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Our Province

JANUARY-FEBRUARY 1959

Our Province

January-February 1959

Vol. 28

No. 1

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U. S. A.



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SICK LIST

Please pray for the speedy recovery of:

- Father Ed Clifford
- Father Joseph Kirkbride
- Father Edward Wilson
- Father of Father Prueher
- Mother of Father Jas. Sullivan
- Mother of Father Rosso

THE COVER

During Father Libermann's life photography was still in its infancy. It was the time of the daguerro-type pictures. Approximately a half hour exposure was needed to produce a photograph. Even the most patient man would be hard put not to make any slight movement during such a long time.

It would have been especially hard for a man suffering from nervous disorders like Libermann to keep his features natural-looking for the duration of the exposure. Nevertheless, the daguerro-type of Father Libermann was proclaimed the most closely resembling portrait by those who had personally known him. The reproduction printed here is the result of the work of a photographer who has spent many hours in correcting the deficiencies of the daguerro-type. It is now the official photograph of our "Second Founder."

Rev. Henry Koren, C.S.Sp.

Provincial's Message

My dear Confreres:

The widespread concern expressed over our vocation crisis constitutes an encouraging ray of hope in an otherwise dismal picture. Your many letters on the subject contained evidence of the serious thinking that has been going on. In the next few months the ideas you presented will be collated, sifted and, insofar as it is possible, put into effect.

All of us are agreed that anything so charismatic as a vocation must rest first and foremost on a solid spiritual foundation. To that end, insistent prayer is a primary requirement. However, here as in all other areas of the divine economy, the supernatural builds on the natural.

On that level, the process of attracting recruits reduces itself to a question of pure public relations. You cannot "sell" what you don't subscribe to or enthusiastically believe in. Worse still, you cannot "sell" what doesn't exist, no matter how eloquently you invest your imaginary product with attractive features.

Now, what am I getting at?

Just this: isn't it symptomatic of something gone awry when the young men we encounter in our work consistently go off to the diocese and to other religious orders?

One can only hark back to the basic tenets of public relations: 1) have we really something to sell and 2) do we believe in it wholeheartedly?

Our "product" is a religious society that has (or should have) evoked a powerful sense of loyalty in us.

But, do we have a real "product" if we live like seculars, think like seculars, and act like seculars? Are we enthusiastic salesmen if (as I suspect from the many untouched volumes I have seen) we aren't even interested enough to read our own history?

Each and every one of us has a lot of soul-searching to do. Lent would be a good time for it.

Fraternally yours,

VERNON F. GALLAGHER, Provincial

OFFICIAL

Appointments effective January 15, 1959:

Father James J. Beagan from St. Joseph's Church, Conway, Arkansas, to St. Joseph's, Bay City, Michigan.

Father Edward C. Beriault from St. John's, Tuscaloosa, Ala., to Visitation Academy, De Sales Heights, Parkersburg, West Virginia, as Chaplain.

Father Albert J. Bullion from St. Mary's Seminary, Norwalk, to St. Joseph's, Conway, Arkansas, as assistant pastor.

Father Joseph J. Cassidy from Holy Spirit Mission, Bakersfield, California, to St. John's, Tuscaloosa, Alabama, as pastor.

Father Herbert Farrell from Holy Ghost Retreat House, New Canaan, Conn., to St. Mary's Seminary, Ferndale.

Father James Flynn from St. Peter Claver, Philadelphia, Pa., to Notre Dame, Chippewa Falls, Wisconsin.

Father John F. Kelly from St. Peter Claver, Philadelphia, Pa., to St. Emma's Military Academy, Rock Castle, Va.

Father William J. Keown from Visitation Academy, Parkersburg, West Virginia, to St. Benedict's, Pittsburgh, Pa., as pastor.

Father James D. Manning from Catholic Mission, Moshi, Tanganyika, East Africa, to St. Joseph's, Hartsville, S. C., as pastor.

Father John R. Muka from St. Benedict's, Pittsburgh, Pa., to St. Peter Claver, Philadelphia, Pa., as pastor.

Father J. A. Murnaghan from Our Lady of Prompt Succor, Mansura, La., to Our Lady of Sorrows, Moreauville, La., as pastor.

Father Joseph B. Murphy from St. John, Tuscon, Arizona, to Holy Spirit Mission, Bakersfield, California.

Father James F. McCaffrey from St. Anthony, Portsmouth, R. I., to Holy Ghost Retreat House, New Canaan, Conn., as assistant.

Father John J. McHugh from Holy Ghost Retreat House, New Canaan, Conn., to St. Christopher's, Tiverton, R. I.

Father Joseph A. Paga, Aequo Principaliter St. Christopher's, Bunkie, La., and Our Lady of Prompt Succor, Mansura, La. Residence: Mansura.

Father James B. Parent from St. Joseph's, Bay City, Michigan, to St. Anthony, Portsmouth, R. I.

Father George C. Reardon from Our Lady of Sorrows, Moreauville, La., to Our Lady of Guadalupe, Bakersfield, Calif., as pastor.

Father John S. Rondeau from St. Joseph's, Hartsville, S. C., to St. Anthony's, Natchitoches, La., as pastor.

Father Francis P. Trotter from Our Lady of Guadalupe, Bakersfield, Calif., to St. Joseph's, Bay City, Michigan.

ORDO CHANGES

In virtue of a MODIFIED INDULT of June 25, 1958, the following Proper Offices and Masses will no longer be prescribed in our Ordo: April 3, St. Benedict a S. Philadelpho; May 31, B.V.M. Mediatrix of All Graces; July 3, All the Supreme Pontiffs; Nov. 13, St. Stanislaus, (which is to be kept only in the Novitiate houses).

DEGREES RECEIVED:

Father Charles Read, M.Ed., from Duquesne, January, 1959.

Father Edward Hogan, Ph.D., in Psychology, Fordham, January, 1959.

CHANGE OF ADDRESS

Padres Del Espiritu Santo,
Box 3753, San Jose Branch,
Rio Pedras,
Puerto Rico

St. Augustine's Rectory,
1736 E. Apache Street,
Tulsa 10, Oklahoma

Zone number for St. Daniel's,
Shreveport, is 10.

Our Lady of Victories Rectory,
124 So. Lloyd Street,
Salisbury, N. C.

St. Edward's Rectory,
175 Frere Street. Box 515,
New Iberia, La.

DEPARTURE

January 24 — From Idlewild, N. Y., to Nairobi, East Africa via Europe: Fr. Edward Bernacki.

IN YOUR CHARITY

Mother of Father Henry Brown,
C.S.Sp.

Father of Father Harold McNeil.

MEETING

The Provincial Committee on Studies will meet at Duquesne Friday, March 27, at 9:30 A. M.

BACK COVER: Scholastic, professors, guests at Rural Life Conference, Ferndale, 1945. In front row is Archbishop O'Brien of Hartford; also Msgr. Ligutti. Frs. Jos. Otto, first American to die in Kilimanjaro, is next to Fr. Quinlan, second row (sixth from right).

CONGRATULATIONS

Brother Hyacinth Rosmarynowski who celebrated his 55th anniversary on February 2nd. Our thanks for his help at Cornwells all these years.

Father Ed Hogan upon the completion of his work for a doctorate at Fordham.

Father Vince Deer for being named to the National Council of the Professional Photographers of America for a two-year term.

To all the confreres who have worked for the new gym at Ann Arbor. It was a real team effort.

Father Dan Conklin for the "new look" on the cemetery at Ferndale.

Father Con Chronis, belatedly, upon the Catholic Directory of East and West Africa which he edited.

Father Frank Chiaramonte whose knowledge of the sign language makes it possible for him to teach Religion in the California School for the Deaf.

Father John Strmiska completing a new gym and parish hall in Tulsa.

Father Joe Noppinger for his capable administration of Moshi these days.

Brother Pat Staunton on his great assistance in Puerto Rico.

Father Henry Werheim for his work with *The Flame*, Cornell's student paper.

Father Joe Duchene on the many difficult jobs successfully completed at Duquesne.

Father Gus Reitan for 16 years representing us with honor in the Holy Childhood work.

Father John O'Brien for the teaching job he does at Portsmouth Priory for Benedictine seminarians and his devotion to sick calls in emergencies.

Father Francis J. Smith on the building program in Opelousas still going strong.

Fathers Schrier and Lemmens who will celebrate their 25th anniversary April 8. Ad multos annos.

Father Dick Wersing for the Cana conference he gave to Army people and local residents near Fort Hood, Texas. 165 people attended.

Father Ed Figaro on the splendid talk at Church Unity Day in Harlem. The Fathers at St. Mark's and Father Figaro joined with the local clergy in an outstanding demonstration of Faith.

Father Leonard Bushinski on his Lenten talks in Bridgeport Cathedral.

BEFORE



AFTER



WE see many group photos but seldom do we have a shot of the last minute hustle just before the formal photo is taken. The above picture was taken long long ago as is evident from the grass in front of the group. Further evidence of the antiquity can be easily ascertained from a close look at those in the photo.

Among the distinguished confreres we could identify were: Fathers Stanton, Luczewicz, Murphy, Kmiecinski, Lachowsky, Collins, Riley, Quinlan,

Van de Putte, McGuigan, Janczuk, Sonnefeld . . . how many do you know?

We hope you enjoy seeing these old photos from time to time. We print them for auld lang syne and the sake of cor unum . . . never to embarrass or poke fun at individuals. The photo of Father Brannigan on another page in this issue is one we know he will enjoy as will his many friends. If you have photos we can use, please send them in.

ECONOMICS

". . . I forgot to speak about pants in my letter . . . I don't see any difficulty in adopting such an article of clothing. You tell me that is our "costume" but the Rule does not determine our costume. Our costume in general is the clerical kind and the one that is best suited to the place where we work. I see from your letter that you are "econome" and not "procurator." I have remarked for a long time that you are econom(ical), for you no longer show any compassion for our poor confreres in the novitiate; you give them NOTHING . . ." Father Libermann.

News Roundup



Some of the confreres in Riverside found that the famed California smog can be mighty rough . . . Father Bill Mullen was arch-priest as a summer parishioner offered his first Mass at Little Compton, R. I. . . . the confreres gave Father Ed Bernacki a farewell dinner at Immaculate Heart Rectory, Pitt., before he left for Africa . . . Bish Mangan will also be going back soon. Two lay people who were going to give their services to the work in Moshi had to cancel out because of illness at home. They are both teachers and were going to Umbwe school.

Jim White, Jr., claims the eight-day candles burn nine days in Sanford . . . His parishioners reversed the proceedings recently . . . they went on vacation and left the pastor at home . . . Joe McGinley had a successful card party at St. Joseph's

House . . . Jim Burke spent a few weeks in Mercy Hospital, Pittsburgh, and is recuperating at home very nicely . . . John P. Gallagher received a warm welcome at Duquesne after a long spell at Mercy Hospital . . . Clem Roach is trying a fundraising firm to obtain the wherewithal for a new school in Millvale.

The men in Puerto Rico recorded some significant gains . . . there were 8502 pupils in Catholic schools in 1947. Now there are 28,987. Over 7,000 Baptisms in 1958 . . . The Holy Week liturgy has been introduced, but many of the old customs linger on.

A cavalcade of buses from Alexandria under the direction of Frank Stacker invaded Lake Charles for the annual homecoming basketball game. Father Landy's boys sent them home smarting from a two-point loss . . . Father Holmes visited the Southern parishes . . . Father Tim Murphy reports 250 Confirmations in Lafayette.

A new gym almost ready at Ann Arbor and another in Tulsa. Now all we need is one at Ferndale . . . both gyms are a result of much hard work. The floor from University of Michigan was given to us and will be used pro tem until funds for a permanent floor can be raised.

The annual parish dance of St. Mark's was another grand success. Held as usual in the Rennie ballroom, it was a tribute to the men in Harlem . . . Ferndale had Arnold Lunn as a speaker recently . . . much work is being done on a new photo lab there.

Father Tony Walsh reports no debt in St. Daniel's, Shreveport, although acquiring new property for church development . . . most of his funds are raised with his "poetry" . . . World Missions and Bishop Sheen asked Father Koren for an article on the Congregation. Look for it . . . Shield magazine for January has given the Province a plug . . . A nice time was had by all as Father Thiefels celebrated his 40th anniversary in Detroit . . . On February 2nd Father Lundregan was the guest of honor at Richmond, Mich., where the men of the Detroit area gathered . . . At Duquesne a number of visitors here for the Council meeting joined us in honoring Libermann . . . Arty Woehrel is now working in the Education office at Moshi with Steve Lasko . . . Dutchy Trotter III is pastor at Kishimundu . . . A thief broke into Moshi mission at Xmas and got the Fathers' clothes. He was captured and the clothing retrieved. Fr. Joseph Kilasara is now at the Senior Seminary and Francis Mketa replaced him at Kirua. Fathers Greff and LeClair are the only

American priests now on the Rombo side of the mountain.

