Patrons in War and Peace

It was strange and sad to see the final symptoms and conclusion on the pantry of the K.F.C.'s among so many other fine gentlemen and sisters, a genuine spirit of patriotism. The very name and spirit of chivalry which has been cherished by the famous founders of this order, spread itself permeating the ideals and constantly maintaining the true value of the admonition herein was in fact, which free form the main point against pagar of luxury and fiction. As the Knights O'the

devoted their lives, their fortunes and their wealths to the defence and advancement of the interests of their people, lands, and eventually, of their nation, lands and the

cause, for the love and devotion to own nation land extended the very fame of our

modern knight. Likewise, since the services of the

Knights of Calatrava.
made possible some of the most
impressive and interesting aspects
of the Romance, which embody
the history of their development
of Christianity during their
first fifty years. By instance,
there is an ample evidence that the
Brigit is one among numerous
years and numerous elements,
resolved in loyalty to King, Church,
caste and community. The
K. BC may pretty soon that
they have, lived through these fifty
years, upheld these elements
of genuine Kingdoms, then
without fear and without
dismay, they have, as an organi-
fation, maintained their loyalty
to the Church, to mainly Christian
vision and to community - in
peace and in war. They have
been the forerunners.
Where's patriotism?

Patriotism is defined by Webster as love for one's country and its welfare. Do we mean by country any permanent form of government? The sturdy Swiss love their own kindred mountains, whose scenes surpass their fertile valleys and pastures. But to grant an analogy to the children of Italy and the plains of the Sun, the balmy mountains, the orange groves, which form a garden for the Bay of Naples, seem but like the ever-memorable Rivieras. The sun's sunbeams, pouring over the earth, bring the glories of this panoramic scene...
the entrancing beauty of his
ravelling, forest-covered uplands
and the surrounding Riviera
Imagery and decay serve to
prime the imagination and to
give poetic expression to the
deeply-lying passions and
passionism. The word "I
love my roots and pine;
They were and tempest heard"
lost these are with the
cause or even the sternest
element of those misused
lives which have done one sup-
ditions to the height of lesson-
men have lived, and failed and
sacrificed and died for areas
do severe and forbidding as
are the mountainous that
walk in the lonely hamlets
of Norway, even as the last
remains of Spanish line
failed for their fight
and congress for Spain
and France.
can in many parts of it be traced or defined as an attachment to the wealth, prosperity, or power, the condition of a country. The movement made one more in answer to opportunity, such as has been the historic feature of the era of discovery and exploration. Even in the American continent, Africa and Australia, where the great barriercorals and the mighty red men and animals warped resources and wealth were the agents of attraction and afforded the basis for the economic boom, demand and continuity of new loyalties. Here, these resources by themselves have no power to explain their tragic climax. Repeated in the wording: "permanently, the facts that men have adhered to..."
their native lands, even when their
natural resources seem to have been
almost or entirely destroyed. They
are known to have been used and de-
veloped for areas as improductive as
are the mountain fastnesses of the
Pyrenean Alps or to an
cand as in the deserts of Arabia.

Patriotism is inspired by
the traditions, the ideals, the
spirit which a country stands. It
embodies a nation’s hope and
provides to constitute the
wealth of their being.

With the care country—limit
the love of the true patriot centers
on those—insearch of deeper
for its finance and inspiration.
and for its object. It searches
for the soul of the nation and
the country, and for the
foundations. In the ideals, the
principles, the traditions, the
-
-
The American
Patrot
and daughter
For no single American who
the least join ancestry which
claims kinship with the little
band of emigrants was permitted
to the way flowers to encourage
building land, or whether
one forebears were of
the Southwestern Provinces who
conquered the soil of the feared
or whether we be the descend
of the immigrants who
braved the waters of the sea
and the unknown continent from
this land of promise of the next
century—pastotten means
love of those guarantees of fundamental human rights and freedom of opportunity embodied in the Constitution and Bill of Rights. For no American's protection means love of those are synonymous

with the realist assumption of the tenets of some, which seeks an approximation to work and to performance, to efficiency and to responsibility freely and yet securely,

for no American's protection means love of advancement and progress, honor and

justice in the individual citizen, in the nation and among the great family of

nations, which contends

the backbone, to

living amid. For no American
Patriotism means a love of one's country which presupposes the four
great sanctuaries—
The sanctity of human life
The sanctity of human liberty
The sanctity of human happiness
The sanctity of human conscience

Patriotism is essentially
built up on faith—faith in God
Whose providence covers over and
Guides the destinies of the nations
and nations of the earth. When a
man or a people abandons this
fundamental faith, patriotism
soon degenerates into gross
paganism or materialism—
Its lands earl declared
stability and permanency—A Check
and desintegration follows in the
wake. Then is lost one nation's
founders' conquests and the fruits
universal fame in God's good doing. He
left to succeed it into the embodiment
of the principles on which they were
based. His commonwealth. George
Washington, whose bicentennial
we commemorate this year,
was cornerstone of our faith.
Rarely did he speak so strongly
when during the long years of
revolutionary conflict, without
reference to this faith. In his
instructions for the appointment
of Chaplains in 1776 he stated: "The
Blessings of Heaven are at all times
necessary but especially so in
times of public distress and danger.
On April 17-1783 when he announced
the cessation of hatred and the ordered
every regiment throughout the army to
prayer for peace and to acknowledge
God for all His mercies, particular
early for His overruling the death
of men to His own glory and
"Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Matth. 16, 18.

Parish jubilees mark the growth of the Church of God; the jubilee commemorations of priestly ordination and episcopal consecration single out the individuals, whom God chooses to bear the responsibility for that growth. A century of constant progress in the church life of Louisiana, where catholicity boasts of a tradition of more than two hundred years, is not an altogether uncommon occurrence, and yet in Northern Louisiana it marks an epoch truly significant, because here catholicity developed much more slowly than in the southern parts of the State. It is such a century of religious progress that we commemorate today with joy and thanksgiving in this Centennial of Saint Francis Xavier Parish. The circumstance that your illustrious Bishop has most graciously seen fit to couple with this celebration the solemn commemoration of his own Silver Jubilee in the priesthood adds its lustre and increases the happiness of
the clergy, the religious and the laity of this Diocese. It also gives to his many friends an opportunity to extend their cordial felicitations and prayerful wishes for length of days and continued success in the sacred ministry.

May I add yet a third commemoration which we may well observe in conjunction with the two formal reasons for our festivities. The early story of the Church in Louisiana is closely linked with the life of the Venerable Antonio Margil, a zealous and saintly Spanish Franciscan Missionary, who labored much for the Church in the early decades of the eighteenth century. Mexico, Honduras and Yucatan were blessed by his ministry; Guatemala claims him as its Apostle; Texas and Louisiana owe to him their earliest missions. In 1717, before New Orleans was founded, Father Margil built and attended a mission for the Indians and transient settlers near Spanish Lake in Sabine Parish. This mission he rededicated in 1721, after it had been plundered by raiders from Natchitoches. He gave to it the title of Our Lady of the Pillar, after the celebrated shrine
existing under that title in Saragossa, Spain. Now the significant fact is that just one hundred years ago, in 1834, Pope Gregory XVI solemnly declared that Father Margil's life and labors were of heroic character and awarded to him the title of Venerable. May we not hope and pray that some day this illustrious missionary may add to the glory of the Church of Alexandria by being listed with the canonized Saints of God, one of America's own!

The story of this Church of Saint Francis Xavier is an epic of faith, zeal and sacrifice. Prior to 1834 it was but a mission, visited periodically from Natchitoches by priests who celebrated Mass in private homes. But in that year (1834) the congregation had grown to sufficient size to warrant the construction of a church. Even this effort would have been impossible, had not Mother Xavier of the Religious of the Sacred Heart at Grand Coteau come to the rescue with a substantial sum of money. Her benefaction was recognized by naming the church after her patron, Saint Francis Xavier. The first Mass was
celebrated in 1834 but a resident priest was not assigned until about 1836, in the person of Reverend Father Duggan, who became in 1839 a victim of the yellow fever while ministering to his stricken flock. His successor, the Vincentian Father Frigard, built the first rectory.

In 1857 under the zealous pastorate of Father Bellier the congregation was blessed with its first school for boys. One year later this was followed by an academy for girls, conducted by the Daughters of the Holy Cross. Thus was established that splendid record of this congregation's fidelity to the ideal of Christian education, which finally culminated in its present school facilities, consisting of a fine parochial school with an enrollment of nearly four hundred children, Menard Memorial College for boys with a registration of two hundred students and Providence Academy with an attendance of two hundred and fifty pupils.

