radio to elevate and sustain the cultural life on the farm and plantation.

Because of the dangers to religion and morality so often involved in secular means of communication, it is the more imperative that the potent influence of the Church should be exercised in every form of religious education and information. Whether it be near or far away, in every rural community, in every Catholic rural home, the parish church must be the center of religious life and activation, the citadel of moral strength and power, the beacon light of truth and guidance, the haven of safety and repose, the one place this side of heaven itself whence rural life will draw inspiration, hope
and comfort in every vici situde and trial.

**RURAL LIFE AND SOCIAL JUSTICE**

The solid religious background which is essential to rural life should also bring about a better realization of certain economic and social inequalities, which should disappear from the countryside. The laborer is worthy of his hire, whether he works on the farm or plantation or in the factory or shop. The head of a family is deserving and in need of a family subsistence wage, whether he wields the shovel or hoe in the field, or oversees the operation of the entire plantation, or works behind the counter of the country store. Individual human dignity calls for respectable housing facilities in accordance with progressive standards of health and convenience for the humblest working family, and a fair opportunity for the education for all children regardless of their condition of birth or station in life. These are considerations which contribute vitally to the spirit of peace, contentment and security which is so desirable in rural life. If this form of life is to be stabilized and made sufficiently attractive to hold together the economy of farm production, then these social and moral implications cannot be ignored.
This is part of the message which the Catholic Rural Life Conference will bring to us during these convention days. Its officers and delegates have come to a hospitable country and to a sympathetic people. The romance and poetry which are entwined around the story of Evangeline breathe a sterling Catholicity which for many generations has lived and prospered in this corner of the Deep South. The Acadians and early settlers of Louisiana have built up a tradition truly Catholic, truly patriotic and eminently worthy of our respect and gratitude. We are confident that the inspiration which will emanate from this convention will be graciously received and prove a benediction to our way of life. To this end we invoke the guidance of the Holy Spirit on our deliberations and the operation of His grace in our hearts.
"In the midst of the church the Rock opened his mouth, and filled him with the spirit of wisdom and understanding. He stilled him with a portent of glory" — Ezek. 31:6.


2. This  hence  stature  increased  the  two  arms —  supplying  Church with missionary,  missionary —  education,  centers  of  learning,  democratic force of  religion.  thereby —  diplomatic  paramount

3. 1st 照样  in  Communion — 1716.  by  profession  +  confirmation.
The Senate 1848-1950

St. John \& St. Mark - St. John's Cathedral
St. Mary on the Bowery
St. John the Baptist in the Bowery
St. John the Baptist in the Village
St. Matthew in the Village
St. Patrick in the Village
St. Patrick in Greenwich

The evidence of phenomenal increase appears as follows:
1843-160; 1847-250;
1844-400; 1891-500;
"IN THE MIDST OF THE CHURCH THE LORD OPENED
HIS MOUTH: AND FILLED HIM WITH THE SPIRIT
OF WISDOM AND UNDERSTANDING. HE CLOTHED
HIM WITH A ROBE OF GLORY." (Eccles. XV, 5)

Heroic was the stature of St. Ignatius Loyola in the physical
courage, which he displayed as a soldier, when he endured injuries on the
battlefield that crippled him for life. Equally heroic was the moral
courage that prompted him to renounce the questionable habits of his
early life and to embrace a life of penance and consecration to God's
service, that was destined to carry him to the pinnacle of perfection and
sanctity. No less heroic was the spiritual stature which he attained in
the annals of Holy Mother Church as the founder of a great Order, notwithstanding many difficulties and annoyances even from within the ranks of
the Society.