Retreats

Brothers:

Ferndale—March 13-19
Rev. H. J. Farrell, C.S.Sp.,
Preacher.

Fathers:

Ferndale—June 8-12.
Duquesne—June 15-19.
Grand Coteau—
Oct. 26-30.
Pineville—Nov. 9-13.
Rev. Michael Mulvoy,
C.S.Sp., Preacher.

Please advise the Superior of the Community in which you plan to make your Retreat well in advance of the designated date.

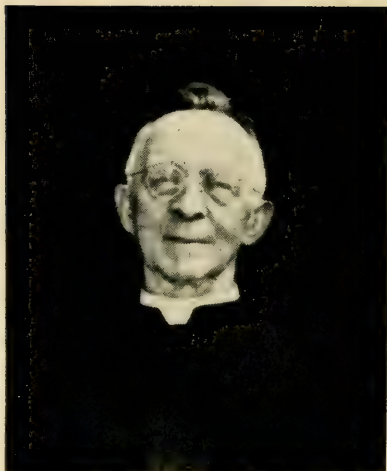


COMMUNITY AT FERNDAL—DEC. 1958
Front Row: Fathers Meenan, McGlynn, Murray, Superior, Connors, Knight. Back Row: Fathers Bullion, E. Bushinski, Zabrowski, L. Bushinski, Hurney, Conklin, Charles Trotter was absent when the photo was taken.

Rev. Stephen J. Bryan 1879-1958

FATHER Stephen Bryan was not a profane man, a vulgar, nor a reckless man. He was a reverent man, an exact man, a vehement man. For that reason he did not say: No exit. He said: Not an authorized egress. He did not say: Damn the torpedoes, full speed ahead. He said: Hew close to the line, let the chips fall where they may. Hew close to the line. It was reflected in the gait of his walk and the manner of his talk. He did all things exactly, vehemently. They were favorite words of his.

His whole life was spent in the class room. Perhaps because of this there grew up about him the legend that he was such an outstanding Latin and Greek scholar. The greatest! We have a failing of confusing longevity and experience. Father Bryan was wont to remark: we can do the same thing wrong, or in a mediocre way, or without increasing our understanding, over a long period of years. As regards the legend, a confrere, very close to Father Bryan during his last years on Cornwells,



Father Stephen J. Bryan

jokingly but accurately, I believe, explained it. He used to taunt Father Bryan: We make you look good, we know so little.

Father Bryan was no specialist, in the narrow sense. Dr. Pat Cronin, with whom he was associated for many years at Duquesne, once remarked that a university could be built around this man. True, there are few subjects he did not turn a hand to at one time or another. But above all he was an 'uni-versa' man. An oriented, integrated man, we say. He made his own all those dimensions of the human personality which when isolated one from another seem mutually incompatible. With ease and zest his interest radiated to a wide circumference: the classics, Migne's Patrology,

Bret Harte, *The Saturday Evening Post*, to all sports. And, vehemently. Yet without loss of sense of value.

Pietas was no mere academic term to Father Bryan. It was firmly rooted in his nature; loyalty to the memory of his parents, his relatives, the land of his birth, the Congregation, his teachers, his superiors. It is this I believe, that made the center of his life so firm and true. However, he was not the unreconstructed humanist. He was the fusion of Vergil and St. Paul. Grace did but follow the lines along which nature tended to run. Aptly, to illustrate this was the legend he recalled about St. Paul's short sojourn at Puteoli:

*When to Vergil's tomb they
brought him,
Tender pity and grief wrought
him,
To exclaim with pious tears:
What a saint I might have
crowned thee,
Had I only living found thee,
Poet, first and without peer.*

No one who knew Father Bryan can picture him otherwise than a man essentially human. How he loved the whimsical. To strangers he was stiffly courteous, reserved but hospitable. He was most at ease among his confreres and relatives. But, most endearing of all was his undisguised admiration for simplicity, modesty, industry.

STEPHEN Joseph Bryan was born on February 3, 1879, in the district of Fullagh, union of Skibbereen, county of Cork, Ireland. He attended National School, Lisheen, from 1885 to 1892, Blackrock College from 1892-1898 and received the Bachelor of Arts degree from the Royal University of Ireland in 1902.

He attended Duquesne University 1903-1904, made his profession at Cornwells Heights on August 15, 1905, studied at Chevilly 1905-1906, at the University of Fribourg 1906-1908. He was ordained to the subdiaconate at Chevilly in June, 1908 to the diaconate in October and to the priesthood on October 28, 1908. Apostolic Consecration followed on July 11, 1909.

Father Bryan's first appointment was to St. Mary's College, Trinidad, in 1909. While there he made his perpetual vows in June, 1914.

In 1922, Father Bryan went to Duquesne University where he served until 1936. During these years, he finished his studies for the doctorate in classical language and was awarded the degree of doctor of philosophy from the University of Pittsburgh in 1935. At Duquesne he was professor, dean of the College of Arts and Sciences, and dean of the Graduate School.

In 1936, Father Bryan went to

Ferndale as professor of moral theology. In 1939 he was transferred to Cornwells Heights where he taught Latin and Greek until 1956. He then retired to the novitiate where he resided until his death.

On the morning of July 18, 1958, Father Bryan was found dead in his bed at the novitiate in Ridgefield. Funeral services were conducted at Ferndale on July 22. Celebrant of the Solemn Requiem Mass was Father David Ray, his nephew; Rev. Joseph Lonergan, of Pittsburgh, Pa., was deacon and Father William Holmes, subdeacon.

More than fifty priests were in attendance. Among those present were their Excellencies, Bishop Richard H. Ackerman, C.S.Sp., auxiliary bishop of San Diego, Calif., and Walter W. Curtis, S.T.D., auxiliary bishop of Newark, N. J., Rt. Rev. Msgr. William Connare, of Pittsburgh, Pa., Very Rev. Msgr. John McLaughlin of Bridgeport; Very Rev. Vernon F. Gallagher, provincial, and Very Rev. Robert Eberhardt, principal superior of the district of Puerto Rico.

Bishop Ackerman preached the eulogy and interment followed in the Ferndale cemetery.

LOYAL EGREGE MEMBERS

THE Province has not many egrege members. Two of our brothers in the priesthood who have been received as associates are particularly worthy of mention. We refer to Msgrs. Paul Campbell and Joseph A. Nelson.

Both have studied under the direction of our confreres at Duquesne. Their support and their affection for the Congregation has been demonstrated on many occasions. Msgr. Nelson is Vicar for Religious in the Archdiocese of New York.

Msgr. Campbell is at present Administrator of the Diocese of Pittsburgh having been chosen by the Diocesan consultors following Archbishop Dearden's transfer to Detroit. In the February issue of Homiletic the Pittsburgh priest has written a lengthy article on the Spiritans, Father Koren's history of the Congregation. In his article, Msgr. Campbell's regard for the Holy Ghost Fathers is very much in evidence.

IN DIEBUS ILLIS

Twenty-Five Years Ago

ON March 8th Rev. Francis McGlynn, John P. Stanton, Anthony Lechner and Stanislaus Zaborowski celebrated the 10th anniversary of their Ordination . . . the fire at St. Joachim's, Detroit, in Feb. caused \$150,000 damage . . . the sacristy was the only part of the church not completely destroyed . . . On March 15th, Mr. Joseph B. Hackett, Mr. Martin J. Hayden and Mr. Joseph E. Landy pronounced their Perpetual Vows at Ferndale . . . Father F. X. Williams was to conduct the Holy Week ceremonies at St. Anne's Church, Wildwood. Father Diamond reported receiving an encouraging letter from ex-champion lighthweight Tommy Loughran . . . Father Lawrence E. Farrell, pastor emeritus of Our Lady of the Blessed Sacrament Church in Philadelphia, died March 14. Father Hehir read the committal service at Cornwells March 20 . . . Father Kingston has established a Five Year Plan as a means of raising funds for his mission in Puerto Rico . . . he is endeavoring to have 1,000 persons contribute one dollar a year for five years, at the end of which time he hopes to have sufficient money to build a chapel.

Fifteen Years Ago

FATHER William O'Neill reports from Camp LeJeune, N. C., that he is the first Catholic chaplain to be officially assigned to the colored Marines . . . Father Joseph Murphy, with the famous 8th Air Force, mentions the large number of men receiving the Sacraments before a raid over enemy territory, many of whom died in action . . . The first member of the Wapare tribe to be ordained a priest was Father Andrea Kivari. He was ordained by Bishop Byrne in the new seminary at Kibosho. Father Marron delivered the sermon at his first Mass. Father F. X. O'Reilly writes from Gare, Kilimanjaro: "Receive a grateful man's thanks . . . We have 32 schools closed since Hitler started losing patience" . . . Father Francis Cooney, Opelousas, has the largest school in the diocese . . . 720 pupils.

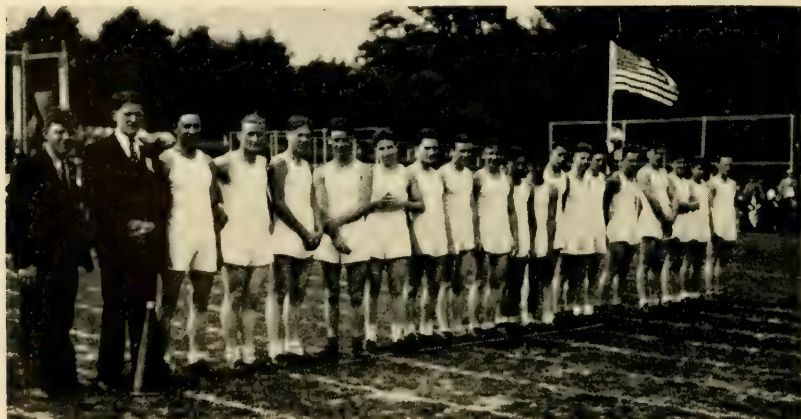
Ten Years Ago

GROUND was broken for new churches at Sacred Heart, Grayson, Okla., an out mission of Okmulgee and St. John's, Tucson . . . Rev. Edward J. Kelly was ordained at Ferndale March 12th. First Tonsure recipients March 10th: Messrs. Chronis, Figaro, LeClair, Seichepine Wehrheim. Ostiariate and Lectorate:

Messrs. Casey, Coffey, Cunningham, Evanstock, Hillman, Hogan, J. Kelly, Sharkey. The Subdiaconate: Gerard Bouthillette, Crocenzi, Crowley, Durning, DeDominicis, Jepson, Wright and E. Kelly . . . Father Joseph Quinlan sailed for France last month to take up his new duties as councillor general . . . 25 new converts were baptized on St. Patrick's Day in St. Mark's, New York City . . . Father Sheridan's tenets on Sportsmanship were printed: "Treat visiting teams as guests. Don't ask them to referee; our whistles are dirty and they might get germs. Don't ask them to keep score . . . they might want to watch the game. Don't ask them to keep time—they might not have a watch and then you would embarrass them. Sportsmanship . . . that's what counts."

Five Years Ago

FATHER Martin J. Hayden died in Philadelphia of a heart attack . . . the first American Brothers reported on their trip to Kilimanjaro . . . Brothers Martin and Francis . . . a new stone crucifix was erected in the cemetery at Ferndale through the kindness of Father Thiefels . . . Father Vernon Gallagher was honored by the Junior Chamber of Commerce as Pittsburgh's Man of the Year . . . the cornerstone for Assumption Hall, girls' dorm at Duquesne, was blessed by Most Rev. Coleman F. Carroll . . . Father Lavery was promoted to major . . . Frank Kichak was ordained March 26th by Bishop Joseph Whelan, C.S.Sp., bishop of Owerri.



Recognize Frs. C. Trotter, Ray, Sweeney, White, Walsh, Kando, Pixley, Muka, Dougherty, Lauritis, C. Hogan???

THOUGHTS ON "COR UNUM"

by Rev. William E. O'Donnell
C.S.Sp.

FOR over two and a half centuries the Holy Ghost Fathers and brothers have done magnificent work for God, for the Church and for the honor of the Congregation to which they were privileged to belong.