The parochial development was indeed constantly forward and upward:
following the course of the scriptural mustard seed, the congregation grew from
scarcely more than one hundred persons to the metropolitan strength of five
thousand souls; the simple mission chapel has grown to the stately proportions of a
cathedral and become indeed the "Cathedral" of an important Diocese; simple school
buildings have become worthy institutions, equipped with all the modern facilities
of elementary and secondary education. All this was accomplished through the
united zeal of pastors and people. Their faith and courage were tried by the
ravages of disease, war and fire, but never did they hesitate to return to their
task, and each time a better and nobler edifice was the result. Among the
pastors none deserves more credit than Monsignor Menard, more lovingly remembered
as Father Menard, under whose pastorate of twenty-nine years the modern plant
was developed and under whose zealous administration the congregation was welded
into that strong spiritual unity which characterizes it today. You do well to
keep his name in benediction and to perpetuate his memory in the title of your
Brothers' School. In this connection now we pay tribute likewise to the Daughters
of the Holy Cross, the Sisters of Mercy, the Sisters of Divine Providence and the
Brothers of the Sacred Heart, who have fostered Christian education in the parish
and thus built on a solid foundation this magnificent parochial ensemble, the finest
in northern Louisiana. You do well to gather round your distinguished chief
shepherd, the Most Reverend Bishop Desmond, and offer with him this solemn act
of praise and thanksgiving to Almighty God, for while priestly hands have planted
and faithful souls have watered, it was God Who gave the increase that has made
the tiny mustard seed, planted in virgin soil a century ago, grow into a mighty
tree, that offers spiritual food and shelter to thousands of souls.

It is a most auspicious circumstance that this commemoration should
observe likewise the Silver Anniversary of the Ordination to the Holy Priesthood of
His Excellency Most Reverend Bishop Desmond. Four years ago this very month the news
was flashed over the country that a curate of the Archdiocese of Boston had been
selected by the Holy Father to become the successor of the gentle and saintly Bishop
Van de Ven, who had shepherded this Diocese for more than a quarter of a century. It is most unusual that a Bishop should be chosen from the ranks of the curates, but those who knew the priestly character, zeal and charity of Father Desmond were not surprised that the Holy Ghost had marked him for the episcopal office. His administration of the Diocese of Alexandria during these four years offers abundant evidence that his coming has been a benediction. With all the generosity of a noble soul he has stimulated religious fervour, increased the number of churches and chapels, broken down casual barriers of prejudice, won the affection of his clergy and people and endeared himself to his fellow citizens of all creeds.

I deem it a happy privilege to extend to Your Excellency the most cordial congratulations of your brother Bishops of this Province, and of the catholic people under our jurisdictions and to wish you many, many years of fruitful and consoling labor in the episcopal office, which is the perfection of the priesthood, that you have adorned so abundantly these twenty-five years. May the silvery lustre of today mellow softly
into the golden glow of the morrow, and may each day add its gem of achievement and merit to the heavenly diadem of glory, which alone is the goal of your ambition.

In reviewing, as we do today, the history of a congregation we cannot but be reminded that a catholic parish derives its being and meaning from the Church Universal, established by Christ Jesus for the sanctification and salvation of souls. It is through the parish church, with its priestly ministry and episcopal government, that the great Church of God reaches the individual soul and carries on its manifold mission in the world. On the other hand, whatever life, power and efficiency the parish church possesses, it derives under God from the Church Universal, of which it is a part. And the Church Universal derives her power in turn from Christ Jesus, her Divine Founder, Who promised to abide with her to the end of time.

It is well to recall in these days, when men's minds are confused spiritually as well as morally, socially and politically, that there exists in the world an institution that owes its existence and life to God and that this institution has within itself the sources of that spiritual strength and
regeneration for which so many thinking men are calling. It was not without a purpose that Christ said to Peter: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it"—what men's minds need is certainty; what men's souls need is stability; what the world needs is a solid foundation upon which to rear its civilization and culture. That certainty, stability and sure foundation are symbolized in the Rock upon which the Church is builted. When Christ builted His Church upon a Rock, He set up that Church as a bulwark, as impregnable as Gibraltar and as enduring as the eternal hills.

The Church is a bulwark against atheism and skepticism through her message of divine truth, revealed by Him, Who alone could say of Himself: "I am the way, the truth and the life"—she can answer the cry of the human soul for certain knowledge about the existence of God and the spiritual world, for she has the guarantee of infallibility from that very God: "Lo, I am with you all days, even to the consummation of the world."
The Church is the bulwark against materialism, because she has within
her keeping not only definite knowledge about man's spiritual nature and destiny,
but also the means for safeguarding and promoting man's spiritual interests and
security. She stands at the crossroads of life and points the way to human
happiness, that is genuine, pure and enduring, the happiness promised by the
Divine Master in the Beatitudes and, in His parting message: "You shall be made
sorrowful, but your sorrow shall be turned into joy. And your joy no man shall
take from you."

The Church is the bulwark against moral decay and degredation, for
she upholds constantly the standards of virtue and righteousness. With her
morality is not a matter of human emotion or whim, nor something subject to the
changes of time and circumstance, but something that is fixed by the eternal,
unchanging and unchangeable laws of God and nature. Human conduct with her is
subject to the scrutinizing eye of God and His judgment, worthy of reward or
punishment in time and in eternity.
The Church is the bulwark of the home and family life, based upon the sanctity and stability of the marriage tie, sublime ideals about fatherhood and motherhood, the holiness of child life and the responsibility before God of parenthood. She is the bulwark of genuine education, for in her eyes education is a complete development of man's nature and faculties, soul as well as body, heart as well as mind. With the Church education is a preparation for man's spiritual and eternal destiny as well as for the functions of the present life. Knowledge with her transcends the domain of the material and reaches out to the spiritual; it kens the stars of the firmament and searches farther after Him, Who launched them out into space and fixed their courses within the framework of His wonderful universe. Never will she permit the wells of human knowledge to be poisoned by godlessness and unrighteousness.

The Church is the bulwark of the social order, preaching the law of justice as well as the law of charity. She throws the mantle of charity over
poverty, sickness and misery but demands that a reign of social justice be instituted, which will curb the selfishness and greed that so often breed poverty and distress. She protests that the laborer is neither chattel, nor serf, nor slave, but a free man who is worthy of his hire and that his compensation must be adequate to supply life's reasonable comforts as well as its necessities, make provision for the exigencies of disability as well as for present wants, proper education and opportunity for his children, as well as a bare existence.

The Church is the bulwark of sound stable government, for she teaches with Saint Paul "that all power is of God" and with Christ she commands her children to "give to Caesar the things that are Caesar's and to God the things that are God's." In her history she has reprimanded and defied kings and emperors, when they usurped authority or dealt unjustly with their subjects; has never failed to point out and condemn false philosophies of government and has always exhorted the faithful to respect and obey lawful authority and to live up to the highest ideals of patriotism.
In the discharge of her mission the Church has certainly stood the test of time and adversity. From the merely human standpoint, it was a bold prophecy that Christ made when He founded His Church, "that the gates of hell shall not prevail against it." Only God could make such a prophecy with certainty, because only He could guarantee to the institution the wisdom, guidance and strength to endure. That prophecy has been tested out for nineteen centuries in the crucible of adversity, persecution, intrigue, defection and all the circumstances and forces that make for destruction and ruin. And yet during these nineteen hundred years the Church has not only endured but grown and prospered, always true to her mission and mandate, never sacrificing truth or compromising principle. For nineteen hundred years she has gone on in the even tenor of her ways. Nations have disappeared, kingdoms and empires have fallen, cultures have crumbled, philosophies of life have changed, times without number her enemies have forewarned her destruction, yet that stately old Church survives, stronger in adversity than in prosperity, constant in her teaching of truth, consistent in her principles of morality, faithful to her ideals of civilization and
Today there arises out of troubled hearts the cry for a spiritual re-
awakening. Thinking men realize the need of a steadying hand and of a reassuring
voice. In the crisis of unbelief, moral instability and political turmoil that is
paralyzing the world, men may well turn their eyes towards "the Rock" with hope of
salvation. That "Rock" has life, even the pulsating life of the Saviour, Who is one
with His Church in that wonderful union of the Head and His Mystical Body; that "Rock"
has a voice, the voice of Peter living in his successors, Peter to whom Christ said:
"Simon, Simon, Satan hath desired to have you, that he may sift you as wheat: but
I have prayed for thee, that thy faith fail not: and thou, being once converted,
confirm thy brethren"; that "Rock" has all the wisdom, the love and the power of
Christ: "Lo, I am with you all days even to the consummation of the world." That
"Rock" has the unction of holiness which Christ concentrated in His Sacramental
System, to bring to souls the abundance of the life which He came to communicate:
"I have come that they may have life, and that they may have it more abundantly."
Ah, may then this day of jubilation be to us all a day of renewed faith and confidence in God and His Church; a day of thanksgiving for the inestimable blessing of membership in the one true Church; for us of the Catholic Faith a day of rededication of our loyalty to the Church and her ideals; for those who are outside her membership a day of appreciation of the things for which the Church stands and of the fidelity with which she holds to her course. Truly then will this solemn commemoration ever stand out in memory as a day of joy and benediction, truly a day which the Lord hath made that we may exult and rejoice therein.
THE CATHOLIC CHAPLAIN AT THE SECULAR UNIVERSITY

It is not within the province of these notes to justify the presence of a catholic chaplain at a State or secular university. This phase of our problem has been and will be adequately and convincingly covered by other participants in our discussion. I was requested as Chairman of this particular session of the "Secular College Group; Newman Clubs" to give an outline of the work of the catholic chaplain, his opportunities for religious activity and his general qualifications. May I state that I have requested the Reverend Maurice Schernayder, Chaplain of Louisiana State University in Baton Rouge, to assist me in the preparation of these memoranda. He speaks from an experience of over eight years, during which time he has practically hewn his own avenues of approach of his work and to the minds and hearts of the students. Those who have had occasion to converse with him and observe his movements among the faculty and student bodies of the Louisiana State University, agree with me that he does his work conscientiously, intelligently, efficiently and with a truly priestly and apostolic zeal. He is one of the best liked individuals that moves across the L.S.U. Campus and exerts a very wholesome influence upon the thousands who come in contact with him. And when we mention thousands, we are not exaggerating, for this year's registration reveals a catholic student body in excess of nineteen hundred, four hundred of whom are female students, the balance male.