These heroic qualities have frequently characterized the great Order
which St. Ignatius founded and which was officially approved by the Pope
in 1540. The Society was destined to supply the Church with missionary
Saints and Martyrs, who ventured into the utmost bounds of the earth to
make known the word of God and to advance the outposts of the kingdom of Christ. It was chosen in the providence of God to raise up in the Church legions of educators, whose undaunted spirit has dotted the earth with great centers of learning and added incalculable treasures to human learning and science. The Order was to become a dynamic force of spirituality to countless souls, religious and secular, through the ministry of the pulpit, the confessional and the conduct of retreats. In these manifold services personal sacrifice, stubborn endurance and supreme confidence in divine aid have not been wanting to the sons of the great Loyola, who seems to have left these qualities after him as a priceless heritage. They were in evidence among the pioneers and their successors, who founded the Jesuit work in New Orleans and throughout the State of Louisiana.

TWO EPOCHS

In our centennial commemoration, we must not by-pass altogether the first epoch of Jesuit history in Louisiana. This embraces the period from 1700, when Father Du Rau accompanied Iberville to these parts as Chaplain and ministered to the garrison at Fort Mississippi below New Orleans. During this period, New Orleans had become officially a Jesuit Mission
Station entrusted with special care of the Indians. In the discharge of these duties, these Jesuit missionaries were harrowed by the hostility of the Indians, the hazards of the swamps and the dangers of exposure, fever and hunger that lurked in the forests and lowlands, but no permanent institution resulted from their labors during this period. It came to an end abruptly in 1763, when the Society was temporarily suppressed and all Jesuits were expelled by the government of France from the Louisiana Colony.

Although at the request of Bishop Blanc, the Fathers of the Society returned to Louisiana in 1837 and founded St. Charles College in Grand Coteau, our Centennial story begins in 1847, when at the earnest request of Bishop Blanc, later the first Archbishop of New Orleans, the Father General of the Society sent Father Maisounabe to New Orleans to establish a school.

During this century of progress the Jesuit Fathers have made outstanding contributions to the religious and educational development of the Church in New Orleans and Louisiana - the Church of the Immaculate Conception on Baronne Street, Jesuit High School, Loyola University and Radio Station WWL, each of which by itself would constitute a marvelous tribute to their vision, courage and stamina. During this century Jesuit enterprise kept pace with
the growth and development of the City of New Orleans and of the State of
Louisiana; indeed it contributed in no small measure to this development.
New Orleans, a century ago, had a population less than 100,000 and was far
from being the teeming, thriving center of population and commerce which it
is today. For the Church, the decade between 1840 and 1850 was one of
intense activity. It witnessed the triumph of Bishop Blanc over the re-
actionary trustee system, which for decades of years had threatened the
freedom of diocesan and parochial administration; new parishes were created
and new churches built during this decade, among them St. Mary's on Chartres
Street, St. Joseph's on Tulane Avenue, the Church of the Assumption in the
so-called Irish Channel, Mater Dolorosa in the Carrollton suburb, the Church
of the Holy Name of Mary in Algiers, St. Stephen's in the suburb of Bouligny,
SS. Peter and Paul's and finally St. Alphonsus Church started in 1850.

This is the Catholic setting in which fitted admirably the establishment
under a State charter of a high school and college by the Jesuit Fathers and
the erection by them of a magnificent church begun in 1848, under the title
of the Immaculate Conception.
There seems to be no record of extraordinary enthusiasm of generous support, no evidence of spontaneous cooperation, no sign of public appreciation of the vision and courage that inspired the undertaking. Rather, we find traces of doubt about the necessity and wisdom of the project. However, interest grew, as the school came into being and the ambitious beauty of the church became manifest. The student body almost from the beginning taxed the capacity of the school; in 1853, the enrollment was 160, in 1857, it reached 250, in 1864, 400, and in 1891, it exceeded 500. Paralleling this progress, we are told that the Church of the Immaculate Conception became a veritable shrine, where not only parishioners but busy workers in the downtown area of the City soon learned to find rest, peace, solace and strength in the Sacrifice of the Mass, in the Eucharistic Presence of our Lord in the tabernacle, in the confessional and at the shrines of the Immaculate Mother and the Saints. School and church were soon recognized as powerful sources of grace, culture and benediction for the entire City.