The United States is great because we have learned to unite many divergent categories of men to form one voluntary, cohesive whole for the benefit of all right-minded individuals, for the strengthening of the nation and even for the good of the civilized world. This result could not have been obtained were not the structure of government based on permanent, fundamental, right principles.

Our Congregation, by its very nature, demands the unity of many in the work of our official ends. We need to be of one heart and one mind. That our ends are good we can be sure for they all have the approbation of the Church.

All wish for the spiritual welfare of each individual. The first motive in joining the Congregation was, and is, the sanctification of each member's soul. In this the individual himself is allowed to be selfish. But all, in the single-minded charity of

Christ, must desire the sanctification of each. The general aim of the Congregation has to be the care of souls that come our way.

HERE there is great diversity. We are international. We have confided to us many different kinds of work, in many different languages, having different outlooks. Yet to each member belongs the motto: COR UNUM ET ANIMA UNA.

The work allotted to each comes by obedience. The doing of that particular work to the best of one's ability becomes the here-and-now necessity of the faithful man of God.

"In union there is strength". We do have a great source of union in our community prayers. We can be strengthened by knowing that others, not in our particular field, are praying for us and are interested in what we are doing.

The beautiful doctrine of the "Communion of Saints" has for us a particular and practical meaning. In the fourth chapter of the Acts of the Apostles we are told, "Now the multitude of the believers were of one heart and one soul."



Our Province

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Sick List

Father James Bradley
Father James Burke
Father Anthony Walsh
Father Joseph Keown
Father Edward Clifford
Father Edward Wilson
Mother of Fathers Duffy
Father of Fathers Moroney

THE COVER

IN March the four scholastics pictured received the Diaconate and Subdiaconate at Ferndale. Rev. Mr. William Joyce and Rev. Mr. Leonard Tuozzolo are in the front and Rev. Mr. Francis Hanley and Rev. Mr. Robert McNally are in the rear as they march from the altar.

These four deacons will be ordained June 4th at Ferndale by Most Rev. Lawrence Shehan, D.D., of Bridgeport. Confreres are cordially invited to attend the ceremonies.

Please notify Ferndale if you plan to attend the ceremonies. The annual Consecration Day and open house at Ferndale will be on June 14. The confreres at Ferndale assure you of a cordial welcome.

Provincial's Message

My dear Confreres:

In an endeavor to stimulate vocations by every means at our disposal, measures have been taken to open Cornwells to extern students. The Generalate has approved the plan on condition that the spiritual, academic, and financial implications be carefully studied out and reported on in acceptable fashion.

With characteristic directness, Father FitzGerald divided his community into three committees and set them to the tripartite task. The resultant report was sent to Paris and we received permission to proceed.

Day-students will be accepted by Cornwells next September. By that time, in anticipation of the move to Bethel in 1960, all collegians from Cornwells will have moved on to Ridgefield. Obviously, therefore, space will not constitute a problem. Adjustments involving the library and a new physics laboratory will, however, require immediate attention. So will future developments.

The venture is not without sobering implications. That is why we earnestly solicit your prayers for its success and for the success of all our vocation efforts during this particular month.

While we are on the subject, I should like to express to the communities of Ferndale, Cornwells, Rhode Island and Duquesne my sincerest thanks for their outstanding work in the field of recruitment.

Fraternally yours,

VERNON F. GALLAGHER, C.S.Sp., Provincial

OFFICIAL

CONFRERES consecrated in 1949 and 1950, unless excused by Father Provincial, will spend the month of July at Ferndale for retreat, recollection and conferences concerning the apostolate.

OFFICIAL

Reception of Orders, Ferndale, March 4 and March 5: Bishop Lawrence Shehan of Bridgeport, celebrant.

Subdiaconate and Diaconate—

Rev. Mr. Francis Hanley, Wilmington, Del.

Rev. Mr. William Joyce, Cambridge, Mass.

Rev. Mr. Robert McNally, Wallingford, Conn.

Rev. Mr. Leonard Tuozzolo, Woodside, N. Y.

Minor Orders—

Messrs: Robert Allen, Stamford, Conn.; Joseph Cooke, Philadelphia; Roger Duffey, Pittsburgh; Philip Evanstock, Bridgeport; Charles Giambrone, Bridgeport; Thomas Tunney, Ambridge, Penna.

First Tonsure—

Messrs: George Soberick, Coal-dale, Pa.; John Weber, Washington, Pa.

Calendar

June 4—Ordination at Ferndale

June 7—Graduation at Duquesne

June 14—Apostolic Consecration

Arrivals

April 6th—Father Richard J. LeClair at Logan airport, Boston on Italian Airline from Nairobi, Kenya Colony.

Departures

February 28th — Father James Mangan from Idlewild on S.A.S. Airlines to Nairobi.

April 3rd — Father Herbert Prueher from Brooklyn on Robin Line ship to Mombasa via Cape-town.

April 18th—Father Constantine Chronis to Africa.

In Your Charity

Mother of Father Thos. Dolan

Father of Father John Walsh,
of Moshi

Father of Father Francis Schillo

Henry Rossenbach, brother of
Father Rossenbach

CONGRATULATIONS

FATHER Charles Connors, upon his appointment as Censor Librorum in the Diocese of Bridgeport.

Father Ed Wolfe for the work done as Holy Childhood Director in the Dioceses of San Juan and Ponce, Puerto Rico. \$75,000 raised in the last few years.

Father Joe Kletzel for the Knights of Columbus work he does in the city of Pittsburgh.

Father Anton Morgenroth for the tremendous success of his pupils at Umbwe Secondary School. Surpassed all other schools in Tanganyika in the government exams.

Father Con Conan for organizing and conducting the interesting discussions on Catechetics, the Dialogue Mass, etc., in Singa Chini in March.

Father Quinlan celebrating his tenth year at the Mother House where he has been of considerable help to us.

Father Van Kaam completing a year at Brandeis University in Boston and bringing much credit to the Congregation.

Father Frank Duffy for his National Guard and Juvenile Court work in Pittsburgh.

Father John Joyner for the splendid work he has done with the choir and among the students at Duquesne.

Father Herbert Farrell on the vocation work he has been do-

ing around the Eastern states.

Father Thiefels for the constant demonstration of cor unum in the Detroit area.

Fathers McNeil and Leonard on the new churches they've built in the South.

Father Joseph Jaworski for the tribute paid him by the people of Pittsburgh.

Father Joseph Callahan as he nears the 55th anniversary of his ordination—June 26th.

Father Bob Graves in Puerto Rico for his articles and news of Puerto Rico.

Father Jim Mangan on his return to Kilema.

Father Ken Milford and Tosello Giangiacomo for the new churches they've built in Puerto Rico.

Father Bill Keown for his contributions to the Missions via a mission box in the church.

Father Andre Krieger, "Kaffe", on his 55th anniversary on Kilimanjaro.

Father Dinny Durning for the great work among the WaSonjo people out in Loliondo.

The confreres in Africa who pooled their resources to help Loliondo.

Father Dinny Morley for his many acts of kindness to the missions in need.

Father Joe Cassidy on the ambitious program he is undertaking in Tuscaloosa.

AVIS DU MOIS

Bulletin March-April, 1959
THE 250th ANNIVERSARY

My dear Confreres:

On October 2 of this year we shall celebrate the two-hundred-and-fiftieth anniversary of the death of our Venerated Founder, Father Claude Poullart des Places, who died in Paris on October 2, 1709.

That date is an important one for us, for all the members of our Congregation unhesitatingly admit that they are the sons of the Society of the Holy Ghost. This, however, in no way goes counter to the primordial work of its reanimation which was accomplished through the instrumentality of Venerable Father Francis Libermann. For by fusing his Society but recently founded as the Society of the Holy Heart of Mary, with the more ancient and almost expiring Society of the Holy Ghost, he breathed new life in the latter, bringing to it ardent, generous and resolute young members.

That fusion was evidently in line with God's designs, and Divine Providence led to that result with patient steadfastness as the following facts clearly show.

In 1830 Father Bertin who had gathered twenty young men

around him in the Association of the Holy Heart of Mary, expressed the wish of joining the Spiritans with his small group in order to save their Institute which was on the point of expiring through lack of members. That plan did not materialize because Father Bertin accepted the offer of the Superior of the Eudists of joining that Society which was in the process of restoration at Rennes. Ten years passed by. It was then that Father Libermann, director of the Novitiate of the same Eudists, in circumstances well known to us, left Rennes to found the Society of the Holy Heart of Mary. And the latter, after a series of events where God's Finger is in perfect evidence, was incorporated in the Congregation of the Holy Ghost. It follows that this year we intend to celebrate with greater solemnity than usual the anniversary of the death of our Founder. First of all we shall be eager to nourish our interior life with the exalted spiritual doctrine which stands revealed in the few documents relating to our Founder that have been preserved for us. Next we shall

study the history of the foundation and development of the Congregation of the Holy Ghost which was created by him and of which we are the children. That is why at this moment, in Paris, one of our Fathers is applying himself to research in the archives of religious institutes as well as in the libraries of the State, for the purpose of obtaining conclusive, accurate and detailed information regarding the origins of our religious family and the first confreres whom our Venerated Founder gathered around himself to help him in its early development.

By going back to the first years of our Congregation we are merely obeying the wise directives of the Sovereign Pontiffs. For these have always urged religious to reanimate themselves through the spirit of their found-

der and live by the spiritual heritage which a special design of Divine Providence had committed to them. This return to the cradle of our origin will draw down special graces upon us. These will help us to be more earnest and persevering in the pursuit of our own sanctification and by that fact will make us more faithful to the duties of our state of life.

Ever more generous and fervent religious of the Holy Ghost and the Holy Heart of Mary, after the pattern of our Venerated Founder! This is my daily prayer to God for every member of our Congregation and it will be particularly my prayer during this anniversary year.

Francis Griffin, C.S.Sp.
Superior General.

Fifteen Years Ago

(1944)

Sixteen ordinandi were to be ordained in June: Messrs. Flaherty, Moroz, Hurney, Shanahan, Puhl, Gartskiewicz, Meenan, McGinn, Mroz, L. Trotter, Woehrel, McGinley, Pergl, Burkhart and Varga . . . Father Joseph Lonergan was starting a new mission at Olivier, La. . . . Father Ray was promoted to captain while serving in Italy . . . Father Watkins was sent to Abyssinia.

Ten Years Ago

(1949)

Appointments—Father V. Cronin, Chippewa Falls, pro tem; James Bradley, Tuscon; F. X. O'Reilley, Tiverton; Eckert, Chippewa Falls . . . Father Brannigan gave a Lenten course in Riverside, Calif. . . . Father Collins was in Georgetown Hospital a few weeks . . . the Gledhill property was acquired . . . Bishop Byrne came to visit Ferndale . . . the opening of Father Duffy's window indicated to Cornwells that Spring had officially begun.

News Roundup

THE churches at Plaisance and Lake Charles, built by Fathers Leonard and McNeil, were blessed recently . . . Tony Walsh was forced to rest at a hospital in Shreveport as was Father McGlynn in Stamford . . . Frank Stocker has a supply of tickets for the fund-raising drive for Ann Arbor . . . The Knights of Equity in Pittsburgh are raffling a Cadillac to help the Bethel project . . . Remo Bonifazi is due home in June after completing a course of studies at the University of London . . . Vince Donovan and Artie Woehrel acted as guides for two Pittsburgh tourists visiting Nairobi and were successful in locating a few lions . . . Fathers Lauritis and Deer gave lectures at Ferndale on writing and photography . . . Dick Ricketts, former Duquesne star and now with Rochester in the International League, spoke to the students of St. James School in Alexandria . . . John Muka has a large class under instructions at St. Peter Clavers . . . Dick LeClair arrived from Nairobi April 6th, his home address: Monponsett St., Monponsett, Mass. . . . Father Provincial and Father Griffin engaging in a Rural Life Movement at Kellmont . . . any mbege planted? Some birthdays coming up in May: Eberhardt, Griffin, Lasko, Nebel,



Church in Africa built by Father Anthony Bacher, C.S.Sp., of McKees Rocks, Pa.

