



**YOUNG PERSONS EXERT A VERY SUBSTANTIAL INFLUENCE ON
MODERN SOCIETY**

... Their natural qualities fit them for activity. As they become more conscious of their own personality, they are impelled by a zest for life and abounding energies to assume their own responsibility. They themselves ought to become the prime and direct apostles of youth, exercising the apostolate among themselves and through themselves and reckoning with the social environment in which they live. (VATICAN II, *On the Laity*, #12)

Holy Cross Brothers



Autumn, 1967

Feature Comment



Brother Eymard, C.S.C.

A True Education Still Concerns the Humanities and Liberal Arts

In our world of the practical, technological, industrial, and commercial, there is some thinking that the main purpose of education should be to prepare for a vocation or job where one can earn his livelihood.

In traditional education, the humanities were stressed. It stressed the full development of the person for an

enrichment of his life and the life of others. While it certainly did help a person to vocational success, this was not the prime idea.

In true education, the basic foundation of all learning is the humanities and the liberal arts. This type of education focuses on curricula for the development of the person more

than that of the scientific and vocationally oriented programs. There is no effort to minimize the value of the latter. They are necessary in a highly technical and commercial society as well as in a total-view of education. But the essence of all life is the development of man. The humanities do greatly help to realize this goal as they are concerned with the intellectual and spiritual enrichment of a man's life.

Today the interest and emphasis of the liberal arts and humanities in our society seems to be gradually fading due to the great attention to the man as an economic unit, rather than concern about man as a person.

In this autumn issue, an effort is being made to present the spiritual, intellectual and cultural enrichment of students in schools taught by the Brothers of Holy Cross.

In This Issue

Pages 4-11:
A Plea for the Humanities

Pages 12-19:
A Hymn to the Notre Dame Post Office

Page 20:
St. Joseph Showed the Way

Pages 21-23:
Introducing Outstanding Alumni

**Holy
Cross
Brothers**



Holy Cross Brothers

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Cover Story

Brother Edward Dailey lets technology serve instead of dominate the humanities as he prepares the 42-position language laboratory for a direct hook-up with the humanities, foreign languages. Containing eight-lesson sources and six other available resource units, the language laboratory at St. Edward sends out practice patterns in French, German, and Spanish. St. Ed's Junior John Solotko took the photo.



Brother Joseph McTaggart makes a point to his class of sophomores taking English at Holy Trinity High School, Chicago. Again here technology serves.

A Plea for the Humanities

"With the greatest economic prosperity ever known by Man; with scientific accomplishments unparalleled in human history; with a technology whose machines and methods continually revolutionize our way of life: We are neglecting, and stand in a serious danger of losing, our culture's very soul."

This is the considered judgment of men in our high school and colleges throughout the United States, men whose life's work is to study our culture and its "soul." They are the scholars and teachers of the humanities: history, languages, literature, the arts, philosophy, and theology. Their concern is Man and men—today, tomorrow, throughout history. Their scholarship and wisdom are devoted to assessing where we humans are, in relation to where we have come from—and where we may be going, in the light of where we are and have been.

Today examining Western Man and men, many of them are profoundly troubled by what they see: an evident disregard, or at best a deep devaluation, of the things that refine and dignify and give meaning and heart to our humanity.

"Without really intending it, we are on our way to becoming a dehumanized society. It is a truism that we are a nation of activities, problem-solvers, inventors, would-be makers of better mousetraps . . . The humanities in the age of super-science and super-technology have an in-

“... Our Culture Stands in Danger of Losing

Its Very Soul.”



For his students in humanities class, Brother Thomas Horning at St. Edward High School in Lakewood, Ohio, points out the startling likeness between two apparently different genres of painting, cubism and classical.

creasingly difficult struggle for existence.”

In our American society, for some generations past, the prevailing concern has been for the conquest of nature and space, the production of material goods, and the development of a workable system of democratic government. Hence we have stressed the sciences, the application of science through engineering.

The result has often been that our social, moral and aesthetic development has lagged behind our material advance.

Why should an educated but practical American take the vitality of the humanities as his personal concern? What possible reason is there for the business or professional man to trouble himself with the present predicament of such fields as literatures and languages, history and art?