True, there came trials and even setbacks - the devastating yellow fever epidemics, the ravages and economic stagnation caused by the War Between the States, the necessity of demolishing and rebuilding the church, the pressure
for more room for the school, which necessitated building the new and larger school on Carrollton Avenue. But Jesuit courage and determination met these and other obstacles unflinchingly. Not only has a larger school and a more magnificent church replaced the original structure, but on St. Charles Avenue Loyola University has been founded to afford students of both sexes the opportunity of pursuing under Catholic auspices higher culture and professional training. Overshadowing the University campus, there has risen the beautiful church of the Holy Name of Jesus, again for thousands a magnet and a radiating point of inspiration and religious strength. Not to be overlooked is the foundation of the Deep South's most powerful radio station, which consistently diffuses religious information and sound moral guidance. Truly has the figurative mustard seed planted one hundred years ago in the soggy soil of Baronne Street grown into a mighty tree, under whose trunk and branches myriads of young boys have found solid learning and character-development, and within whose shadows souls, whose number only the Book of Life can tell, have found supernatural aid and strength.

THE MOVING SPIRIT

An appraisal of the full import of this century-long development is only possible if we analyze its end and purpose and the spirit that prompts it.
Education, as our Holy Church conceives it, and as the Jesuit Fathers endeavor to interpret it, is not confined to a mere acquisition of knowledge and to a painstaking search into the mysteries of science. Certainly no Jesuit school ignores the importance of factual knowledge and scientific research. A demonstration of this lies in the fact that more than a century before the foundation of the High School of the Immaculate Conception, the Fathers developed on their plantation in New Orleans the sugar cane, imported by them from Hispaniola, cultivated the orange tree, stimulated the production of indigo and developed the Myrtle and wax shrubs. Education is primarily the teaching and training of a way of life. Its prime purpose is not to teach youth how to make a living, but how to live. Christian education emphasizes the fundamental truth that human life originates with God, that the soul, which is the principle of human life, is patterned after the image and likeness of God, that this soul, spiritual by nature and immortal by destiny, must find its supreme aim in the knowledge, love and service of God during its earthly existence and be bouyed up in its earthly travail by the hope of supreme, secure and unending happiness in God's holy Presence beyond the grave.
Christian education is the application of the mandate of Christ: "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 that I have commanded you." This mandate includes definite moral implications, which form the basis and guide of human conduct in conformity with the Divine Will and the pattern set by Jesus Christ, the Son of God and the Saviour of the world. Christian education establishes definite relations between men, based upon principles of justice and charity, in conformity with God's holy law and the specific teachings of Christ.

Christian education includes the development of a correct conscience and of a deep sense of moral responsibility, applicable to every human relationship, for which every human being is accountable to God, the all-knowing Sovereign Judge of the universe. In a word, Christian education is based upon the realization of the true nature and end of man and of his essential relationship to God his Maker, to Jesus Christ his Redeemer and to the Holy Spirit, the source of his sanctification. Christian education is an essential function of the Church, instituted and implemented with divine authority to teach all truth, to all men, in all places and for all time, with the assurance of Christ's abiding guidance: "Behold, I am with you all days, even
unto the consummation of the world."
(Matthew 28, 20)