Jerry Walsh, Mangan, Mulvoy, Connolly, Brannigan and Bill Murray among them . . . Father O'Donnell gave the Brothers' Retreat in March so Father Van de Putte substituted at the piano on St. Patrick's night . . . a few plugs for "my home town, Ghent" were noticed in the program . . . Father Farrell has been conducting a series of retreats and lectures for prospective vocations from Rhode Island to Pittsburgh . . . the men in Detroit gave Connie Chronis a sendoff before he sailed April 8th . . . the community room at Ferndale has been done over and awaits the comments of oncoming retreatants . . . One of the largest groups of confreres ever assembled here honored Father Pete Gross at Emsworth on his 25th. Congratulations to Vince Kmiecinski and Joe Healey who "managed" the affair . . . the new dormitory at Rock Castle was dedicated April 16th . . . The mother of Fathers Frank and

Joe Duffy is very ill; the father of Fathers Joe and Gene Moroney is also in critical condition . . . we ask your prayers for them. Chuck Connors is Censor Librorum in the Diocese of Bridgeport . . . 59 children made their First Communion at St. James, Alexandria, the largest class yet . . . Lake Charles youngsters were guests of St. James High this month and joined in the Teen-Town festivities . . . Duquesne baseball team had 23 hits as they opened the season with a 25-6 win over Thiel.

Bishop Greco made his Canonical Visitation at Natchitoches and confirmed fifty-nine this

month . . . Tony Frommholz was out of action with an injured foot for two weeks . . . Mr. J. Herman Friedman donated his Conn organ to St. Anthony's parish in Natchitoches where John Rondeau is pastor . . . Father Zaborowski has been extremely helpful in lining up Paraclete subscribers . . . our sincere thanks to him and others who have been helping the cause . . . Luke Huber is campaigning for Paraclete in his parish . . . Our Lady of Guadelupe parish, Bakersfield, with 125, heads the list of our parishes receiving Paraclete in bulk orders . . . only eleven of our parishes order Paraclete . . . how about the rest of you?



Among those pictured here are Fathers Strmiska, Skibinski, Goebel, Hehir, Lucziewicz, Phelan, Henry McDermott, McMenemy, Brannigan, McGuigan, Killeen, Collins, Park, Quinlan, Roach, and Lachowsky . . . know the others?

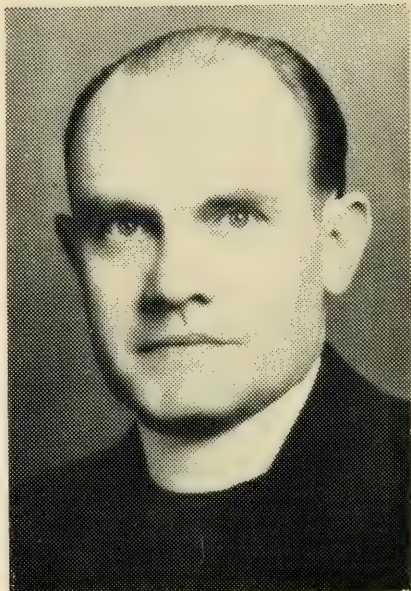
FATHER EDWARD M. SMITH

1904-1958

SOME obituaries are over-statements. Others are the under-statements of the year. It usually depends on the person who wrote the account and how well he knew the deceased confere. Also what did the writer have in mind? Did he intend to magnify the qualifications or — sad to relate — underestimate the character of the deceased.

At his twenty-fifth sacerdotal anniversary. Father Edward Smith received the following telegram. Quote: "Best regards on this your big day. You overcame obstacles on the way, many of which were man made." End quote. Little did Father Smith know at that time that he had only three months to live.

Syd (as we nicknamed Ed Smith at the novitiate) came to us from the Redemptorists. He was born and reared in a Redemptorist parish in Philadelphia and as a young man entered the Redemptorist House of Studies at Northeast, Penna. Believe it or not—Ed Smith had a speech impediment and was dismissed by them because of this. Determined to become a priest, he applied the same year at Cornwells. After all, Ed didn't have that underslung and promi-



nent jaw for nothing!

During his novitiate year he was placed in the care of a speech-expert in New York City who quickly helped the aspiring young novice to overcome his handicap. Those younger members of the Spiritan fold would hardly believe that Syd stuttered and stammered over his reading in the refectory at the novitiate. In later years he was so facile and glib — never lost a word. Perhaps this was the

biggest obstruction he had to overcome in his short career. Father Phelan received him into the Congregation of the Holy Ghost at Ridgefield on August 14, 1925.

ED was one of the leaders of his class. He could quote the page, and even the section of the page in Shultze's Latin Grammar where certain rules of syntax could be found. His progress in the Scholasticate was swift and sure but he was not to be ordained with his class. He was sent to Duquesne to prefect for two years. His ordination to the Priesthood was deferred to June 24, 1933.

His first appointment was to Cornwells as an instructor. After four years he advanced to the Faculty at Ferndale. For a year he helped at St. Basil's College in Stamford, Conn.

In 1940 Father Smith was assigned to Duquesne where he taught for ten years. In 1950 with no pastoral experience he was appointed pastor of a run-down parish in Emsworth, Pa. This was probably the greatest challenge Father Smith had to meet since his novitiate days. What he accomplished at Sacred Heart, Emsworth, Pa., must rank with the outstanding attainments in the Province.

His end came suddenly. Father Ed felt a headache which grew worse. Rushed to the hos-

pital it was discovered that he was suffering with a cerebral hemorrhage. He was dead the next day. His death was very similar to that of Father Bill Holt, his cousin — sudden!

FATHER SMITH was an unusual character. "A marvelous community man," as Father James Riley, of happy memory, spoke of him. Many were the humorous and amusing anecdotes and tall stories Father Ed Smith used to relate in the community room just to pep up the conversation. There was nothing small or picayunish about him. Some who knew him in a cursory manner only might speak of him as a charlatan. Don't believe it! Even though he was Dean of Music at Duquesne and had never composed a fugue, or for that matter even a simple elementary scale exercise for beginners in music. Father Smith always accepted what obedience ordered. It was not strange that he was so successful.

Could we refer to Father Ed Smith as a bit of a poseur—for want of *le mot juste*? Yes in the good sense of the word. I like to think of him as a poseur at the throne of the Eternal High Priest who with an indulgent and benign glance welcomed Father Smith with the accolade: "Well done, good and faithful servant."

FATHER JOSEPH WUEST

1869-1958

A FEW days before his death, Father Joseph Wuest made his way painfully to the sacristy for the noonday Mass at St. Mary's in Detroit, Mich. Every shuffling step was a cross. We scolded him kindly for the suffering he was causing himself.

But Father Wuest only joked about it. He had a delightful, innocent sense of humor to his last days. He had grown old gracefully. His child-like soul had gained the "prize so honorable as old age; and it is won by innocence of life." (Proverbs 16:31).

Father Wuest was a simple man of innocent life. He had few hobbies and even these "leaned to virtue's side." He gave no time to anything that was not employed to the service of God. His purpose in life was singular and single—to love God perfectly by serving Him perfectly.

Strictness seems to go with innocence, simplicity and singleness of purpose and to this Father Wuest was no exception. In the last months of his life he scrupled about it to the point of discussing it with his superior. "I've been thinking of the old days and I'm afraid that there were times when I was too strict with my assistants."

His superior met this scruple with Wuestian directness: "Was this strictness the result of meanness of principle?"

"Oh, no. NO! I certainly did not do it to be mean. I am sure it was the right thing to do."

The spread of the Faith and its preservation were Father Wuest's principal preoccupation. He hunted souls everywhere, especially abandoned souls and God's will was clear to him. nothing could halt him. Priests and laity soon discovered this—even bishops!

The colored people of Detroit found in him a powerful champion. He founded the first church in Detroit for them. He founded the Kolping Society for young German immigrants and many a Detroiter owes his Faith as well as his material prosperity to Father Wuest. He started St. Mary's Commercial High School to help equip youngsters for adult life and its Alumnae Association has become a powerful help in the life and growth of St. Mary's parish. Until four years ago Father Wuest heard confessions daily even though ill health had compelled him to retire as pastor in the 30's. He celebrated the 60th anniversary of his ordination in



1956 and in the same year was honored by the West German government for his long service to his countrymen.

In working for others, Father Wuest never neglected his own soul. For him labor was prayer and fidelity to pastoral duties increased his personal holiness. He climbed the golden ladder to God methodically and unsensationally by careful discharge of the detailed, petty, menial and time-consuming tasks of the shepherd of souls. As he had lived, so he died—a truly child-like soul beloved by men and God.

JOSEPH WUEST was born in Thalheim, Nassau, Germany, on July 7, 1869. He made his primary and secondary studies at Thalheim and his collegiate

studies at Mesnieres from 1888 to 1892. At Langonnet and Chevilly (1892-96). Father Wuest completed his philosophical and theological studies. He made his profession at Grignon on August 15, 1897, and his perpetual vows at Chippewa Falls, Wisconsin, on July 21, 1903.

Father Wuest received the subdiaconate at Chevilly on February 29 and the diaconate in July of 1896. He was ordained at Grignon on September 17, 1896 and made his apostolic consecration at Grignon on August 15, 1897. His first appointment was to Knechtsteden as professor from 1897 to 1899.

In 1899 Father Wuest came to the United States as assistant pastor at St. Mary's, Sharpsburg, Pa. From 1902 to 1907 he served as chaplain of the hospital and head of the missionary work at Notre Dame parish.

In 1907, he was made pastor of St. Mary's, Detroit, Mich., and immediately began work with the immigrant German families. Here he established the Kolping Society, St. Elizabeth's Society and St. Joseph's Society. In 1911 he turned to the work of the Negro population of Detroit.

Father Wuest began holding services for the Negroes in St. Mary's School and three years later purchased a building at Eliot and Beaubien Streets and had it converted into a church. That building still functions as the St. Peter Claver community

center of the League of Catholic Women and still bears the name Father Wuest gave it. The parish near this site is now Sacred Heart.

Ill health compelled Father Wuest to retire as pastor in 1929 and except for a year's residence at St. Joachim's, Detroit, he remained at St. Mary's until his death on July 17, 1958.

Solemn Requiem Mass was celebrated at St. Mary's on July 21, 1958 by Very Rev. Vernon F. Gallagher, provincial, and absolution was given by Most Rev. Alexander M. Zalewski, auxiliary bishop of Detroit. Father Henry Thiefels preached the eulogy. Interment was in the community plot in Mount Elliott Cemetery, Detroit. R. I. P.

ANALYSIS OF REPORT ON VOCATION SOURCES

In 1946-47 the dioceses from which most scholastics came were Philadelphia (52), Pittsburgh (33), Hartford (20).

This year Pittsburgh (29), Detroit (27), Philadelphia (16) and Saginaw (11) lead. Connecticut (3 dioceses) has 9 representatives this year.

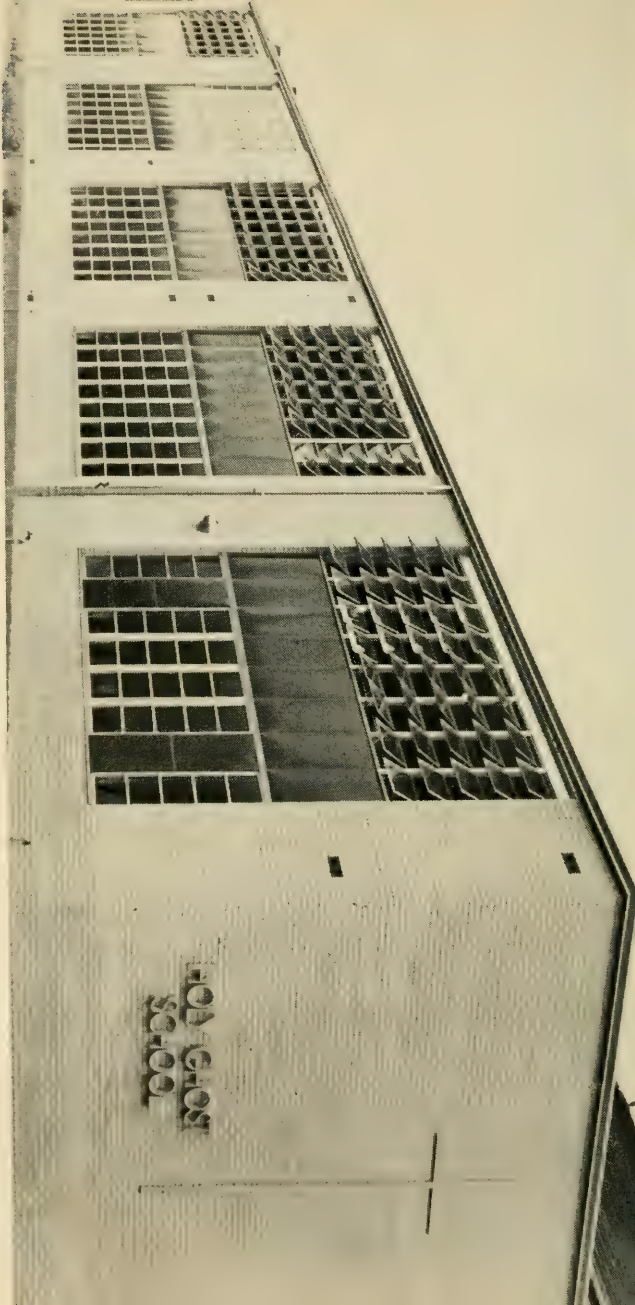
In 1946-47 twenty-eight dioceses were represented in our scholastic line-up. Now forty-one dioceses, including London, Ontario (3), have boys in our seminaries. Nineteen of these dioceses are dioceses where we have houses or parishes.