OUTLINE OF THE CHAPLAIN'S WORK

The prime purpose of the chaplain's presence is to afford facilities for Holy Mass and the reception of the Sacraments to the student body on the campus. For this purpose, since we cannot boast as yet of a Catholic Student Center and Chapel on the campus, the University permits the use of one of its halls for the hours designated for service. Perhaps one-half of the student body attends Mass in the city churches; of the other half a considerable number visit their homes over the week-end; of the balance approximately six hundred attend
Mass quite regularly in the campus hall on Sundays. From fifty to seventy-five and sometimes more attend Mass ordinarily on week-days, certainly a showing that compares favorably with Mass attendance in many parish churches. During lent this number rises to one hundred and the number of Communions fifty. The chaplain has arranged a course of studies on religion, which is quite comprehensive, recognized by the University authorities and accredited as an elective subject. To this the chaplain devotes six hours per week in addition to the time required for preparation.

Outside of Mass and the classroom the chaplain devotes many hours a week to individual instruction in religion, preparation for first confession and Holy Communion and instruction of converts. An average of eighteen hours per week are devoted to this phase of his work.

Private interviews are many with students who have problems to solve in connection with their private lives, class work, home conditions and relationship to other students. These interviews are often spontaneous but frequently also prompted by anxious parents, relatives and fellow students.

The chaplain moderates but does not actually "run" the following organizations: Holy Name Society, Altar Boy Society, Ushers group, Gregorian choir, catholic fraternity, catholic sorority, and of course the Newman Club proper. These organizations are all voluntary and conducted through their proper officers. The Newman Club has a membership between two hundred fifty and three hundred fifty and seems easily the most attractive to the student body.

Correspondence with inquiring parents, relatives and other individuals seeking information about the students, the University thesis work and a variety of subjects seems to claim a considerable amount of time and attention. Exchanges of thought with chaplains in other universities are also quite frequent. The chaplain claims that his office has developed into quite an information bureau.
PROBLEMS AND DIFFICULTIES OF THE CHAPLAIN

In speaking of his problems and difficulties the chaplain finds himself confronted by a University atmosphere which is "worldly, pleasure loving and anything but religious". The campus activities are numerous and have great drawing power so that matters religious get little consideration.

At L.S.U. there seems to be little difficulty with irreligious thought or expression on the part of faculty members. Their attitude may not always be sympathetic, but they are nearly always respectful and in some instances even show willingness to accept information and correct impressions. There is a fair percentage of Catholics among the professors and instructors, a number of whom exert a decidedly edifying influence on the students.

More difficulty is experienced in the text books, many of which are objectionable from the religious, philosophic and ethical standpoint. In the art department nude models cause considerable irritation, but it seems impossible to eliminate them.

Coeducation creates many problems and offers a fertile field for mixed marriages. Fraternities and sororities exert a powerful influence over their members; Catholics seem to lose interest in their Catholic organizations, when they are drawn into the campus societies. Behavior problems and the abuse of alcohol must be reckoned with in this connection.

Among the student body there is considerable ignorance about religious matters, due to a weak faith and indifference in the home background and often a lack of adequate religious instruction in childhood and early youth. In the words of the chaplain "They grow growing in secular branches of knowledge and remaining infants in branches of religious knowledge." To this must be added certain difficulty in establishing contacts with students who need most the chaplain's aid. Many of them have never come into contact with the priest and are consequently "priest shy", often imagining that a call from the chaplain implies a reprimand or scolding. With others the approach to the priest seems to be made difficult by a certain
inferiority complex which the student experiences. On the whole, however, the chaplain finds that the majority of students approach him rather freely and are candid in presenting their difficulties. He is often edified by the excellent spiritual and moral qualities of those who come under his care.

**SUCCESS AND FAILURES**

The chaplain claims that his presence on the campus and his works among the students affords splendid opportunity for reaching those outside the catholic fold as well as those within and exerting upon all a very wholesome influence. Prejudices are removed, errors and false ideas corrected and the Church is presented in a light that frequently results in a better understanding of her problems by the alumnus when he refers to his home community. Conversion is often a product of this contact with non-catholic students.

The opportunity for supplying or supplementing religious instruction for many of the catholic students is very important. As indicated above this instruction is given not only at Mass but also in the classroom, the campus and the chaplain’s office. Catholic marriages even with nuptial Masses, frequently result from the type of guidance which the chaplain gives to the students.

Among the failures may be noted a percentage of students who become indifferent and perhaps entirely alienated from their faith. It is difficult to estimate this number. In many instances this is due to failure on the part of students to associate themselves intimately with catholic life on the campus. It must also be noted that many students acquire wrong views on important subjects such as sterilization and birth control.

The chaplain feels very much the need and advantage of a campus church or chapel as well as a common catholic meeting place. This convenience would undoubtedly attract the interest of more catholic students than the chaplain is able to reach without it. Among these must be numbered many who lead very edifying lives but do not associate themselves closely with the catholic student body. Their influence upon others is edifying, but not nearly as effective as it would be if there were a closer bond of unity.
THE CHAPLAIN'S WORK

From the above it appears clearly enough what a variety of work faces the chaplain in his relationship to the students. It may be well to say a word regarding his contacts with the University officials and professors. No one will question the desirability of such contacts and the opportunities which they present for exerting a favorable influence upon the student body and the University atmosphere. The chaplain must endeavor to impress the University authorities with the importance and necessity of his spiritual mission in the University and likewise procure from them the greatest possible cooperation. Much can be accomplished, when the chaplain enjoys the confidence, good will and generous cooperation of the officials, whose task it is to direct the moral and intellectual problems of the University. Furthermore, the students will be impressed by the knowledge that the Catholic chaplain is on good terms with the University authorities and enjoys their support. Professors who are conscious of this fine relationship between the chaplain and the University officials will naturally also look upon the former with greater respect and will be more likely to regard his wishes, when he has occasion to discuss with them some particular point at issue.

The chaplain's relations to the teaching body of the University must likewise be characterized by the same sense of confidence and respect. He should be able to know what is being taught especially in the departments of ethics, philosophy, psychology, history and even in the scientific departments in as far as these departments are frequently inclined to make deductions which affect seriously the religious and moral attitudes of the students. While the chaplain will endeavor to compose differences prudently and peacefully, he must nevertheless be prepared to take a firm stand when his attention is called to statements made by a professor which tend to undermine the spiritual and moral conviction of the students. Instances are told in which the tactful yet firm stand of a chaplain has been instrumental in clarifying the atmosphere and stopping or preventing the dissemination of erroneous and spiritually dangerous theories.
OPPORTUNITIES FOR RELIGIOUS WORK.

These opportunities have already been outlined in the preceding paragraphs. It is evident that they are manifold and varied. They certainly open a wide field for genuine priestly zeal, that will tax the energy, ingenuity and perseverance of the most apostolic character. When it is borne in mind that in the eyes of the student body as well as the faculty the chaplain is in a sense the living embodiment of the Church on the campus, we can not over-estimate his tremendous responsibility. On the other hand he has the consolation of knowing that a proper discharge of his functions will produce results that are eminently meritorious from many angles.

QUALIFICATIONS OF A CHAPLAIN.

One might naturally feel that almost any well-trained priest would be capable of functioning as chaplain at a secular university. However, the above outline would indicate clearly that the priest chosen for this work should have certain definite qualifications, which would enable him to measure up to the full stature of a worthy and efficient representative and exponent of Catholic truth, light and culture.