With this background Jesuit education began to operate in New Orleans at a time when secularism and materialism were in the ascendancy in American education, and when the movement to eliminate religion from public education was being strongly promulgated. It was a period in which New Orleans and Louisiana were much in need of the stimulation of Catholic education to give strength and enthusiasm to the Catholic population in the practice of their holy faith; it was a period when the development of Catholic leadership to counteract rationalistic influences imported from Paris was most urgently needed. Those early Jesuits, Maisounabe, Cambiaso and their associates may have been visionaries and dreamers, who perhaps built better than they themselves realized, but certainly the legions, numbering tens of thousands, of boys and young men, who have down through the century drunk in the spirit of Christian culture which pervades the Jesuit schools will rise to call them blessed. And who but God can measure the multitude of graces and blessings, which down to the present day have emanated from the sanctuaries on Baronne Street and St. Charles Avenue, which owe their existence to the spiritual idealism of the sons of St. Ignatius! The Church in New Orleans
and throughout the State of Louisiana has benefited immensely by the services which the Jesuit Fathers have rendered during this century of progress and expansion. The High School and University have been veritable citadels of defense of Catholic truth and the Catholic way of life; fidelity to religious convictions and practices has been cultivated and courageously demonstrated in the ever present conflict between the spirit of Christ and the spirit of the world; the deeper inner life of prayer, meditation and the cultivation of the sense of God's presence has been constructed and regenerated in myriads of souls through missions and retreats according to the discipline of Loyola's "spiritual exercises"; the enemies of God and of His Church have felt the sting of rebuke and correction from tongue and pen tutored in the Jesuit method of truth's defense.

In these centennial exercises, then, we owe a tribute of admiration and devotion to the sturdy pioneers, who two and one half centuries ago braved the swamps and forests primeval of Louisiana to bring truth and salvation to the aboriginal Indians. May their spirits look down benignly upon our feeble efforts to imitate their zeal and heroic sacrifices!

We pay a tribute of heartfelt gratitude to the Fathers of the risorgi-
mento, the second epoch of Jesuit life and activity to New Orleans and Louisiana a century ago in the establishment of the Baronne Street unit - College and Church - as a center of religious faith, piety and learning and rooted them so deeply in the life and culture of our people.

We profess profound appreciation to the spiritual progeny of those early builders, the generations of Loyola's sons, who have progressively carried on the work in the foundation of Loyola University, the rearing of the majestic Church of the Holy Name and the establishment of Radio Station WWL.

Fittingly do we render supreme thanks to almighty God, Who has been the inspiration, the sustaining power and the ultimate end of all that has fallen within the confines of this century of progress. True to their motto, "Omnia ad Majorem Dei Gloriam" have the Fathers never lost sight of the truth that only with God, in God, for God and through God can human efforts hope for success.

Now will we fail to recognize that this work, dedicated from its inception to the patronage of the ever blessed Virgin Mary under the title of her Immaculate Conception, Her benign figure has hovered spiritually over the
foundation, her spotless character has been the inspiration and example of priests, brothers, students and faithful, her powerful intercession at God's holy throne has been to all a source of strength, mercy and benediction.

May we close with the fervent prayer that for centuries yet to come this work merit God's abiding blessing as an augury of further inspiration and achievement in the tradition which has been so auspiciously and consistently established through this centennial period.
Mixed are the sentiments that animate us as we approach the last hours of a dying year. At home, against a background of unusual prosperity, abundant crops, increasing production and record sales, we have experienced soaring prices, rising cost of living, labor uneasiness and general conditions which to many bear the earmarks of inflation.

Over the international horizon the clouds of pessimism hang with menacing forebodings. War still rages in East Asia, India and Palestine. Daily it is becoming more evident that the world is definitely tending towards a great cleavage. On the one side will be the nations that believe in individual human dignity, in the democratic way of life and in the preservation of human rights, including the right to believe in and worship God. On the other side of the chasm will be the forces of absolutism more ruthless than the fascism and nazism which World War II is believed to have laid low, an absolutism that is ruthless in its denial of human dignity and human rights and boastful to the point of defiance in its godlessness.

Although more than two years have elapsed since the cessation of hostilities, peace is not yet. The seeming failure of ministers' conferences and U N deliberations approaches the status of a world scandal. In the
meantime nearly half the world lies prostrate in poverty, misery, industrial paralysis and economic hopelessness. What wonder that the fear grows by the hour, that in their mental despair and physical hunger the suffering masses threaten to cast their lot with the ideology of absolutism and atheism, the ideology that promises to build a new world and a new way of life, so wonderful and so mysterious that it must remain hidden behind a curtain of steel. Even now conditions approaching civil strife are apparent in Italy, France and Greece.