There has been a notable decline in the numbers coming from Boston, Hartford and Philadelphia. In 1946-47 there was a total of 83 from these places; now only 27 are from there. On the other hand, Detroit and Saginaw, with a total of 9 in 1946-47, now have a total of 38, due probably to the opening of Ann Arbor.

Eight Southern dioceses are found on the present list whereas in the past one, Little Rock, (Lachowsky family) was listed. It is interesting to note that we have 16 from Philadelphia when we know from other sources that this year 267 boys from there entered the Brothers or began studies from the priesthood last year.

VOCATION SOURCES (1958-59)

Total	Diocese	Ferndale	Ridgefield	Cornwel's	Ann Arbor
1	Albany			1	
1	Alexandria			1	
1	Atlanta		1		
3	Boston	2		1	
5	Bridgeport	2		3	
4	Brooklyn	1	2	1	
4	Buffalo	3	1		
2	Camden		1	1	
1	Charleston		1		
4	Chicago			1	3
2	Cincinnati		1		1
1	Des Moines				1
27	Detroit	1		3	23
5	Grand Rapids				5
3	Hartford	2	1		
3	La Crosse	1		1	1
2	Lafayette, La.				2
2	Little Rock	2			
1	Marquette				1
1	Milwaukee				1
2	Newark			2	
3	New York			3	
2	New Orleans		1	1	
1	Norwich	1			
16	Philadelphia	4	2	10	
29	Pittsburgh	9	2	15	3
1	Providence	1			
2	Rochester		1	1	
11	Saginaw	1		1	9
1	St. Augustine			1	
2	St. Paul	2			
1	Savannah	1			
1	Sioux City				1
1	Springfield, Mass.	1			
1	Syracuse		1		
2	Tucson			1	1
1	Washington	1			
1	Wilmington	1			
2	Worcester			2	
1	Youngstown	1			
3	London, Canada				3
TOTALS	157	37	15	50	55



New Holy Ghost School in New Orleans, built by Fr. Huber, has ten classrooms provided with fluorescent strip lighting, green chalkboards, built-in teachers' closets and students wardrobes. Cost \$210,000.

BULLETIN OF THE PROVINCE
OF
THE UNITED STATES

December 1959

Vol. 28 No. 43

PROVINCIAL'S MESSAGE

My dear Confreres,

I shall have to take full responsibility for the unfortunate delay in publishing this issue of Our Province. When Father Lord transferred his editorial offices to Washington last June, he offered to take OP as well. At that time I assured him that I would be able to handle it personally from now on. Just released from my responsibilities at Duquesne University, I had visions of abundant free-time for such activities. Since my optimism was based more on naïveté than on fact, publication of OP lapsed perforce until now. Your patient understanding has been appreciated.

It is too early to project a definite format or a policy regarding content in future numbers. This present issue assumes the nature of a newsletter. Some of the items may appear too ephemeral in character to be included with serious notes, but I have learned in my visits through various parts of the Province that the brethren of the diaspora are interested even in such things as another confrere's arthritis or his game of golf. Naturally, that interest will be all the better served if you will provide the material in your correspondence. Every scrap of information will be gratefully received.

With an earnest and prayerful wish for many blessings at Christmas and throughout the New Year, I remain

Fraternally yours in Sp. Sto.,

Vernon F. Gallagher, C.S.Sp.
/ Provincial

OFFICIAL
Effective August 1, 1959

Moshi

Father Raymond M. Buchler
Father John M. Joyner
Father John F. O'Grady

Puerto Rico

Father Daniel J. McGarry
Father Edward J. Caron

Pastoral Year

The following young Fathers, who made their Apostolic Consecration, June 14, 1959, have been assigned to Duquesne University Community to complete their 5th year of Theology:

Father Joseph L. Deniger
Father Edward M. Hayes
Father Adrian T. Hebert
Father William J. Jackson
Father Joseph F. Lipke
Father Thomas J. Miller

Father Joseph F. Timassy
Father James P. Tout
Father David L. Smith

Rome

Father Raymond E. Bruck

Effective August 20, 1959

Alexandria, St. James

Father Joseph T. Hanichek, Pastor

Ann Arbor

Father John M. Schreier

Charleston, St. Peter

Father William R. Hurney

Charleston, Our Lady of Mercy

Father Eugene E. Moroney

Chippewa Falls, Notre Dame

Father Raymond J. Casey

Cornwells

Father John E. Baney
Father Salvatore J. Federici
Father Patrick L. McNally

OFFICIAL
Effective August 20, 1959

- Dayton, St. John
Father Paul J. Lippert, Pastor
- Detroit, St. Mary's
Father Martin M. Kirschbaum
Father James J. Sheridan
- Ferndale
Father Francis A. Chiamonte
Father Francis X. Malinowski
Father Robert N. Roach
- Hot Springs, St. Gabriel
Father Edward J. Beriault
- Lake Charles, Sacred Heart
Father John J. Murray
- Marksville, Holy Ghost
Father Edward J. Caron (Temporary)
- Morrilton, Sacred Heart
Father Anthony F. Lachowsky
- New York, St. Mark
Father Charles T. Behl
Father J. M. Joyner (Temporary)
- Opelousas, Holy Ghost
Father Francis M. Philben
- Parkersburg, DeSales
Father John F. Kelly
- Pittsburgh, Duquesne University
Father Leonard A. Bushinski
Father Frederick J. Clark
Father Charles J. Fenner
Father Joseph A. Healy
Father William F. Hogan
Father Henry J. Lemmens

OFFICIAL
Effective August 20, 1959

Pittsburgh, Provincialate-Kellmont
Father Regis C. Guthrie, First Assistant
Father Frederick C. Lachowsky, Provincial Procurator & Secretary

Pittsburgh, St. Mary's
Father Andrew A. O'Rourke, Assistant

Ridgefield
Father Joseph A. Harman, Socius to Novice Master

Riverside, Notre Dame
Father John T. Donohoe
Father Robert F. McGinn
Father Henry J. Planinsek

Rock Castle, St. Emma's
Father William J. Holmes, Superior-Director (Pastor, St. Edward's)
Father John A. Burns
Father James T. Kilbride
Father Alfred Monteil

Tucson, St. John
Father Joseph A. Behr
Father Peter F. Covas

Tulsa, St. Monica
Father Joseph A. McGoldrick

Washington, D.C. — Our Lady of Victory
Father Charles Connors, Superior-Director
Father Thomas J. Clynes, Promotion Director
Father Norman G. Hannahs, Assistant Vocation Director
Father Norman F. Lord, Editor "Paraclete"
Father Stanley J. Trahan, Assistant Director-Bursar

Effective August 31, 1959

North Tiverton, Stafford Road
Father Francis J. FitzGerald, Pastor

OFFICIAL
Effective November 9, 1959

Detroit, St. Joachim
Father Michael J. Brannigan, Assistant

Ferndale
Father William P. Murray

Marksville, Holy Ghost
Father William Blass, Pastor

New York, St. Mark
Father James J. White, Jr., Assistant

Returned Permanently to Europe

Father Herbert J. Farrell — to Ireland

Brother Fulrad Poensgen — to Germany

OUR DEAD

Father Edward Clifford ('42) — at New York on July 24, 1959;
after suffering from cancer for fifteen months.

Father Dennis Morley ('32) — at Moshi on June 22, 1959;
suddenly of a heart attack.

Requiescent in pace.

OUR SICK

Bishop Byrne suffered a heart attack while he was temporarily replacing the Bishop of Cashel. He is responding to rest and therapy at Rockwell College.

Father Kirkbride had another siege this summer but, though still a bit crippled by arthritis and somewhat emaciated, he is proving why "there will always be an England".

Father Anthony Walsh is recovering from a heart attack. He lost a good deal of weight during his illness.

Father William Murray sustained a series of "small" heart attacks which weakened him so much that he had to return to Ferndale to rest there.

Father FitzGerald was stricken by a massive stomach hemorrhage in the midst of his parish's first organizational meeting. He is slowly emerging from the critical list at Fatima Hospital, Providence, Rhode Island.

Father Francis P. Smith is recovering from a bad case of colitis. Reports from the hospital have him greatly improved now.

Father Knight looks and feels fine. Maybe the Good Lord will preserve him for us for many years.

Father Dwyer's old ulcer and anaemia are now receiving complete therapy and he is fast returning to health.

Father Deer blacked out this summer and thereby received a cardiac warning. If he reduces his heavy work-load reasonably, all will be well.

Father James Bradley suffered a very serious heart attack last spring but his recuperation proceeded satisfactorily.

Father O'Brien's injured knee acted up again. He may have to bear with the pain and inconvenience for the rest of his life.

OUR SICK

Father Jaworski suffers so much from high blood pressure and general debility that he is confined for the most part to his room.

Father Recktenwald has been hospitalized by a sharp and unidentified abdominal pain.

Father Lucey is recovering nicely from surgery. His gall bladder was removed.

Father Wilson is still following a prothrombin-coagulation routine to prevent further heart attacks.

Father Federici is hospitalized for the second time in a few weeks with what was originally diagnosed as a kidney infection and diabetes. The high fever is back.

Father Rondeau was engaged in a do-it-yourself paint job when the ladder let go. He's now recovering from a broken foot and a gash that required six stitches under the chin.

Father Schuster has returned to fairly normal activity after his coronary. No more carrying steel beams in one hand, however.

Father Marshall's back condition necessitated surgical removal of a spinal disc.

Father Burke will be able to return to Africa as soon as his sinus of the spine is cleared up. Because of repeated surgery, it has taken the wound a long time to heal.

Father Kichak suffered a whip-lash neck injury while driving. He was put in traction at Divine Providence Hospital, Pittsburgh.

Father D'Ostillo sustained tendon injuries while showing the Junior Scholastics at Ann Arbor how football should be played.

OUR SICK

Father William Maquire is under the doctor's care at Eugenia Hospital in Philadelphia.

Father Eckert was stricken by a heart attack and will be immobilized for some time.

In your charity, please pray that all these may enjoy a speedy recovery.

RELATIVES WHO DIED RECENTLY

Bishop Ackerman's aunt	Fr. Connor's father
Fr. Rossenbach's brother	Fr. McNeil's father & brother
Fr. T. Murphy's brother	Fr. McCraley's brother
Fr. Huber's sister	Fr. Figaro's father
Fr. Diehl's mother	Fr. J. Murray's brother
Fr. Prueher's father	Fr. Brown's mother
Fr. Delaney's sister	Fr. O'Grady's father
The mother of Frs. Joseph and Francis Duffy	

As special benefactors of the Congregation they deserve our prayers.

SILVER JUBILEES

Congratulations to Fathers Gross, Joseph Hackett, Hanichek, Lemmens, Landy, Manning, and Schreier on a quarter-century of devoted service to God and His Church.

THE SPIRITAN SERIES

With characteristic thoroughness and energy, Father Koren has brought out the third volume of this division of Duquesne Studies. Timed to appear just when we were celebrating our Founder's two hundred and fiftieth anniversary, this new work, The Spiritual Writings of Father Claude Poullart des Places, brings to light the regrettably meager documents that are available. Sufficient interest has been aroused by this publication and by the anniversary observances to inspire people outside the Congregation to ask how they may help advance Father des Places' cause toward canonization. A Franciscan monastery in New Jersey is requesting prayer-cards to this end. Nemo prophets...

Reviews and newspapers all over the world have been heaping unstinted praise on the splendid books of this series. Cardinal Cushing was so impressed by one of them that he ordered a hundred copies for his friends. It would be a sad reflection on our spirit if outsiders had to lead the way in promoting the Congregation.