Foremost among his qualifications should undoubtedly be that of solid piety. The atmosphere of the secular university is so permeated with spiritual and moral dangers, diversions and distractions that only a priest of sturdy character, firmly faithful to his spiritual obligations and extremely watchful of his personal habits and propensities can hope to carry on successfully. He must also be gifted with patience in dealing with the members of the student body and faculty, ready at all times to answer their questions and help them solve their problems. His conduct must be circumspect, for he is truly a light set upon a candlestick whose brilliancy must never be dimmed by the revelation of personal weaknesses and indiscretion.

The atmosphere of any university requires that a priest entering intimately into its life must be intellectually equipped and alert. He should possess more than ordinary talent, have been well educated in all the departments of ecclesiastical learning and willing
at all times to devote himself to study. While we bear in mind that the atmosphere of the secular university is impregnated with many erroneous doctrines and theories it becomes imperative that a chaplain cultivate habits of study with more than ordinary intensity. Both students and faculty members constantly 

challenge his ability to deal with intellectual as well as spiritual and moral problems. He is frequently called upon to defend the doctrines of his Church, her history, her attitude and relation to secular science and developments. He cannot measure up to these requirements unless he keep abreast of the times and acquire the ability of winnowing the chaff from the wheat in the many so-called scientific theories and opinions which the university atmosphere casts up.

In a sense he must be a "mixer", one who can mingle freely and affably with students, faculty members, parents, visitors, Catholics and non-Catholics, laymen and clergymen of various denominations. It will not do to go about with a grouch or a chip on the shoulder, and yet he may never sacrifice principles or compromise the Church or his station in life. His efficiency will depend greatly upon his approachability from the passive as well as the active standpoint. Towards the student body he must be able to manifest a sympathetic understanding of their problems and an ability to elicit their confidence. He must be friendly yet not familiar, not too impatient of results nor pessimistic about his work. He should be persevering in following up particular contacts and openings in such a manner that he may be able to achieve final results, at the same time he must not crowd or push his clients in a manner that will possibly tempt them to obstinacy.

Finally the chaplain must have the virtue of perseverance, be always on the job, ready to meet all comers, always punctual in his appointments, yet not discouraged if students fail to keep theirs. During the day he will find little time for leisure and after sun down he must be prepared to welcome even a tardy Nicodemus who may search him out after twilight because of human respect, timidity or an inferiority complex. It is only the untiring chaplain who will make the most of the wonderful opportunities that the secular university offers for influencing the souls of young people. He cannot deal with them in the mass but must met and single them out individually, if he wishes to accomplish the greatest amount of good.
From all this we may readily conclude that the catholic chaplain at a secular university should be chosen with the greatest amount of care. Not any priest will do but only one who is eminently qualified and fit by nature, grace and education to perform the multiplicity of duties that begin with the dawn of every day on the university campus and frequently end only as the midnight hour approaches. His life is intensely active and yet in a measure he stands isolated, a solitary figure remote from contact with priestly confreres, in a large measure representative of a philosophy of life which is at variant with the philosophy of life inculcated by the university and all too intriguing for the student body. He cannot afford to mumble and fumble and stumble through his daily routine, but must at all times be conscious of a definite sense of responsibility and willing to make personal sacrifices in order to edify, inspire and strengthen the religious life, spiritually and morally, not only of the student body but also of the faculty. To many with whom he comes in contact intimately day after day he is the sole representative of Christ and of his Church that they have ever known or may ever know; to attempt to estimate the far reaching possibilities of exerting a wholesome impression and favorable influence is absolutely impossible. There may still be amongst us the doubting Thomas who questions the advisability, not to speak of necessity, of supplying chaplains for secular universities; there may be others who even regard the assignment of such chaplains as a contradiction of catholic principles regarding education; but granted the incontrovertible fact of the presence of increasingly large numbers of Catholics in secular institutions of learning, coupled with our inability to supply adequate facilities for their education under exclusive catholic auspices, we cannot deny the conclusion that we have an obligation of safeguarding the catholic youths who for one reason or another flock to these secular institutions by assigning to them shepherds who will open up to them the crystal fountains of catholic truth, break to them the wholesome bread of christian doctrine and lead them to intimate contact with the channels of divine grace. Such are the responsibilities, the functions and the opportunities of the priest, who is called to dedicate his life to the service of a group from whom will be drawn the leadership of the nation in almost every phase of human life.
In matters religious, moral and social we are neither gloomy pessimists, who see all things darkly and without a ray of hope, nor emotional optimists, who envision a world radiant with sunshine to the exclusion of shadows and imminent forebodings. Looking out realistically today upon the world and humanity, we cannot escape the fact that, not since Christianity came into being nineteen hundred years ago, has there been a greater longing for spiritual comfort and strength, a more earnest quest for a religious solution of the terrific problems which are vexing peoples in the East and in the West, never a greater desire for a true form of unity, the One World idea, that would by the magic touch of a wizard hand, bring peace, order, security and happiness to all nations and races.

On the other hand there has never, at least since the days of universal paganism, prevailed more general apathy, indifference, skepticism and positive irreligion with the inevitable breakdown of morality than actually prevails in almost every corner of the earth. This breakdown of morality is not confined to ill guided and unrestrained youth; it is rife in almost every stratum of society and among persons of every age and station of life.
We need only to look at the lurid record of marital infidelities, divorces, licentious amusements and of dishonesty in many phases of business and public life.

As Catholics we are convinced that the greatest need of today's world is the message of the Gospel, the message of religious truth, the life-giving message of our Divine Saviour, Who proclaimed Himself "the Way, the Truth and the Life". He declared that He had come into the world, "that they (we) may have life, and have it more abundantly" - physical life and well-being? Yes; a life of comfort and pleasure? Yes, within the bounds of reason and of God's holy law; but above all an elevating spiritual life, a life of intimate union with God, after Whose image and likeness there was breathed into our bodies of clay the living soul, spiritual and immortal, capable of knowing, loving and serving the Creator and destined to share with all faithful souls the entrancing joy of His heavenly kingdom. Never can the human race find satisfaction or attain the full height of its dignity by confining its vision and ambition to things merely earthly and to aspirations merely of time. And yet that is the secularistic view which is so prevalent today in the minds of the masses of men. Neither in

the home, nor in society at large, nor in circles of business and the
professions, nor in the field of politics, nor at the council tables of those who decide the destinies of nations is there positive evidence of a spiritual vision that sees beyond the merely earthly horizons. Not until the world is prepared to enlarge its vision and penetrate that horizon will there be true dignity and happiness for the individual, and for society, genuine peace, order and security for nations, peoples and races.

The Confraternity of Christian Doctrine is a divinely inspired instrument provided by Holy Mother Church to give to all men the knowledge and the graces of that spiritual, supernatural vision. The Confraternity of Christian Doctrine is an expression of the mandate which our Divine Saviour gave to the Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things which I have commanded you." (Matt. XXVIII, 19) Incidentally it is most reassuring and consoling that to that mandate Jesus added the pledge of His divine aid: "Behold, I am with you all days, even to the consummation of the world". (Matt. XXVIII, 20)

The Confraternity of Christian Doctrine, therefore, is an expression of the apostolic mission, whereby the truths of our holy Catholic faith
are made known, explained and defended. Indeed it is one of the highest and most fruitful forms of Catholic Action, for it actually makes apostles, messengers of God and heralds of truth, of all who engage in it. Primarily the teaching of the Word of God is the task of bishops and priests, the shepherds of souls, but the Confraternity brings within the apostolic circle all persons, religious and lay, men and women, youths and adults, who have the zeal and good will to share with others their knowledge of divine truth and of the way of life which is patterned after that of the Saviour of the world.

The establishment of the Confraternity of Christian Doctrine is made mandatory by Canon 711, section 2, of the Code of Canon Law which rules that "Local Ordinaries (namely Bishops) shall see to it that in every parish there be erected the Confraternity of the most holy Sacrament and of Christian Doctrine, which, having been lawfully erected, become by reason of the law (ipso jure) aggregated with the Archoconfraternity established in Rome by the Cardinal Vicar of the Holy City". Hence, shepherds of souls and pastors have no alternative but to establish and sustain this basically important Confraternity in every parish area.

It is interesting to note that the first Society of Christian Doctrine
was established in Rome by a layman, Marcus Sudi of Milan, a hat maker, about 1560, who devoted himself to the religious instruction of children and adults. The Council of Trent issued its "Catechism for Pastors" and ordered catechetical instructions on Sundays and holydays (1545-63). Many Popes issued decrees making the teaching of religion and specifically the catechism mandatory and fostered the Confraternity by the granting of numerous indulgences to the members. St. Charles Borromeo established in Milan a seminary for training lay catechists with the result that at the time of his death in 1584 there were in his diocese 740 Christian Doctrine centers conducted by 3,000 teachers. Similar institutions were established in Geneva at the same period by St. Francis de Sales.