One bright spot in the picture, as we see it, is the humaneness of the United States of America and the charity of many Christians and Jews, whose compassion embraces millions of starving, ill-clad, unhoused men, women and children in distant lands, providing at least for many of them the barest necessities of life and a slender life line of hope. And yet, we must confess the inadequacy of this relief however generous and the unfortunate circumstance that it cannot go on forever. What these unfortunate need is not charity or a dole, but the chance to work out their own economy and to carve out for themselves a new independent existence, a new place in the family of nations, a new place in the sun, not in the sinister sense of two generations ago, but in the common understanding of
the confidence and trust that mark the mutual relations of free peoples.

What the million or more of Displaced Persons, that linger in concentration camps, want is a chance to migrate to new homes in new countries, that guarantee freedom and opportunity. What the millions of war prisoners, who are still starving, slaving and pining away in filthy military dungeons, want is to be returned to their native lands, their families and homes. Even in their poverty and desolation they still spell "home, sweet home" to them.

Nor may we be charged with painting the picture too gloomily when the Holy Father, Pope Pius XII, was prompted to give expression from his sick bed on Christmas Eve to his misgivings about the present state of the world and to issue a solemn warning that war may again break out among the nations. His pathetic appeal to men of honesty and sincerity to work for peace was most striking and his plea to all men to pray and work for peace was certainly most touching.

What then should be our attitude at this holy hour? As Americans, we certainly have thousands of reasons for gratitude to Almighty God, Who has blessed us through the years above other nations. Nature has been most bountiful in yielding to us the fruits of the earth and the treasures that
lie hidden below the surface of our mountains, valleys and lowlands. In recent years even the bottom of the oceans that bound our shores are yielding liquid wealth that increases materially the nation's resources.

Misery, poverty and unhappiness are not entirely absent in either our urban or rural centers, but certainly our people as a whole enjoy a richer existence, class for class, than do the peoples of Europe, the Middle East, the Orient and even South America.

Politically, we enjoy a freedom, rare if not unique, on the face of the earth. Individual human dignity is respected and safeguarded, individual groups enjoy common rights and privileges. Liberty of conscience and worship are guaranteed by the basic law of our Constitution. American citizenship commands respect throughout the world. Our democratic way of life is the object of emulation and even envy by entire nations, whose governments have not the vision or the courage to organize after our pattern.

True enough, in the practical applications of these fundamental principles, we often fall short of the ideal through human frailty, emotion, prejudice or pure inconsistency. This applies to our interpretation of race relations, social justice and the exercise of religious freedom. However, there are evident increasing signs that the sense of American justice and
fairness realizes that the nation cannot forever ignore or repress the
constitutional and natural rights of every tenth person because of his
racial background or the color of his skin. The same spirit of equity
will in due time make for a common understanding that the economy of the
nation and its general prosperity can best be promoted by an equitable
adjustment of the relations between management and labor on a basis of
true values and a dignified subsistence. It is to be hoped, too, that the
day will dawn when religious strife, suspicion and harassment will cease
between the followers of different faiths and traditions.

Our spirit of thankfulness, then, must contain likewise the firm
resolve to contribute the full measure of our sincere endeavor to make the
blessings which are ours as a nation available and applicable to all our
fellow citizens. The strength of our nation was born in unity and
equality; it will endure and grow stronger precisely to the extent that we
set our minds, our hearts and our efforts against every dividing element.
Most important is it that we give no cause for internal discontent or dis-
sent by a dishonest or hypocritical interpretation of our national rights
and freedoms. Experiences through which other nations are passing today
before our eyes warns us that the enemy within the gates, the forces of
subversion and revolution, the secret emissaries of foreign ideologies work most successfully from the underground among those who have grievances and causes for discontent and dissatisfaction. Let us understand and interpret our constitutional rights and privileges, neither selfishly nor hypocritically, but honorably and generously, so that all our fellow citizens will be convinced of their advantages and benefits. This will be our greatest security against the insidious propaganda which undoubtedly the stooges of Communism foster secretly and often in the broad light of day. Congressional investigations and enactments can uncover and counteract that sinister and treacherous propaganda, but its defeat will be finally achieved only through a united front of citizens who love and actually live and share the blessings of the ways of true freedom.