THE SPIRITAN SERIES

A practical suggestion: why not offer copies of these works to priests, nuns, and others to whom you customarily give Christmas gifts in line with your work? There is a special Christmas offer:

The Spiritans, list price \$6.50

A Light to the Gentiles, list price \$4.75

Spiritual Writings, list price \$5.75

All three volumes for \$12.00; any two volumes for \$8.00; single volumes, 20% discount; five or more (same or different titles), 40% discount. If payment accompanies orders, books can be mailed anywhere in the USA with your gift card enclosed. Address orders directly to:

Christmas Offer, Department of Publications

Duquesne University

Pittsburgh 19, Pennsylvania

A QUESTIONNAIRE

1. Do you wear a cassock in the house and in the church?
2. Do you wear the Roman collar?
3. Do you make your meditation every day?
4. Thanksgiving after Mass?
5. Do you make the evening visit to the Blessed Sacrament?
6. How often do you go to Confession?
7. Do you study every day?
8. Dogmatic and Moral Theology?
9. Liturgy, ritual and ceremonial?

These are questions from a diocesan visitation form and they are asked of secular priests. It is sometimes unduly emphasized that our Rules and Constitutions do not bind under pain of sin. Does Canon Law? That is where these items are prescribed.

NEWS NOTES

Father Connors, Provincial Director of Development, has assembled an Advisory Council to help promote our interests. It is made up of professional figures from the fields of advertising and communications.

Father Holmes, Director of Rock Castle, is now sporting a Brigadier General's stars.

Father Curran, USA Chaplain, may soon get a six months' administrative leave to return to community life for that period.

Father Frederick, pastor of Carencro, would like very much to build a new school for his people. If anybody knows an angel...

Father Paga, pastor of Mansura, has the same idea and the same problem.

Father Dellert, pastor of Conway, dedicated a beautiful new gymnasium last summer.

Father Anthony Hackett, one of the last of the Southern Pioneers, has compiled a historical sketch of the early foundations in the South. It will be valuable source material in years to come.

Father Timothy Murphy, chairman of the Louisiana Committee for the Founder's Anniversary Observance, did a superb job and then had to miss the event because of his brother's death. The other committee members, especially Father Moran, carried things out beautifully in his absence.

Father Callahan, pastor of Isle Brevelle, has a new project. He is building a swimming pool. Though intended for the young people of the parish, one suspects it will also serve the still vigorous pastor on hot summer days.

Father Collins, pastor of St. Mark, had a number of distinguished visitors during the past few months, chief among whom was Father Grienberger, District Superior of Haiti and President of St. Martial College there. Because Father Grienberger has been exiled by the current Haitian government, his presence in the St. Mark rectory attracted swarms of reporters and photographers.

NEWS NOTES

Father Smith, pastor of Opelousas, now has a complete parish plant with a splendid new school, both grade and high.

Father Strmiska, pastor of St. Augustine, Tulsa, did something positive about juvenile delinquency. He built and dedicated a fine new youth center there.

Father O'Rourke, assistant pastor of St. Mary, Sharpsburg, was called back to Rock Castle for a day so that the U. S. Army could specially honor him for the work he had done as Commandant at St. Emma Academy.

Father Read, of Duquesne University, learned how popular his religion classes are when the students gave him an ovation as he crossed the stage at Commencement to receive his Master's diploma.

Father Moroz, assistant pastor of St. Stanislaus, Pittsburgh, has welded the local producemen into a highly active Catholic group. Their Christmas crib annually attracts widespread notice.

Father L. Bushinski, of Duquesne University, took an extensive study-trip through the Holy Land and other parts of the Near East last summer. His travelogue will be appearing in Paraclete.

Father Kmiecinski, pastor of Emsworth, has organized a wonderful unit of the Confraternity of Christian Doctrine in his parish.

Brothers Baldomir and Matthew, of Rock Castle, attended the NCWC Brothers' Conference in Washington. They represented us most ably.

Father Joseph Hackett, pastor of Our Lady of the Blessed Sacrament, Shreveport, attracted favorable notice by his quick thinking when a fire broke out in his school. He simply walked in and quietly (with a wink of the eye) suggested that Sister call a fire-drill.

Father Zehler, pastor of Tarentum, revived the practice of having dyed saw-dust carpets for the Corpus Christi procession. His parishioners are most enthusiastic about the idea.

NEWS NOTES

Father Haley, pastor of St. Mary Magdalen, Tuscaloosa, is delving into the study of psychology since assuming the chaplaincy at the State Mental Hospital along with the mission at Reform, Alabama.

Father Coffey, Assistant Director of Vocations, has two hundred candidates lined up for vocation workshops at Ann Arbor.

Father Walsh, Superior at Ann Arbor, saw the new gym through construction and got a lot for his money. The University of Michigan contributed a maple basketball floor. He and other Fathers in the Community are organizing a Spiritan Seminary Guild to bring support to the institution.

Father Mulvoy, Newman Club Chaplain at Alabama, is beginning construction on a much-needed Student Center.

Father Dolan, pastor of Herndon, is bracing himself for a major development in his parish now that the new airport is coming in.

Father William Marley, of Rock Castle, has been publishing some nice historical vignettes dealing with various figures and aspects of the Congregation. *Ita omnes et facite similiter.*

Father Noppinger, Vicar General of Moshi, is winning general acclaim for the way he has managed the diocese in the interregnum.

Father Perql, assistant pastor of Lake Charles, has turned out to be quite an electronics engineer.

Father Pobleschek, chaplain at Cambridge Springs, did some energetic fund-raising among the guests at San Rosario at the time of the Pentecost Appeal. Incidentally, nearly everybody is to be congratulated on that.

Father David Ray, pastor of Arlington, does an extraordinary job on his parish visitation. He keeps very close to his people.

Father Schlicht, of Duquesne University, scored another enormous success with his Annual Folk Festival--a potent deterrent against Communism among nationality groups.

NEWS NOTES

Father Francis Mullin, pastor of Hemet, does something that might well be emulated. Instead of the usual novenas, etc., he conducts weekly devotions to the Holy Ghost in his church.

Father Stocker, assistant pastor of Alexandria, is still doing yeoman work with the group in Detroit that supports Ann Arbor. The new gym there is a permanent testimonial to their interest and generosity.

Moshi. As we go to press, there is no news on a successor to Bishop Byrne.

Puerto Rico. Father Eberhardt and his men did a magnificent job on the Pentecost Appeal.

Ferndale. The scholastics have overcome their fear of printer's ink. It is good to see the younger generation growing articulate.

Ridgefield. Two novices have left since the beginning of the year. The class now numbers thirty-two. It must be remembered, though, that this is inflation. The figure represents three classes.

Cornwells. After some attrition, there are forty-three junior scholastics left. Of the original seventeen extern students, all are still there.

Ann Arbor. This house has lost none of the fifty-one junior scholastics who reported in September.

Richmond. At the Brothers' Novitiate there are eight postulants. Classes are admitted in January and August.

Bethel. Scheduled to open next September, Immaculate Heart Seminary here is still under construction. The present novices who have not finished their college course (baccalaureate) will be its first occupants.

Recollection. Seven young Fathers, between six and ten years ordained, returned to Ferndale last July for the month of recollection prescribed by the Constitutions. (The 1950 General Chapter reduced the requirement from six months to one.) Under an able retreat-master like Father van de Putte and a lecture-staff that included Fathers Knight, Farrell, and McCaffrey, the four weeks' withdrawal from active ministry proved pleasant and profitable to the participants.

OUR PROVINCE

BULLETIN OF THE PROVINCE

OF

THE UNITED STATES

March 1960

Vol. 29 No. 1

PROVINCIAL'S MESSAGE

My dear Confreres,

After a year's study and research, Father Clynes now feels ready to embark on a long-range fund-raising program for the Province. Of necessity it will be modest and tentative, but it could grow with the years into a source of substantial help that would enable us to realize such far-off visions as a gym for Ferndale, a faculty house for Cornwells, or a novitiate in the West.

It can do so only if it has "family endorsement". That is axiomatic in fund-raising circles. You can't sell next door what the folks at home don't want.

As members of a provincial family, we are all involved in this venture. It is in our power to vote for that gym and that novitiate or to relegate them permanently to the house of broken dreams.

Father Clynes is writing to you individually to ask for the addresses of your relatives and friends. From pastors he will seek lists of parishioners.

Though I doubt very much if any of us would be prompted to reject the request out of selfish meanness or callous indifference to the Congregation's welfare, certain misgivings may arise on apparently justifiable grounds. Pastors may fear that Washington will make inroads on much-needed parochial income; others may hesitate to exploit friendships.

Such uneasiness is best allayed by facing the simple fact that, no matter what we do, people are going to give a certain amount to charity each year. What they give will not be subtracted from church contributions any more than from the liquor budget. For the rest, personal friends--if they are really friends--would actually prefer to direct their donations our way. They can't, however, unless we make it possible for them to do so by presenting our case to them. Hence the need for addresses.

Father Clynes has given his word not to embarrass us by undignified and insistent begging. Like all of us, he knows that it would be short-sighted to offend potential benefactors by cheap and tawdry mendicancy. Have no fear; we shall be gentle and genteel.

Dig up that Christmas list, won't you please?

Fraternally yours in Sp. Sto.,
Vernon F. Gallagher, C.S.Sp.
Provincial Superior

OFFICIAL

Appointments:

His Excellency, The Most Rev. Joseph Kilasara, C.S.Sp.
Bishop of Moshi

Very Rev. Joseph G. Noppinger, Principal Superior
District of Kilimanjaro

Father Edward G. Marley, Assistant Pastor and Bursar
St. Mark the Evangelist, New York
August 20, 1959 (omitted in last issue)

Father Joseph F. McDonough, Assistant Pastor
Holy Ghost, Chippewa Falls, Wisconsin, February 3, 1960

Father Anton Morgenroth, graduate studies, Columbia University
with residence at St. Mark the Evangelist, New York

Father Gerhard Grams, Assistant Pastor and Bursar
St. Theresa, North Tiverton, February 23, 1960

Father Joseph R. Kletzel, Superior of Immaculate Heart Seminary
Bethel Park, Pa., March 8, 1960 (Director to be appointed later)

Ordinations at Ferndale, March 9 and 10 by
The Most Rev. Lawrence J. Sheehan, D.D., Bishop of Bridgeport:

To diaconate and subdiaconate:

Rev. Mr. Robert Allen
Rev. Mr. Charles Giambrone
Rev. Mr. Philip Evanstock
Rev. Mr. Joseph Cooke
Rev. Mr. Thomas Tunney
Rev. Mr. Roger Duffy

To minor orders:

Mr. John Weber

To first tonsure:

Mr. Joseph Seiter
Mr. Vincent Stegman
Mr. Louis Perrault

Perpetual Vows at Ferndale, March 8, 1960
Mr. Joseph Cooke

OFFICIAL

Annual Retreats:

Brothers: Ferndale, March 13-19, 1960
Retreat Master, Father Joseph F. Rengers

Fathers:

Ferndale, June 6-10, 1960
Duquesne, June 13-17, 1960
Retreat Master, Father E. J. van Croonenburg

Month of Recollection at Ferndale, July 1-July 30, 1960

Participants:

Fathers:

Norman Lord
Joseph Taminey
William Crowley
Edward Bushinski
Charles Coffey
Matthew Evanstock
Edward Hogan
Daniel Murphy
Egbert Figaro
Henry Wehrheim
Francis Malinowski
James Burke
Joseph Duchene
Albert McKnight
Joseph Healy
Francis Kichak
Joseph McDonough
Charles Read

Changes of Address:

Washington, Our Lady of Victory--the Post Office Box 8668 has
been eliminated from the address and should not be used.

Rock Castle, St. Emma--new address is:
St. Emma Military Academy, Powhatan, Virginia

VOCATIONS

Four young Fathers will make their Consecration to the Apostolate this year. Six scholastics will be ordained to the priesthood. There is one in Second Theology and three have just received First Tonsure.

DURING THE NEXT FOUR YEARS, THEREFORE, WE CAN EXPECT A MAXIMUM OF FOURTEEN YOUNG MEN OUT OF FERNDALE--AN AVERAGE OF 3.5 PER YEAR!

Meanwhile, Africa clamors for more and more missionaries to meet the current crises of that turbulent continent; Puerto Rico begs for additional men to build on the foundations our pioneers have laid so well; the Negro missions at home could forge ahead much faster with additional priests; parishes in the North are in some instances woefully undermanned; and schools that would bring us vocations cannot be staffed.

Illness and death will take their toll during the fateful and arid period to come. Ferndale's output can hardly be expected to do much more than replace those who fall by the way. Four years hence we could be smaller in numbers than we are now.

It is time for prayer.