But it was under our recent Vicars of Christ, Popes Pius X, Benedict XV, Pius XI and Pius XII, now gloriously reigning, that new life, vigor and zeal have been given to the Confraternity. It was Pope Pius X, who in 1905 practically forecasted the actual text of Canon 711, when he decreed that the Confraternity is to be canonically established in every parish and that lay catechists are to be associated with priests in the holy work of instructing souls in the true faith. He held forth as an incentive the abundant indulgences with which Holy Mother Church had enriched their work.
It was likewise Pope Pius X who directed attention to the importance of the work of the Confraternity in public grammar schools, colleges and universities, from which all religious teaching is banned (1905). Thus was paved the way for Canon 711 which under Pope Benedict XV became part of the official law of the Church (1918).

Under the ever zealous and indefatigable Pope of Catholic Action, Pope Pius XI of happy memory, the Confraternity of Christian Doctrine became a part of the Sacred Congregation of the Council (1923) and the need of training seminarians in the method of religious instruction was impressed on Bishops in a special letter of the Sacred Congregation for Seminaries (1926).

Pope Pius XI in 1929 addressed himself most appealingly to Pastors, parents and teachers as follows: "For the love of our Saviour Jesus Christ we implore Pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn parents of their grave obligations.............. "Parents, therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, Whose vicars they are in a true sense. This authority is not given for their own advantage, but for the proper upbringing of their children in holy and filial
fear of God, the beginning of wisdom, on which foundation alone all respect for authority can rest securely, and without which, order, tranquility and prosperity, whether in the family or in society, will be impossible (Divini Illius Magistri, Dec. 31, 1929).

Through the Sacred Congregation of the Council in 1935, Pope Pius XI reaffirmed Canon 711 and exhorted all who are capable of teaching or promoting Catechetical instruction, especially school teachers, to join the Confraternity.

No less insistent has been our own present Supreme Pontiff, gloriously reigning, Pope Pius XII, in emphasizing as a powerful and necessary form of Catholic Action the instruction of children and youths in the saving truths of our holy religion. In 1940 he lamented religious ignorance as one of the evils of the times and proclaimed: "For this reason Catholic Action, never deaf to the voice of the Roman Pontiffs, considers as one of its essential aims, besides the religious and moral training of its own members, their pedagogical training for teaching the Catechism - the fundamental text of Christian life and knowledge" (Oct. 6, 1940).

Thus we see that the dignity, importance and necessity of the Confraternity is abundantly attested by the highest teaching authority in the Church, the Vicars of Christ and Successors of the immortal St. Peter, whom Christ had established.
as the rock foundation of His Church. Frequent utterances by His Excellency,
Most Reverend Amleto G. Cicognani, the present Apostolic Delegate to the
United States, and by virtually all the Cardinals, Archbishops and Bishops
of our country constitute a veritable chorus of acclaim, an unbroken
harmony of accord in support of the decrees of the supreme rulers of the
Church. No less impressive is the zeal and generosity with which shepherds
of souls and members of their flocks, religious and lay, responded to the
call for this type of Catholic Action, a striking demonstration of the
axiom: "Vox populi, vox Dei - the voice of the people is an echo of the
voice of the very God."

MEMBERSHIP in the Confraternity of Christian Doctrine is made up of
priests, religious and lay persons, who dedicate themselves in one form
or another to the religious instruction, to the dissemination of the
truths of our holy faith and to the establishment of the Catholic way of
life in the souls of children, adolescent youths and adults.

THE METHODS followed by the Confraternity are principally catechetical
instructions and Bible lessons for children, more advanced study of religion,
Bible study and Church history by adolescents, discussion club studies,
inquiry classes for adults, street preaching, radio talks and information
centers for the benefit of the public at large. The written word as well as
the spoken word are its medium; the classroom, the office, the auditorium,
the editorial room, the street, the jungle, the highways, the byways and
hedges and the air may constitute the place of utterance, the platform or
the sounding board. The world at large, human beings, young and aged,
learned and unlettered, rich and poor may constitute the audience, all human
souls regardless of race, color or social condition. Christ came to teach
all, to draw all to know, love and serve Him, died for all, merited the
blessings of eternal life for all, awaits all at His feet in this life and
at His throne in His eternal kingdom when life's battle is done.

The Confraternity program is most comprehensive. Primarily calculated
to teach the rudiments of the catechism to little children, especially those
attending public schools, it is directed with equal authority to instruct
adolescent boys and girls, who are capable of grasping religious truths more
profoundly through advanced classes in Christian Doctrine, study courses and
Newman Clubs. No less effective is the Confraternity appeal to adults
gathered together in discussion clubs, religious inquiry classes, public
forums and radio broadcasts.

Well may we understand the concern of Holy Mother Church for the erection
and efficient operation of the Confraternity of Christian Doctrine in
every parish church; well can we appreciate her generous blessings upon
Confraternity members in every category out of her rich treasury of
indulgences; well can we realize the affection with which the zealous
Pastor guards and nourishes his Confraternity as the apple of his eye,
the pet child in his family of parochial societies and sodalities. No
less understandable is the joy and enthusiasm with which Confraternity
members, catechists, fishers, discussion club leaders and members persevere
in the form of Catholic Action, with pride counting by decades their years
of service.

Some months ago our beloved and revered Holy Father, Pope Pius XII,
used a striking phrase: "Now is the hour for action". Yes, notwithstanding
its apathy and weariness, perhaps through a sheer sense of frustration in
its own quest for satisfaction without God, without faith, without morality,
a part of mankind seems to be in a receptive mood for knowledge about the
things of the spirit and of the higher life. On the other hand multitudes of
children, youthful souls and mature adult men and women must be safeguarded
against the influence of secularism, indifference, laissez-faire, skepticism
and down-right atheism, which is rampant over the face of the earth. What is
needed is a crusading army of valiant men and women, filled with the spirit of
Christ, spurred on by the urge of the Pentecostal fire, strengthened by the realization of an Apostolic mission, to go forward bravely and courageously, without stint of sacrifice, "into the highways and byways and hedges to compel men" to know that it is their sacred right and privilege, their unquestionable duty to know, love and serve the Lord our God. This is Catholic Action, this is the Confraternity of Christian Doctrine, this is Christ's challenge to you to enlist in the new crusade of the twentieth century for the conquest of souls, for the conquest of heaven. "Now is the hour"—your hour—"for Action."
YOUTH AND CHRISTIAN CULTURE

Permit me to congratulate the National Council of Catholic Women and His Excellency Most Reverend Bishop Noll, their Episcopal Chairman, for selecting as the leading theme of this year's annual conference the Catholic Youth Movement. Those familiar with the conditions and trends now prevailing, not only in the United States of America, but also throughout the entire world, will appreciate the extreme necessity of directing our attention and concentrating our efforts upon the proper training of the growing generation. So many are the difficulties, problems and handicaps which today surround adolescent youth, that only the most careful vigilance and training can hope to make of the present generation the useful men and women of the morrow. The necessity of this thought is borne out by the fact that even our national government has been constrained to take cognizance of the problem and to formulate a National Youth Program, through which it is hoped to realize those safe-guards which are best calculated to develop an American citizenship worthy of our best traditions and ideals and capable of carrying forward the duty and responsibilities devolving upon the present and oncoming generations.

That the representatives and organizations of the Catholic Church should take under consideration an intensive study and development of a youth movement is not at all surprising. The Church has, at all times, been deeply conscious of the necessity of moulding and fashioning the mind and heart of her growing
children; she has been outstanding in her concern for not only the spiritual and moral development of youth but also for its cultural and physical training. We need to recall only the elaborate plan of Catholic education with all its ramifications from the elementary courses even to the climax of the university and post-graduate classes; and it is but necessary to study the wonderful educative value of her sodality program with its remarkable adaptability to all times, conditions and circumstances.

We need only to recall the remarkable stimulation given by the Church, by her constant allusion to the lives of the Saints, whom she holds up as special examples for youth, from a Lawrence and Pancratius to an Aloysius and a Stanislaus, from an Agnes and a Cecilia to the Little Flower and Bernadette. Indeed, the Church has from the very Apostolic days held up the example of the Blessed Mother of God as a paragon of excellence of all virtues for all classes and for all times. There is, indeed, abundant evidence in the story of the Church that she has at all times considered it her gravest responsibility to prepare the souls of her children for life's duties in time as well as in eternity, and to transmit to them the culture which is an important part of her tradition and heritage.

When there is question of a modern youth movement, we are confronted with the serious danger and temptation to over-emphasize the physical functions of such a movement. Indeed, there are evidences that in some countries physical development is almost the exclusive aim of their respective youth movements, which are inspired by an excessive nationalism and the dominant idea that
youth must be developed and trained for the State alone. In these movements little or no consideration has been given to the spiritual and cultural sides of life; Christian traditions and ideals have been ignored, if not entirely spurned; customs, conventions and habits of living have been encouraged which are more expressive of paganism than of Christianity, a paganism indeed which is not of the type which prevailed in the semi-cultured nations which were in existence at the dawn of Christianity, but rather of the semi-barbaric paganism which had its origin in the cold and unsympathetic north of Europe. Quite naturally, our Catholic youth movements must be and are built up upon foundations which are far broader and deeper. Even as in our education it has at all times been the aim of the Church and her representatives to take into consideration the entire human being and all his legitimate aspirations and ends, in the selection of the means whereby this human being is to be brought to its highest attainable perfection. The Church never forgets that youth has a mind to be enlightened, a will to be trained and a heart to be moulded. She never loses sight of the fact that this same human being must be equipped not only for the physical functions of life, but also for its social, moral and spiritual responsibilities. In fact the Church endeavors to give to youth what is known as culture in the Christian sense.