One of the finest traits of our American character is the magnanimous spirit of humaneness and charity that has abounded among us since the war's end. You will search in vain the pages of history for a parallel example in which a victor nation has poured out with so lavish a hand its treasures and resources to a vanquished people in the immediate aftermath of war. Even before the articles of peace are completed we are making billions of dollars
available to bolster up the moral confidence and courage as well as the economies of prostrate nations, including some enemies of yesteryear. Only a few days ago we read to our edification and joy how our soldiers in the army of occupation brought Christmas cheer to children and Christmas warmth in the form of food and clothing to destitute families in the occupied zones of Germany and Austria. Down through the months American granaries, cellars and larders have given up veritable mountains of food to feed hungry populations abroad, while American garrets and closets have been scoured for clothing, bedding and materials that can provide protection and comfort to the victims of the ravages of war. It is difficult to imagine that there exists a single American home that has not in some way opened its doors and its heart to the appeals for relief that have gone out over the land so repeatedly during these postwar years in behalf of suffering millions abroad. Has there ever been a more compelling demonstration of the great Christian principle of a charity that embraces all without distinction, that ministers to the enemy and stranger as freely as it does to friend and neighbor! Proudly, we sing of America the Beautiful as we contemplate our rock-ribbed coasts, our rich undulating plains and our majestic mountains; today we may well visualize our beloved country in
the figure of a valiant beautiful woman, white-robed, with resplendent countenance, wreathed in beneficent smiles, dispensing her gifts to all the world, in very truth the almoner of the nations.

It should be our ambition to continue our ministry of humaneness and charity as a Godgiven mission. It is unquestionably a part of the design of Divine Providence that in this historic world crisis we among all nations should be so exceptionally blessed that we can easily afford to give of our superabundance to feed the hungry, quench the parched throats of the thirsty, clothe the naked, heal the sick and revive life, energy and courage in the souls of those who sit in the darkness of despair. As in the days of the Patriarch Jacob, God used the granaries of Egypt to carry neighboring peoples through years of famine, so today He seems to have chosen America to sustain a multitude of nations through these years of unprecedented hardship. Yesterday we received a letter from a fourteen year old boy, writing from Austria for aid. At the head of the letter appeared the statement: "The world does not care a pin for men, but only for things, my father says; is this true?" Let the humane administration of our national and private resources in the spirit of charity be the answer.
We cannot approach the end of the year and face a new twelve-month
without taking inventory of our spiritual and moral resources and prospects.
We would be rash indeed to appraise the prevailing attitude of the entire
world on a matter so intimate and so personal, and yet there are external
facts and experiences which give sufficient indication of the spirit that
rules and guides from within. It is, for instance, no secret that the
influence of atheism and Godlessness continue to prevent even the slightest
reference to God or even the slightest prayer for divine intervention from
the councils of the United Nations or of the ministers of State. The ideology
which governs the Communist nations is built not only a negation of God
but likewise on the denial of spirituality in man's nature and of his respons-
sibility to the sovereignty of God and of his supernatural and eternal destiny.
The Christian concept of human life and of human destiny is repudiated and
scorned in that revolutionary ideology. And yet, this is the ideology which
aims to conquer the minds of all men and achieve the mastery of all the world.