All members of the Province are hereby directed to say the Memorare daily from here on, at a time and place to be specified by the superior of each community and residence.

May God and His Blessed Mother help us.

OUR DEAD

Father Deer, who passed away in his sleep on January 7, 1960

Father Charles Behl's father
Father James Bradley's mother
Father John Moran's father
Father Frank Schillo's father
Father Edmund Supple's mother

In the charity of your prayers please remember them.

Brother Gangolf's Jubilee

On the Feast of St. Joseph Brother Gangolf celebrated the sixtieth anniversary of his profession. The event was marked by a Solemn High Mass of Thanksgiving. Father Provincial celebrated the Mass, spoke on behalf of the Province in congratulating Brother and thanking him for the inspiring example he has set for us all.

A special observance of the anniversary will be held after Easter in Brother Gangolf's own community at Cornwells.

AD MULTOS ANNOS.

NEWS NOTES

Bishop Ackerman will be one of the co-consecrators of Bishop-elect William G. Connare, new Ordinary of the Greensburg Diocese and seventh alumnus of Duquesne to be elevated to the episcopacy.

The Structural Latin Course developed by Doctor Sweet of the University of Michigan and put into application by Father Harmon at Ridgefield seems to be succeeding. It is geared to practical reading demands. The novices are now able to handle three hundred questions and answers in Latin per class period.

Ann Arbor football continues to take its toll on the faculty. Father John Gaughan now has his arm in a cast.

Fifty new extern candidates had applied for admission to Cornwells even before the attractive half-page ad appeared in the Philadelphia Catholic Standard on March 17.

The new faculty house and parochial residence at Riverside is a splendid structure. Father Kirby deserves great credit for getting a lot of building at a bargain.

The Government has approved Duquesne's African Institute for a grant-in-aid. It looks like some of the scholastics will be studying Swahili this summer and getting paid for it.

With the approval of the Board of Trustees, Father Holmes (General Holmes) is embarking on an extensive renovation program at Rock Castle.

NEWS NOTES

Father Taminey gives catechetical instructions in sign language to the children of the California School for the Deaf. Father Chiaramonte, who began this ministry when he was at Riverside, is now teaching the technique to interested scholastics at Ferndale.

Father Schlicht underwent surgery at Mercy Hospital in Pittsburgh and is now recuperating nicely.

Father Joseph Rengers preached the Brothers' retreat at Ferndale. Both retreatants and retreatmaster found it an inspiring experience.

Father FitzGerald, founder of St. Theresa parish, North Tiverton, Rhode Island blessed his new hall on March 13. Twelve feet away from Massachusetts (where bingo is illegal) this facility would appear to have certain possibilities. Father Kerry Keane purchased the property last year. Incidentally, Father FitzGerald's improving health bears witness to your kind prayers. Keep them coming.

Father Anthony Bacher returned from Africa last month. Pictures of the church he is finishing at Mawella show a structure of cathedral-like proportions. He collected most of the funds for it and personally directed the work of construction.

The doctor recommended a few months' experience with a warm climate before Father James Burke returns to Africa. Consequently, he has been temporarily assigned to St. Monica, New Orleans.

Father Coffey has mailed out vocation information kits to six hundred schools. This, along with the week-end retreat work that he and Father Hannahs have engaged in, should produce some results next September.

Father Collins will represent Duquesne at the inauguration of Seton Hall's new president.

Father De Dominicis' health has been threatened by disturbing symptoms. Your prayers for him are solicited.

NEWS NOTES

Ferndale was re-accredited by Connecticut's State Department of Public Instruction for another ten-year period. The report was highly commendatory. They thought the student-teacher ratio was phenomenal. So do we!

Father Eckert sustained a heart attack and, since this was the year for his regular vacation at home, he is now recuperating blissfully in the Schwarzwald.

Father John Kelly came up from a bad fall with two broken vertebrae. He is still hospitalized in Parkersburg, West Virginia.

Father John Janczuk graciously made available the extra space in his school for storage of altars and pews for the Bethel chapel. These furnishings were donated by St. Raphael's in Pittsburgh.

Father Knight conducted the annual retreat in Puerto Rico and came home looking more hale and hearty than ever.

Father Schoming has joined the stomach ulcer club.

Father Alphonse Loogman, Professor of Swahili at Duquesne, has been confined to the hospital with a slight paralysis of the leg and arm which is, we trust, the temporary effect of an anti-flu shot.

NEW BISHOP OF MOSHI

The Apostolic Delegation for East and West Africa announced in Nairobi on Monday, February 1, 1960 that the Holy Father, Pope John XXIII had nominated The Most Rev. Joseph Kilasara, C.S.Sp., Bishop of the diocese of Moshi.

Bishop-elect Kilasara was born in 1916, the first of ten children. His sister is a Nun in the Congregation of Our Lady of Kilimanjaro. There are four teachers in his family.

His early schooling was done in Kilema Mission and later in St. James Minor Seminary.

He attended the Central School at Singa Chini, receiving his leaving certificate in 1931 and his Grade I teacher's certificate in 1932.

He began his philosophical and theological studies at Our Lady of the Angels' Seminary, Kibosho in 1935, and was ordained to the priesthood on March 4, 1944.

His first appointment was to Kilema Mission on February 2, 1945.

In 1952 he came to the United States to enter the Novitiate at Ridgefield, and made his religious profession on October 10, 1953.

He was then sent to Rome for further studies in Canon Law at the Gregorian University.

He returned to Tanganyika in August, 1955 and was appointed to Rombo Mission. In November of the same year he was named rector of Kirua Mission, which post he held until 1959.

In January, 1959 he became Professor of Canon Law at the Major Seminary, Kibosho.

The prayers and good wishes of the Province go with Bishop Kilasara as he begins his new task.

Vincent de Paul Deer, C.S.Sp.

Father Vincent de Paul Deer, C.S.Sp., died peacefully in his sleep some time during the early morning of January 7, 1960. It was apparent that he had been saying the Rosary; he had just begun the Third Glorious Mystery.

Father Deer was born in Annunciation Parish on the old North Side of Pittsburgh. He finished Duquesne University Prep School in 1924 and immediately went to Cornwells Heights. Gifted in science and language, he completed two years of college work in one year, went on to the Novitiate, and then to Ferndale where he was ordained in 1931. His first assignment sent him to the missions in Africa where he eventually became Superintendent of Schools. In 1938 he came back to the States for a rest; the following year he returned to Africa and remained there until 1946 when he was reassigned to Duquesne University. He taught Philosophy and Photography here until the time of his death.

To his confreres and peers, Father Deer was many things. He was a deep thinker, serious, penetrating, logical, and

analytic. He was a man of strong convictions. He was outspoken. He was a firm believer in realism. He detested sham, pretense, affectation and devious dealings. He was a problem solver rather than a problem seeker. He was orderly, exact and just in his personal, professional and educational relationships. He was a man who was organized; he tried to bring organization and clarity of thinking to his students. He lived for his work in the Congregation. He died as he tried to finish an extra recitation of the Rosary.

There was another side to Father Deer which few of his confreres ever saw. The children of St. Paul's Orphanage saw this side. More than two dozen of them are wearing overshoes he got for them one Christmas. He visited them regularly, took their photographs, told them African tales, and gave them courage, attention and affection. The little wards of the county Juvenile Court saw this side too, for dozens of times he visited them at Sleepy Hollow in South Park, and at the detention home. On many a summer evening he drove to Sleepy Hollow, rigged up his slide projector on the battery of his car, and showed slides on Africa and slides of them. He found homes for more than a half dozen. The children on the Bluff around Duquesne saw this side of Father Deer for he tutored many of them. He would place the child in a comfortable seat at his desk in the outer office, with paper, pencil and book. He would lay out the work for the child, then return to his own tasks in the laboratory, conversing with the child over the intercom system. The little boys he took swimming each summer saw this side of Father Deer. They learned how to swim at the pool in North Park. On the trip there and back, they learned how to live, how to think, how to figure things out, and how to get along with their families and with other children. On the return trip, he would stop at a half-way station for ice cream.

Father Deer is buried in the Holy Ghost Fathers' community section of the cemetery in Sharpsburg, just outside the city he loved, and to whose thousands of people he gave and showed so much. His work-record is a challenge to those of us who remain to carry on the commission: "Go and teach".

Francis R. Duffy, C.S.Sp.

An African's Comment on The Spiritans

Catholic Mission
Arusha, Box 109
Tanganyika Territory
B. E. A.
June 19, 1959

Dear Father,

We here in Africa must be excused for our late recording of appreciation of an event of monumental importance to the Province. We refer to the publication of "The Spiritans". The publication of this important work is by now old news to the members of the Province at home. But to us here in Africa, due to lack of proper communications, distance, and a host of other reasons, "The Spiritans" is a recent and exciting experience. It is only lately that sufficient copies of "The Spiritans" reached Africa — sufficient, that is, for a large number of us to read it. So it is only in these latter days, so long after publication, that we "Africans" find ourselves reading it avidly, discussing it earnestly, and profiting from it immensely.

With understandable pride we read of the chapter of history written by the Holy Ghost Fathers in the African missions, so bold and brilliant as to merit Pope Pius XII's reference to us as "one of the great missionary Congregations". And with interest as quick as life itself, we studied Father Libermann's ideas on mission theory, ideas which would certainly rank him well ahead not only of his own time, but also of ours, as a teacher of missiology.

- (1) It appears certain from "The Spiritans" that Fathers des Places and Libermann were imbued with the same spirit. Father Libermann wrote in 1848: "The societies have the same purpose and work along the same lines." (p. 97) That spirit, born in des Places and brought to perfection in Libermann, had been formed in an unmistakable mould by the time of the latter's death. The purpose of the Congregation and its course, from its inception until Libermann's death, was unchangeably set. And that purpose is written big in one word — MISSIONS. All this appears evident to us from a serious reading of the facts marshalled in so scholarly a fashion in "The Spiritans".

- (2) That is why we discovered, if not with alarm at least with sincere puzzlement, alongside the presentation of these facts and interwoven, the constant insinuation of the author's opinion that there was another purpose, if not clearly primary, at least a challenge to the primary — that of education. It was at this point that the hidden meaning of the attractive duster, or cover-jacket of the book, became clear: the primary position of the scholar's cap, the missionary symbol in second place, and the priest's biretta, alas, in the most lowly place.
- (3) From the time of des Places the abiding interest of every Superior General was the priestly vocation. And almost from the beginning, the aspect of the priestly vocation which interested each of them was that of the missionary to such an extent that almost all the members were engaged either in training missionaries, or in missionary work themselves. Education; yes. But to what extent and in what direction? The original intent of des Places was to educate priests for abandoned works and the missions. As time went on, many of these very priests became Spiritans gradually and naturally the process came then to be the Holy Ghost Fathers training aspirants to their own Congregation for these same abandoned works and the missions. Already under the fourth Superior General the Congregation itself undertook to staff a specific missionary territory. Already by the time of the seventh Superior General there was a plan for the evangelization of all Africa and for incorporating all the priests of the French Colonies into the Congregation. But whatever the historical fact at whatever given time, the spirit and direction was always towards the missions.
- (4) From the beginning until the death of Libermann there was no other type of educational work, except the senior seminary and seminary-college of Meaux and a seminary at Verdun. But it is nowhere evident that these works were considered the primary work of the Congregation. Rather does the opposite seem true. The work, such as the campaign against the Jansenists, always seemed to have a temporary and emergency nature about it. And as for the seminary-colleges of this period, the precise information about these institutions is so sketchily presented by the author, that no valid conclusion can be drawn from them.
- (5) So it seems to us that in the period of the history of the Congregation from the beginning up until the time of Libermann, the main missionary purpose of the Congregation overshadows

anything else. And if during that period we find other works existent, such as seminaries or seminary-colleges or other works "in the Homeland", they seem clearly to be either on the one hand the evident reproductive apparatus of a missionary Congregation, or on the other hand clearly subservient and second place to the main missionary tenor of the Congregation.