Culture in the wide sense has been defined as "that complex whole which includes knowledge, belief, arts, morals, law, customs
and other capabilities and habits acquired by man as a member of society. If to this definition we were to add that this complex whole is fundamentally influenced by the teachings of Christ and His Church, then you have what may be called Christian culture. It was the Church that first civilized humanity by inspiring its laws and sanctifying its customs; she then gave culture to humanity by teaching humanity the sciences of philosophy and theology as well as the useful and ornamental arts of agriculture, painting and music; she lifted up this same humanity through her universal spirit of charity and justice applied to the social order. The cultural life and program of the Church is unquestionably rooted in our Faith and our religious convictions, which like the scriptural leaven, must permeate and as every phase of human thought, action and life. Like the scriptural salt, this Faith of ours must season and give relish to all human endeavor and experience. Belief in the existence of God and in His attributes, recognition of our dependence upon Him and relationship to Him, faith in Jesus Christ, the Son of God, Teacher, Redeemer, Sanctifier and sovereign Judge of all men, belief in the divine mission, authority and jurisdiction of the Church, belief in the immortality of our own souls, our accountability to God and ultimate destiny to happiness with Him, belief in all these truths will always be the foundation of the culture called Christian, through which the individual and society receive their highest impulses and strongest incentives. Hence, underlying all forms of culture, there must always be a strong
spiritual and religious foundation, which deserves prime consideration in any attempt to give to our youth the full possession of its cultural birthright.

It is for this reason that no Catholic Youth Movement is conceivable without an endeavor to supply or supplement a sound thorough religious education and training. Those who planned the program for the Catholic youth organization in Chicago and other places were conscious of the need of such a spiritual or religious foundation, and therefore, incorporated into their programs provision for the soul needs of young boys and young girls. Indeed, we should be remiss almost unto injustice, were we to fail to give to our Catholic youth that solid religious background, by which alone it can withstand modern seductions and temptations and go through life with hardihood of purpose and security. Our young people must be taught not only what to believe, but how they are to live, not only what to practise but how they are to practise, not only what to be but also how they are to be, the type of individuals and members of society, that the Catholic Church demands that they be.

Besides spiritual or religious culture in the general sense, it is our duty also to convey to youth a proper mental culture, or that development of mind which comes from the acquisition of helpful and useful knowledge. And what institution is better qualified or equipped to educate the human mind than Holy Mother Church! From time almost immemorial she has insisted upon enriching the mind of man with all forms of truth, revealed and acquired, natural and supernatural, earthly and heavenly. She
has inspired her scholars to search for truth and to analyse carefully the results of their searchings, so as to transmit to posterity that which is best, noblest and the most beneficial. To deprive youth of this wealth of knowledge would indeed be a violation of the principles of sound judgment, if not of justice. Wherefore again, the Church does not confine her youth movement to mere bodily or physical culture, however useful and necessary that may be, but following the maxim "mens sana in corpore sano," she so equips and trains the human mind that, discerning truth from falsehood, it grasps and retains such knowledge as may serve for its adornment and practical application. Without due consideration for a proper and well-balanced mental culture, we might train our young people to be physical giants but they would never be qualified to convey on to posterity the scientific attainments and intellectual accomplishments of the ages that are past.

It has always been considered an integral and most essential function of youth training to give to the will the proper discipline, self control and a sense of keen responsibility. As the supreme natural faculty of man, the will deserves prime consideration; upon its proper development depends much of the happiness of man; and certainly, in the last analysis we will all be judged by the use we shall have made of this noble faculty. The necessity of bringing the will into conformity, not only with all reasonable and wise human laws but also to the Divine Will, is apparent to all who have a correct understanding of human nature and its relationship to human society and to God. And this development and training of the will cannot be merely mechanical, but must be
brought into conformity with right reason and a proper understanding of the aims and purposes of life. The sense of responsibility must be individualized and not communized, as is the tendency today among those who would practically obliterate the individual and merge him with the general mass of human beings in a given country or state. Where the individual is made to consider himself merely a part of a mass of humanity, there is unquestionably a loss of dignity and a degradation entirely unworthy of and in contradiction to all that we have been taught, through human research and divine revelation. To the extent that you submerge or destroy individual consciousness, to that extent you also destroy the sense of individual responsibility; and this may well explain many of the erratic phenomena which shock the modern mind and help to disorganize the social order.

No form of culture is complete without due consideration of a proper development of the aesthetic sense, which is the ability to appreciate all that is beautiful and refined in human life and in the world. This aesthetic sense finds objective and outlet in the cultivation of the useful and ornamental arts and sciences such as architecture, sculpture, painting and music. And what a wealth of achievement and accomplishment does not the Church offer in this particular field of culture! Down through the ages she has at all times inspired, encouraged and supported every effort of human genius that tends to adorn, beautify and make more delightful the elements of human life. Under the direction of the Church monumental temples have been built and adorned, works
of art of every kind, description and degree of excellence have been conceived, executed and preserved for man's enjoyment; she has dignified music and made it subsidiary in the development of her liturgy and form of worship, and has encouraged the cultivation of this art for purely recreational purposes. Why should not, then, the cultivation of a wholesome aesthetical sense be included in the youth program which is sponsored by Holy Mother Church; and why should not the precious heritage which the Church has developed in this direction during the nineteen hundred years of her existence be handed over as a proper legacy and trust to the generations, which must carry on in the future what has been found noblest and best? Indeed, no human institution can give so much richness and fulness to human life as can the Church, who, divine in her institution and mission, has nevertheless touched with the magic of her genius and hand everything that can add to the dignity, beauty and enjoyment of life in the best sense. Therefore, our Catholic youth is fortunate indeed, when the Church develops a program for the benefit of the rising generation, because it is assured of a culture which is well founded, well balanced and admirably directed. In fact it is this culture that gives to life that well-rounded philosophy, which, if it were universally accepted, would do so much to produce order, happiness and zest in all our human relationships.

With these thoughts before us we can well understand why our Catholic youth program includes not only a plan for the proper physical development of our children and adolescent boys and girls, but also such features as religious instructions,
study clubs, literary circles and dramatic and musical sections. These developments, when properly organized and directed, contribute much not only to the perfection of the youth movement, but also to the necessary elements of variety, so that all may find in it something to interest and attract them. Diversification in this as in all other phases of human life and endeavor will be found most helpful and conducive to success. Not only will this diversification prove beneficial to the young people, whom it is intended to reach in the youth movement, but it will also attract to the movement a variety of persons of ability and generosity of soul, who will dedicate their services in one form or another to the welfare of youth. Naturally, such diversification also offers some difficulties and will tax the thought and genius of its sponsors, but the ultimate end will be highly satisfactory and eminently beneficial.

Thus we hail the National Council of Catholic Women and express our deepest gratitude for what this splendid organization is attempting to do for the benefit of our growing boys and girls. Through this excellent form of Catholic Action the Church in America is rendering to Catholic youth an incalculable service, the result of which will be apparent in a sturdier type of men and women, who will love God and serve the Church most faithfully and generously, who will be successful and beneficial members of human society and who will be the very intellectual, moral as well as physical bulwarks of our country and its glorious
institutions. Therefore it is that we commend this great movement to all affiliated organizations of the National Council of Catholic Women and pray that it may enjoy the fullest measure of God's blessing and the success which is born of that blessing.

May then, God bless our noble Catholic Women with zeal, courage and perseverance in promoting the Catholic Youth Movement with all its cultural features and may this movement be crowned everywhere with the fullest measure of success.
Eminentissime et Illustrissime Princeps:

Vix verba invenire possimus quae sufficiant ad dicendum gaudium nostrum supra occasione hac faustissima in qua Eminentia Tua dignata est Diocesim Nostram Metropolitanam visendi causa adire, non obstantibus plurimis incommodis necnon asperitatibus in itinere diuturno ad Sedem Apostolicam expertis.

Summa qua par est veneratione te salutamus et gratulamur ob recentissime susceptam dignitatem cardinalitatem, in qua tibi venit unica distinctio, quod sis primus ex gente tua laudatissima, qui ad Collegium Principum Ecclesiae est quod in elevatus Gedit nobis in laetitiam specialem/honorificacione ista Beatissimo Patri nostro felicissime regnanti, Pio Papae Duo-decimo, bene placuerit benignissime recognoscere, praeter merita tua illustrissima, etiam progressum in disseminanda fide et constantiam in ejusdem professione, qua fides in patria tua inter terras munenpatas missionarias praeeminent. Delectat nobis etiam in memoriam revocare quod sis filius praeclarissimus istius Societatis quae nomine Divini Verbi gloriatur, de eujus operibus sacrificiisque pro propaganda fide in dissitis regionibus testimonia copiosissima ad nos perveniunt, cujus laborum etiam nos testes sumus praeerterim in fovendis
vocationibus religiosis et sacerdotalibus apud Negritos.