But, apart from the Communist interpretation of religious faith and
practice, is not the world filled with religious and moral paradoxes? What
new of the increasing multiplicity of beliefs, all the product of intellectual and
emotional individualism, all pretending to pay homage to the one true God, yet all at variance with revealed truth and presenting most contradictory conceptions and interpretations of the Divine nature and will? What of the multitudes who with the lips profess faith in one form or other of religious doctrine, yet in their lives contradict its spiritual and moral obligations? What of the hundreds of thousands who pay lip service to matrimonial ideals and the delights of a stable and peaceful home life, yet hesitate not to violate conjugal fidelity, breaking hearts and homes and then seek hypocritical justification in easy divorce laws and overindulgent divorce courts? What of our indignation over juvenile delinquency and of the failure of so many to create in their homes an atmosphere of righteous living, wholesome enjoyment and Christian culture? What of our glorification of virtue and decency contrasted with spineless tolerance of sex and crime aberrations and exposures in illustrated magazines, on the stage, on the moving picture screens and even on the radio? What of our professions of sobriety and temperance, contrasted with the excesses that disgrace roadhouses, cocktail lounges, night clubs and the all too numerous neighborhood bars?

Truly our religious, moral and social life presents incontestable evidence of numerous instabilities and inconsistencies, which honor neither God, nor society, nor individual human dignity. What wonder then that men of faith and
vision constantly remind the world of the necessity of looking to our spiritual and moral buttresses of prayer and penance. If we are to realize our ambition to become God's most favored nation, the people most acceptable to Him, then it does seem timely that we remove or correct these inconsistencies, and that we pattern our lives, individually and socially, after the ideals of our religious faith and profession. In effect this means taking to heart the exhortation of our Divine Saviour Jesus Christ: "Learn of me". It means that in the immortal words of a great American poet, we pattern our lives after the great ones that have gone before us: "Lives of great men all remind us, we can make our lives sublime, and departing leave behind us footprints on the sands of time." We firmly believe that Saints as well as statesmen and patriots are included among the great, who are worthy of our emulation.

Our conception, then, of ideals that should animate and govern us as we stand on the threshold of a new year, may be summarized as follows:

1. In our national life, let there be peace, confidence and courage. Let there be an ever growing faith in our democratic way of life, enjoying to the fullest and safeguarding our sacred heritage of freedom and security for ourselves and sharing them honestly and
generously with our fellow citizens of every class, race and creed.

2. In the spirit of true brotherhood, let us pray and work for the realization of peace throughout the world. The idea of "One World" in the political and governmental sense is too utopian ever to become a reality, but it should be possible to organize good will and the mutually accepted safeguards to insure the establishment and permanency of peace between all of God's children on the face of the earth. The last two wars have shown how interdependent nations and peoples are, how impossible it is even for the greatest to stand alone. It has also shown the disastrous consequences of failure to cooperate. No sacrifice must be too great to insure the peace on a world-wide scale.

3. Until peace and security are achieved, let us carry on with unselfish generosity our ministry of beneficence nationally and personally to the utmost of our resources.
The Christian shibboleths that "God loveth a cheerful giver", that "the greatest of virtues is charity" and that "in the same measure that you measure unto others it shall be measured unto you" are applicable to nations as well as to individuals. America has not only horde of treasure but also a heart of gold, the gold of human kindness, sympathy and helpfulness, which must not fail the world in these years of crisis.

4. Let us look to our religious and moral stability and consistency. Let us strive to efface the ugly spots that mar the beauty and dignity of our way of life—religious intolerance, rancor and bigotry, hypocritical contradictions in our religious attitudes, the cruel assaults of divorce practices, conjugal infidelity and so-called planned parenthood on our American matrimonial and home life, the vile impacts of INSENSIBLE forms of amusement on the standards
of decency and morality on American society of all classes and ages. In a word, let it be our endeavor through sincerity and fidelity in our religious professions and practices, through the pursuit of correct standards of living and through constant habits of prayer to become a nation spiritually and morally strong and beautiful, a people truly acceptable to God and worthy of the admiration of men.

In this spirit we wish with heartfelt sincerity to all our fellow American and to all the world a thrice blessed and happy new year!