- (6) And so while we heap unbounded and unstinted praise on the author of "The Spiritans", for his momentous and important garnering of historical facts, we take exception to what seems to be his forced interpretation of these facts. It appears that the author had a "thesis", and allowed this to vitiate the objectivity of his history. We do not think the author unearthed "another large field of activity" or "plans which hitherto have been almost completely neglected". We think rather that by certain stresses, arbitrary interpretations, and subtle non-sequiturs he is trying to prove a point — that education is at least as equally important in our Congregation as missionary activity.
- (7) "We have stressed this question...to avoid any misapprehension about Spiritan aims and purposes. A religious society can expect the blessings of God only when it knows and follows the intentions of its founder...." (p. 132) With this we agree; with the author's conclusions as to the intentions of the founder, we do not.
- (8) The flourishing Provinces of Ireland, Holland and Portugal owe their strength today to their tremendous missionary output and mission-slanted modus agendi. It would appear that only in this way must the American Province too be a worthy, contributing, active member of "one of the great missionary Congregations".
- (9) We find excuse for our criticism in the following words of the book: "No doubt, more than one modern Spiritan will ask how all this can be reconciled with the general purpose of caring for the most abandoned souls. As far as we know, Father Libermann himself has not offered any explanation". (pp. 124-5) Nor has Father Koren, we think.

Sincerely,

E. Kelly, C.S.Sp.

Father Henry Koren's Reply

Dear Editor:

I am grateful for the opportunity to reply to Father Kelly.

Let me begin by thanking him for the many nice things he says about THE SPIRITANS. It is always very gratifying to hear that one's opus is not merely adorning a dusty shelf but "avidly read, earnestly discussed and immensely profited from."

No one, of course will dispute a reader's valid right to disagree with an author, to challenge his statements, and to differ in the interpretation of facts. In this respect I have no quarrel with Father Kelly. On the other hand, his letter fails to convince me his interpretation is correct. Let me reply to the main points one by one. (For the sake of easy reference I have asked O.P. to number the passages of his letter.)

- (1) The purpose of the Congregation, says Father Kelly, as determined by Father des Places and Father Libermann, "is written big in one word--MISSIONS." I beg to differ: that purpose is written big in our Rule (Ch. II, no. 1): "...to educate members...prepared (not just willing) to preach the Gospel...EVERYWHERE" to the poor and infidels, or, as we usually abbreviate it, to care for the most abandoned works.

If reading THE SPIRITANS convinces Father Kelly that this care was, at least historically speaking, simply identified with missions, I suggest that he read also those sections of that book which deal with the glorious achievements of the Congregation in social works, education, and pastoral care in nonmissionary lands.

- (2) Re the jacket which roused Father Kelly's ire because it assigned the primary position, he says, to the scholar's cap, the second to the missionary's helmet, and the lowliest place, alas, to the priest's biretta, I always thought that the center was the place of honor--where the helmet is--followed by right of center, and then only left of center where the scholar's cap is situated. If I am not mistaken, left of center is the place assigned to the goats on judgment day. (Now the wearer of scholar's caps will be on my neck!) Joking aside, the symbols indicate three overlapping areas in which the Congregation has labored: education, missions and pastoral

work in the broad sense. The position assigned to these symbols was inspired by artistic considerations: the black symbols to the sides and the white in the center, so as to arrive at a kind of symmetry. The arrangement was made by a commercial artist who had no ulterior motives.

- (3) Father Kelly then proceeds to set forth his own "unbiased" interpretation of our history, marshalling an apparent array of facts. Let us devote some attention to his arguments. Almost from the very beginning, he says, the Superior Generals were interested in training their students for the missions, and he goes on to insinuate that missions were practically the only thing they cared for. I grant that they were most interested in training missionaries if this term is to refer to the "Missionaries of the Holy Ghost", as the Congregation of St. Louis de Montfort was then called. In the eighteenth century this Congregation received almost two thirds of its aspirants from us. But these priests were diocesan missionaries and not the kind Father Kelly has in mind. I grant also that in the eighteenth century the Congregation was happy to foster vocations for the foreign missions. Beyond this, however, I cannot agree.

In 1772, Father Becquet wrote that the seminary had "eight hundred priests at work in France, China and the colonies." In that year he had not yet accepted the Guiana and Senegal missions; in Acadia the last survivor had died; there were perhaps five in the Miquelon Islands, at most a dozen in Canada, and a handful in China. How many exactly is not easy to determine, but I doubt that the number there surpassed a dozen. The China mission was closed to foreigners and had entered into a period of alarming decay. The situation was so desperate that the Holy See permitted even the ordination of natives who simply memorized the Latin Mass without understanding a syllable of what they were saying. So let us not think about the China Mission in terms of contemporary members.

By this calculation we arrive at a total figure of about thirty missionaries. Thirty out of 800 is less than 4%. What were the others doing? They labored in France, as Father des Places' biographer puts it, "in the poorest and most abandoned places" and he goes on naming these places: "being exiled in the remote countryside...buried in the caverns of a hospital, teaching in a college, lecturing in a seminary...." (Spiritual Writings of Fr. des Places, p. 289). Father Kelly's interpretation

disregards 96% of the membership when it concludes that "almost all members were engaged either in training missionaries or in missionary work themselves."

Next, he states that the educational process "gradually and naturally came to be the training of aspirants to the Congregation" rather than secular priests. I beg to differ: there was no question of a natural and gradual process. The change resulted from a dictatorial decree formulated by Father Leguay which did not survive his disastrous generalate (cf. The Spiritans, p. 62).

Father Kelly continues by pointing out that already the fourth Superior General accepted a specific mission territory. He actually accepted three. So what? St. Ignatius personally accepted missions for his Jesuits. Does this allow us to conclude that therefore the Society should be interested only in missions? (Incidentally, they were uppermost in St. Ignatius' mind and among the Jesuits there is a debate similar to ours!)

By the time of the seventh Superior General, says Father Kelly, there was a plan for the evangelization of all Africa. That is a big name for a casual remark made by Father Fourdinier. In retrospect, this remark is interesting for us, but we can hardly attribute to it the historical importance conferred upon it by Father Kelly.

He then concludes his interpretation by saying: "Whatever the historical fact at whatever given time, the spirit and direction was always toward the missions." I doubt if he meant to make such a sweeping statement involving thousands of people and three centuries of history. It would be hard to reconcile that statement with the following historical data:

- a. Less than 10% of Holy Ghost Seminary trainees in the eighteenth century went to the missions.
- b. Diocesan seminaries were accepted in Verdun, Meaux and in Corsica (ibid., p. 61).
- c. Libermann desired to train German clergy (ibid., p.127); to undertake social works (ibid., pp. 126 f.); to staff

the interdiocesan seminary of Cincinnati (ibid., p. 124); to accept the chaplaincies of the Navy requiring thirty men when his whole potential was only fifty (ibid., p. 127); to have diocesan missionaries (ibid., p. 128).

- d. Father Libermann made a clear-cut distinction between priests joining the Congregation for the missions and those joining for the homeland (ibid., pp. 130 ff.).
- e. Schwindenhammer founded seventeen colleges, five large social works (ibid., pp. 187 f.). Emonet added nine colleges and eight social works (ibid., p. 219). Many of these did not train aspirants to the Congregation.

- (4) Regarding the seminaries operated by the Congregation before Libermann, Father Kelly says that these works were not considered the primary works of the Congregation. Let him have a look at the old Rule, as it was before Leguay. It literally stated that the purpose was "clericos educare" (ibid., p. 123). What more can one ask?

Next, he thinks the information regarding these seminaries is so sketchily presented that no valid conclusion can be drawn from it. It is hard to please Father Kelly. He first accuses me of paying so much attention to non-missionary activities that I twist our history into an unnatural pattern, and then that I speak too sketchily of them. As anyone knows, the history of educational institutions makes for dull reading, and the educators themselves share in this lack of glamour. Sufficient historical research would have enabled me to add the names of the professors, syllabi, building programs, and required text books. The result would have been a few dull pages which, I fear, would still have left Father Kelly unconvinced.

- (5) "From the beginning up till the time of Libermann the main missionary purpose overshadows anything else" insists my critic. The preceding remarks clearly show that this assertion cannot be substantiated. I believe, however, that I myself am to blame here, for The Spiritans devotes considerably more pages to missionary work than to anything else. I did not realize that some readers would simply dismiss the sections referring to other types of work.

Father Kelly, however, seems to insinuate here that from Libermann's time on the missionary purpose no longer overshadows everything else. This is a curious twist, for one would have expected just the opposite. Perhaps Father Kelly does not mean until the time of Libermann but until his death. I presume that he does not want to accuse Father Libermann personally, and will proceed, therefore, on the assumption that he really meant his death. That would mean Libermann's successors were involved in deviating from the original purpose. Yet we see Father Schwindenhammer and his contemporaries seriously inquire into the Venerable's intentions and only then set the course to be followed. Must we assume that they callously disregarded these intentions?

Before Libermann, Father Kelly continues, seminaries and colleges were merely the "reproductive apparatus of a missionary congregation" or at least "subservient" to the missions. Since, as we have shown, the pre-Libermann congregation was not essentially missionary, but dedicated to the education of priests for difficult works anywhere, this statement fails to stand up to scrutiny. I am willing, however, to concede that it holds true for the period of 1814-1848, the most dismal period in our history.

- (6) The author, says Father Kelly, has "a thesis" to defend and this vitiates his objectivity; to overstresses, interprets arbitrarily, uses subtle non-sequiturs etc. If Father Kelly disregards the explicitly stated purpose of the Congregation, dismisses policy statements from Father Libermann, discards our educational endeavors, disclaims our social work tradition, and then discerns that we are purely and simply missionary, is it not he who has a thesis to defend?

Let me add that the purpose of THE SPIRITANS was to present the history of the Congregation and not what policies its Superiors ought to follow. So far as I am concerned, they could decide to concentrate the entire resources of the Congregation on Latin America, on Russia, on education or on Africa without having to change one iota in the formulation of our purpose. Our purpose is to take charge of whatever is most urgent anywhere in the world. There are dozens of Orders which have similar expressions of purpose. It becomes a matter of determining concretely what here and

now is most urgent, considering all circumstances. In the book I described what, concretely speaking, has been the role of the Congregation in the course of history and found it to be a mixture of direct and indirect apostolate for the most abandoned souls. This mixture has continued with greater or lesser emphasis on either one or the other type of apostolate throughout our history according as the changing situation seemed to demand. What it will be in the future is not my business, but I am willing to trust the Superiors because history shows that, broadly speaking, they have faithfully adhered to the intentions of our founders.

Finally, Father Kelly opposes here education and missionary activity. This again is a curious kind of contrast. Since missionaries carry out Christ's command to "Go and teach," I always thought that education was an important part of their work. Moreover, reading Father Libermann's missionary doctrine, I find that he devotes considerable attention to a masterplan of education.

Presumably, therefore, Father Kelly means education in the homeland or outside the missions. However, if the missionaries are supposed to be education-minded in proportion to the level of civilization reached by their charges, how is this mentality going to be created unless the home bases be education-minded? And how is this mentality going to exist at home if we speak disparagingly of anything but work in the bush? The time is past when all one needed was good will and a degree of ordinary common sense. I believe that even in Father Kelly's mission territory a little knowledge of psychology and sociology, in addition to a dose of missiology, would come in handy at times.

- (7) I am glad to see that my opponent agrees with me that the intentions and policies of our founders have to be respected. As to what these intentions and policies were, I suggest that he read pp. 119-133 of THE SPIRITANS, where he will find that Father Libermann wanted non-missionary works and what policies he laid down regarding their personnel.
- (8) Father Kelly insists and points to the flourishing condition of the provinces of Ireland, Portugal and Holland which, he says,

is due to the fact that they are mission-minded. If I had been writing the non-sequitur thesis Father Kelly attributes to me, I would have referred to the smallness of the provinces of Belgium, England and Switzerland which have only missions. The fact that I did not do so, should have given him food for thought. As to the examples he himself offers, with respect to Ireland he is on danger-ground, for he is speaking about a province operating some of the best colleges in the country. Would he say that these colleges contributed nothing to the flourishing conditions of that province? A study of the Nigeria missions would probably convince him that the astonishing successes reached there have been notably influenced by the fact that the Irish Spiritans are so education-minded. As to Portugal, its condition before the revolution of 1910, when it had many colleges and social works, was even more flourishing than it is today. And in Holland the trend today is downward for purely missionary congregations but upward for mixed orders.

I do not agree, moreover, that the American Province is not a "worthy, contributing, active member" of a mission-minded congregation. It has 50 men in Tanganyika, 27 in Puerto Rico and 75 others in colored missions out of a total of 340 priests, which gives it a percentage of 44.7% in missionary work.

- (9) Father Kelly's parting shot implies that our history as it actually is does not find justification in the intentions of our founders. This is a very grave accusation flung into the face of the men who guided that history as Superior Generals. It assumes that either they deliberately disregarded these intentions or were not intelligent enough to discover them.

Yours in the Holy Ghost,

Henry J. Koren, C.S.Sp.