Ad salutandum Eminentiam Tuam illustriissimam convenire fecimus hodie in nostra alma et venerabili Ecclesia Cathedrali alumnos scholarum nostrarum superiorum, qui in Societate dicta Cruciata Alumnorum Catholicorum pro Missionibus sollicite laborant pro fide propaganda. Sit eorum praesentia tibi testimonium eorum studiosissimae industrie pro missionibus praestando precem, labores et obieta pecuniaria, ex quibus actionibus non raro exoritur gratia vocationis supernaturalis. Tua tamen praesentia honorifica erit ipsis nova instigatio ad amplius pro missionibus laborandum, praeertim tempore praesenti, quod juxta consensum univeralem valde propitium est ad Evangelium praedicandum et media Salutis cunctis praebenda populis.

Nomine non tantum proprio sed totius gregis mibi ad pascendum commissi, Eminentiae Tuae gratias ex intimo corde reddo, tibique omnia faustissima adpreeor et te summa cum reverentia peto, ut digneris nobis omnibus benedictionem cardinalitiam impertire. Sint tibi anni plurimi, saluberrimi et gratis copiosissimis pleni, ita ut, te tamquam lucem ferente, fides sancta Ecclesiae ad ultimas partes regionis tuae quam citius perveniat. Quod faxit Deus benivolentissime per merita Domini Nostri et Salvatoris Jesu Christi!
And I say to thee: That thou art Peter: and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shall bind on earth, it shall be bound in heaven: And whatsoever thou shalt loose on earth, it shall be loosed also in heaven" - Matt. XVI, 18-19.

Nineteen hundred years ago, at the dawn of the third and last year of the Saviour's public life, there was enacted on the outskirts of a town in northern Palestine, known as Caesarea-Philippi, a scene that was destined to have upon all the world the most momentous consequences. It was a dark hour in the life of Christ, for the hatred of the Scribes and Pharisees of Judea was daily gathering momentum; He seemed anxious to seek rest before the impending storm in the quiet seclusion of the slopes of Mt. Hermon along the banks of the headwaters of the River Jordan.

It was this peaceful setting that the Master chose to draw from His disciples a significant profession of faith. Rising abruptly from prayer, He asked them: "Whom do men say that I am? - But they said: Some John the Baptist, and other some Elias, and others Jeremias, or
one of the prophets." - And then follows the challenging personal question: "But whom do you say that I am? "And lo, as usual, Peter that had been called Simon answers for the rest: "Thou art the Christ, the Son of the living God" - "Blessed art thou Simon Bar-Jona:" Comes back the comment of Christ, "because flesh and blood hath not revealed it to thee, but my Father who is in heaven" - And now follow words, that must have stricken the disciples with consternation and Peter with terror, if indeed they were then capable of grasping their full import: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" -

Thus did Christ announce to His disciples and to the world down through the ages the institution of His Church as the permanent medium through which He was to continue His own work and mission to the end of time. In the picturesque yet simple setting of an obscure mountain grove and in the presence of a group of humble fishermen, He announces His plan to create an institution that was destined to revolutionize the world, change the very nature of human civiliz
strike terror into the hearts of kings and emperors, bring light, strength and solace to all elements of human society and give to mankind a loftier concept of its dignity and destiny.

EDUCATION AND CULTURE.

Christ established His Church as a living organism, that vibrates and communicates life, energy and grace to all men. It is instituted as "the pillar and ground of the truth" (I Tim. III, 15). Its Apostles are sent forth, endowed with the very power of the Son of God: "All power is given to me in heaven and on earth. Going therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world" (Matt. XXVIII, 18-20). Never was there a bolder mandate, more universal and more confident, issued to a group of men, a mandate which the Church has never ceased to interpret and carry out in its most literal, most comprehensive meaning. As a result we have the wonderful program not only of preaching but also of education, that has given to the world the earliest christian schools; established in the homes of bishops and in
the monasteries and abbeys, that dotted Europe from the fourth century, and blossomed into the great universities of Bologna and Terrara, Paris and Salamanca, Oxford and Cambridge and even Mexico, centuries before education in the modern sense of the term was even dreamed of. Apace with education grew culture, which fostered the arts as well as the sciences and gave to the world an entirely new and far nobler civilization than paganism had produced in Egypt, Greece or Rome, and certainly a more humane concept of life than the barbarian tribes brought with them from the forests of northern Europe.

It may be well to note here how well and how heroically the Church carries on her mission as the herald of truth here in America. Sixteen catholic universities, over fifty seminaries, more than one hundred colleges, approximately six hundred high schools and nearly ten thousand elementary schools, conducted by some fifty thousand catholic teachers, are educating in this country more than two and one half millions of children and young people. This is the direct contribution of the Catholic Church to the educational progress of the United States of America, for the catholic citizens carry the burden of supporting this catholic system of education.
without shirking their duty as tax payers towards the public schools.

THE MINISTRY OF CHARITY.

Education and culture in the Christian sense inevitably led to charity, the truest and highest refinement is that which makes men sensitive and sensible of the weaknesses, the ills and the sufferings of others. This is the type of refinement which Christ expressed in the mandate of love - "Thou shalt love thy neighbor as thyself"; The refinement He exemplified by "going about doing good everywhere" This supreme refinement the Church has cultivated in imitation of her Divine Founder from the days in which the Apostles organized the ministry of charity through the newly created office of the deacons, whose duty it was to see that the widows should not be neglected in the daily ministration. There was to be no one needy among those early converts. This ministry of charity has been extended and amplified throughout the world into a golden chain of countless hospitals, homes, asylums and places of refuge for every physical, mental, moral and social ill, to which human flesh is heir. And legion is the number of men and women, who, devote their pure, holy lives without hope for
temporal recompense to the care of the afflicted and the unfortunate. Christ Himself has set charity as the criterion of true discipleship: "By this shall all men know that you are my disciples, if you have love one for another" (Jno. XIII, 35) Brighter than the lustre of the most brilliant planet shines the charity of the Church as the seal of her claim to the title of the one and only Church of the God of charity.

SPIRITUAL AUTHORITY.

Christ's Church is the embodiment of spiritual authority in the world. The so-called power of the keys - "And I will give to thee the keys of the kingdom of heaven" - implies sovereign jurisdiction. No, the Church does not aspire to civil power! With Christ her founder she proclaims "My kingdom is not of this world" (Jno. XVIII, 36) But in the spiritual domain she claims to reign supreme in virtue of the authority vested in her by Christ: "He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth Him that sent me" (Luke X, 16) Indeed in the spiritual domain she is Christ's visible court of last resort: "If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take
with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as a heathen and publican" (Matt. XVIII, 15-17).

SANCTIFICATION AND SALVATION.

To the Church has been transmitted by Christ the great function of leading man to his ultimate end, and dispensing to him the mysteries and means of his sanctification. Contrary to the view of those who pretend to know not God and deny Him His rightful place in the universe, which has emanated from His infinite wisdom and power, man's destiny is not the sensuous ephemeral, elusive happiness of this world but the eternal vision and possession of the very God. Even the conquest of the whole world cannot satisfy the craving of the human soul: "What shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul" (Mk. VIII, 36-37). In His bounty Christ has merited for us the kingdom of heaven as our everlasting reward and instituted the spiritual, supernatural means to attain that goal. These means, whereby men can lead holy lives in union with God, as
a preparation and foretaste of the joys of the beatific vision, are committed to the Church. Of these means her priesthood is the dispensing ministry: "Let a man so account us as of the ministers of Christ, and the dispensers of the mysteries of God" I Cor. IV, 1) The full force of her zeal is directed towards making men holy and ever ready to answer the call for an accounting of their stewardships. Watchful as the shepherd over his sheep, solicitous as the mother about her infant, is the Church about the spiritual welfare and progress of even the least of her children. Hers is the duty to safeguard the innocence of the child, to watch over the purity of the virgin, to defend the integrity of the home and family, to reclaim the sinner, to urge honor and justice in social life and in civic life to urge men to "render to Caesar the things that are Caesars, and to God the things that are God's". (Matt XXII, 21).

CONCEPT OF THE CHURCH DIVINE.

Such in brief outline are the functions of the Church as conceived by her Founder. Nowhere in human history or experience can we find a parallel either of the mission or of the guarantees with which that mission is hedged in. As the guardian and herald of truth, the Church has the guarantee of divine guidance and infallibility: "Behold I am with you all days,
"even to the consummation of the world" (Mat. XXVIII, 20). And again: "The spirit of truth will teach you all truth" (Jn. XVI, 13). That guarantee is even more abundantly assured to him, whom Christ chose as the head of His Church: "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: And thou being once converted, confirm thy brethren" (Lu. XXII, 31-32). This guarantees him freedom from error, when he teaches the universal Church a matter of faith or morals. In the spiritual government of men the Church is constantly reminded that her authority and power is identical with the authority and power of Christ: "All power is given to me in heaven and in earth" (Mat. XXVIII, 18). "As the Father hath sent Me, I also send you" (Jno. XX, 21) "He that receiveth you, receiveth Me: and he that receiveth Me, receiveth Him that sent Me". (Mat. X, 40). In her life she is guaranteed existence to the end of time, with sure and ultimate triumph over all enemies, even the powers of the very demons of hell: "The gates of hell shall not prevail" (Mat. XVI, 18). "Satan hath desired to have thee---but I have prayed for thee, that thy faith fail not" (Lu. XXII, 31-32). Only the infinite wisdom of God could have conceived such an institution, only one conscious of His divine authority and omnipotence could grant such powers and confer
THE TEST OF CENTURIES.

That Christ's pledges were no idle boast, the test of nineteen centuries abundantly proves. The little band of fisherman, headed by the emotional inconstant Simon called Peter, that stood in wonderment about Christ at Caesarea * Philippi was surely not an impressive group. They made even a more pathetic spectacle as they scurried to safety when Christ was apprehended. Even after the Resurrection of the Saviour we find them behind locked doors - "for fear of the Jews" And yet Christ was not disappointed in them after the descent of "The tongues of fire" on Pentecost. And ever since that miraculous event has the world had cause to stand in wonderment before the Church of Christ. For nineteen hundred years has the prophetic promise of Christ: "And the gates of hell shall not prevail" - been tested and never found wanting.

For three hundred years the Church wrestled with the imperial power of mighty Rome, lived in the caverns of the earth and witnessed the saturation of the sands of the Coliseum and other arenas with the crimson blood of her pontiffs and priests, her tender virgins and stately matrons in the supreme sacrifice, her stalwart youths and courageous men, who gladly bore testimony to Christ and the Gospel. Not
until after the victory of Constantine, who conquered his opponent before the gates of Rome "in the sign of the Cross" and his celebrated decree of Milan, was it possible for the Church to breathe the pure air of freedom. Then followed the struggle with a decadent pagan civilization, the depressing era of the barbaric invasions, the contest with ignorance and feudal arrogance in the so-called Dark Ages, the grapple with emperors and kings, who endeavored to make the Church subservient to their power and whims, the constantly recurring attacks of schismatics and heresiarchs, culminating in the so-called Reformation, rationalism of the eighteenth century, materialism of the nineteenth and modernism and neo-paganism in the twentieth.

Never has the Church been entirely free from danger or anxiety, and yet during these nineteen centuries, she has maintained her integrity, held unswervingly to her charted course, proven herself a faithful custodian of her trust. The civilization of Greece and Rome crumbled, but over the ruins there arose the civilization and culture whose principles are rooted in the Gospel of Christ; barbarian hordes and pagan tribes swept down from the North, but in time they found at the baptismal font a new religion and a new mode of living; schisms and heresies tore nations from the bosom of the Church, but zealous missionaries won new souls for Christ among
the Aborigines of the Americans anywhere in the distant Orient; rationalism, materialism and modernism left their scars, but they also served to clarify and reaffirm with new vigor the ancient truth and prompted the Church to intensify her ministry. Again and again has the Church experienced the truth of the prophesy of Christ: "They will put you out of the synagogues: Yea the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me" (Jno. XVI, 1-3) And just as often has she realized the infinite truth and power implied in that first pledge at Caesarea - Philippi: "The gates of hell shall not prevail". There have been trials and struggles, sorrows and persecutions, periods of densest darkness and desolation, but never an hour of defeat for the great cause of Christ, which it is the mission of the Church to carry forward to the end of time. The gates of hell have not prevailed; they shall not prevail: to the end of time such is the decree of the eternal God, efficaciously operative these nineteen hundred years.

THE CATHEDRAL OF MOBILE.

The Centenary of the construction of this venerable cathedral of Mobile arrests our attention today chiefly because in this building we see a monument, which for one hundred years has
borne witness to the development of the Church in this noble city and state. Indeed the Church of Mobile and Alabama is much older than this venerable edifice. Only one other parish in the United States, that of St. Augustine in Florida, can claim priority in age over this parish of the Immaculate Conception, which had its resident priest in the person of the Jesuit Father Paul du Rhu as early as 1701. With exceptional intervals, when the parish was not blessed by a resident priest, this community of Mobile has enjoyed the ministrations of the Church through zealous, self-sacrificing priests for more than two centuries; and two centuries is no mean portion of the nineteen that mark the life of the Church universal. For more than one hundred years prior to the erection of the Diocese, the parish of Mobile was the center from which emanated catholic life and missionary enterprise to the Indians and White settlers throughout the State of Alabama and along the Gulf Coast.

The present edifice was erected by Bishop Portier, first Bishop of Mobile, Begun in 1835, it was consecrated in 1850 with the distinction of having been the first cathedral to be consecrated in the United States and offered to God as a free unencumbered gift of the flock of
Christ.

Well may we pause to admire the architectural beauty of the edifice and to pay tribute to the prelates, who had the artistic taste and vision to construct a building of such dignity and noble proportions. But in our eyes today these walls seem to vibrate with life and energy, the life and energy of bishops, priests, religious and laity, who during this century of many changes and trials have carried on the work of Christ within these hallowed precincts.

This venerable cathedral for one hundred years has been the embodiment of the great Church of Christ; through its prelates and priests it has been to Mobile, Alabama and Western Florida all that the Church universal has for nineteen hundred years been to the world. In it has resounded the word of truth, proclaimed forcefully, courageously and with that unerring certainty, that marks the preaching of the Catholic Church. For one hundred years there has radiated from this sanctuary the efficient glow and fragrance of holiness, communicated with lavish generosity to myriads of souls, who have sought here their spiritual regeneration and strength. For a century has this edifice been "none other but the house of God, and the gate of heaven"

(Gen. Xviii, 17)
for here has Christ established His tabernacle and His sacrificial altar; here has been fulfilled for a century the prophecy of Malachy: "From the rising of the sun ever to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered for my name a clean oblation" (Mal. I, II). Yes, the clean, all holy oblation of the Lamb of God, renewing daily in a bloodless manner the sacrifice of the Cross. For a century have souls found solace in the Eucharistic presence of the Saviour and life and nourishment in the partaking of the Bread of Life.

As the Mother Church of the Diocese and the Cathedra of the Bishops of Mobile, this sacred building has been the citadel of faith, the torch of divine truth, the hearth of charity, the source and inspiration to the priests and faithful of the Diocese, their joy in the bright days of vigorous progress and prosperity, their consolation and strength in the dark days, when war, disease and adversity tried men's souls. Hence there emanated the messages that breathed the spirit of conciliation, good will and brotherly charity, wherein all citizens of this commonwealth could abide and labor together towards the welfare and happiness of all. Portier the Pioneer,
Quinlan the ministering bishop of the battlefields, O'Sullivan the missionary and orator, Allen the builder and apostle of the Colored race have all made their contribution towards the building up of the Kingdom of Christ from this seat of their apostolic authority.

That Apostolic tradition finds worthy expression today in the zealous and benign administration of the present energetic and beloved incumbent of the See of Mobile, Most Reverend Thomas Joseph Toolen. Within a decade he has practically renovated the spirit of the Diocese and led priests and people to new heights of achievement. New schools, new institutions and works of charity, the reorganization of catholic societies, the establishment of a most active Council of Catholic Women, the welding together of a diocesan wide organization for catholic youth, the extension of religious instruction classes to the remotest communities, are all manifestations of that Catholic Action, that characterizes the life of the Church today. All this is an eloquent testimony of the zeal of him whose throne and seat of authority are erected within these walls, a proof of the vitality and progressive ministry which marks the life of the great Church of Christ, founded on Peter the Rock in Caesarea-Philippi nineteen hundred years ago.
So, venerable House of God, we hail thee with joy on this thy day of jubilation! We thank the God of majesty and love, whom thou hast served faithfully these hundred years, for the blessings which in thee and through thee He has dispensed to His children, for the warmth of love and the fervor of noble inspiration that has emanated from thee! We salute today with sentiments of reverence and thankfulness the prelates and priests, who have during this century preserved unbroken the chain of ecclesiastical tradition within thy sanctuary and at thy altar! We pray with confidence that the new century that dawns for thee today may find thy foundations equally strong, thy walls equally secure, thy precincts equally hallowed, thy sanctuary equally holy, thy tabernacle equally beautiful, thy works equally efficacious, so that the generations that come after us may find cause to sing of thee as we do today: "How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God" (Ps. 83, 1-3).