In answer, some quote Hamlet:

*What is a man
If his chief good and market of his
time
Be but to sleep and feed? a beast,
no more.*

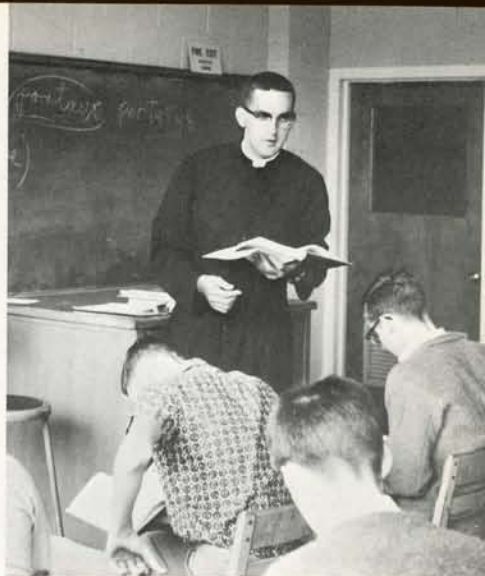
Five reasons, among others, are cited America's need of the humanities is great:

1) All men require that a vision be held before them, an ideal toward which they may strive. It is both the dignity and the duty of (humanists) to offer their fellow-countrymen some understanding of such enduring values as justice, freedom, virtue, beauty, and truth. Thus, we join ourselves to the heritage of our nation, and our human kind.

2) To know the best that has been thought and said in former times can make us wiser than we otherwise might be, and in this respect the humanities are not merely ours, but the world's, best hope.

3) Many find it hard to fathom the motives of a country which spends millions on its outward defense and at the same time does little to maintain the creative and imaginative abilities of its own and other people. The arts have an unparalleled capability for crossing the national barriers imposed by language and contrasting customs. It is by way of the humanities that we best come to understand cultures other than our own, and they best to understand ours.

Brother Anton looks pleased as two of his Spanish students practice one of the dialogues for complete mastery, also in South Bend.



In his advanced Latin class, the students of Brother Daniel Bengert in South Bend, St. Joseph's High School, read Virgil's Aeneid for a study of universal man.



At Gilmour Academy, Brother Vincentius Balog uses a scale model of the Pantheon to speak about architecture, the first of the visual art forms.



4) World leadership of the kind which has come upon America cannot result solely upon superior force, vast wealth, or preponderant technology. Things of the spirit can only entitle one nation to ask others to follow its lead. If we appear to discourage creativity, to demean the fanciful and the beautiful, to have no concern for man's ultimate destiny—if, in short, we ignore the humanities, then both our goals and our efforts to maintain them will be measured by suspicion.

5) A novel and serious challenge to Americans is posed by the remarkable increase in their leisure time. The forty-hour week and the likelihood of a shorter one, the greater life-expectancy and the earlier ages of retirement, have combined to make the blessing of leisure a source of personal and community concern. "What shall I do with my spare time" all-too-quickly becomes the question "Who am I? What shall I make of my life." When men find nothing within themselves but emptiness, they turn to trivial and narcotic amusements, and the society of which they are a part becomes socially delinquent and unstable. The humanities are the true answer to man's questioning and to his need for self-expression; they are uniquely equipped to fill the "abyss of leisure."

Many educators give lip-service to these five reasons, but in the final analysis their reaction is both superficial and false; they must squeeze in

Composite man, cross-section man, organization man, status-seeking man are not here. It is still one of the merits of the humanities that they see man with all his virtues and weaknesses, including his first, middle and last names.



Brother Donald Martin at Holy Trinity High School, Chicago, uses that necessary instrument for teaching modern language, the tape recorder. The tapes never lose their voice or their intonation.



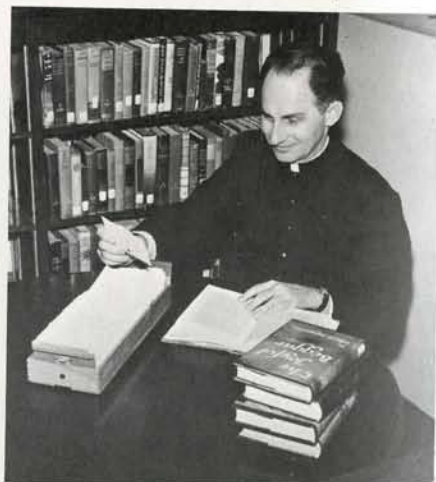
In his historical museum at St. Edward in Lakewood, Ohio, Brother Bennet Nettleton shows one of his freshmen in world history why the French lost to the English in the Battle of Crecy.



Members of Holy Trinity's English Department meet to plan English strategy in Chicago: (left to right) Brother Donald Rink, Brother Michael Flanagan, Brother Joseph McTaggart, Brother Edward Wauchter, and Brother Robert Mosher, departmental chairman.



Brother Richard Emge in South Bend becomes part of a discussion in Government class.



At Gilmour Academy, Brother Francis Englert is one of the many librarians who assist for that necessity in the humanities, meticulous research.

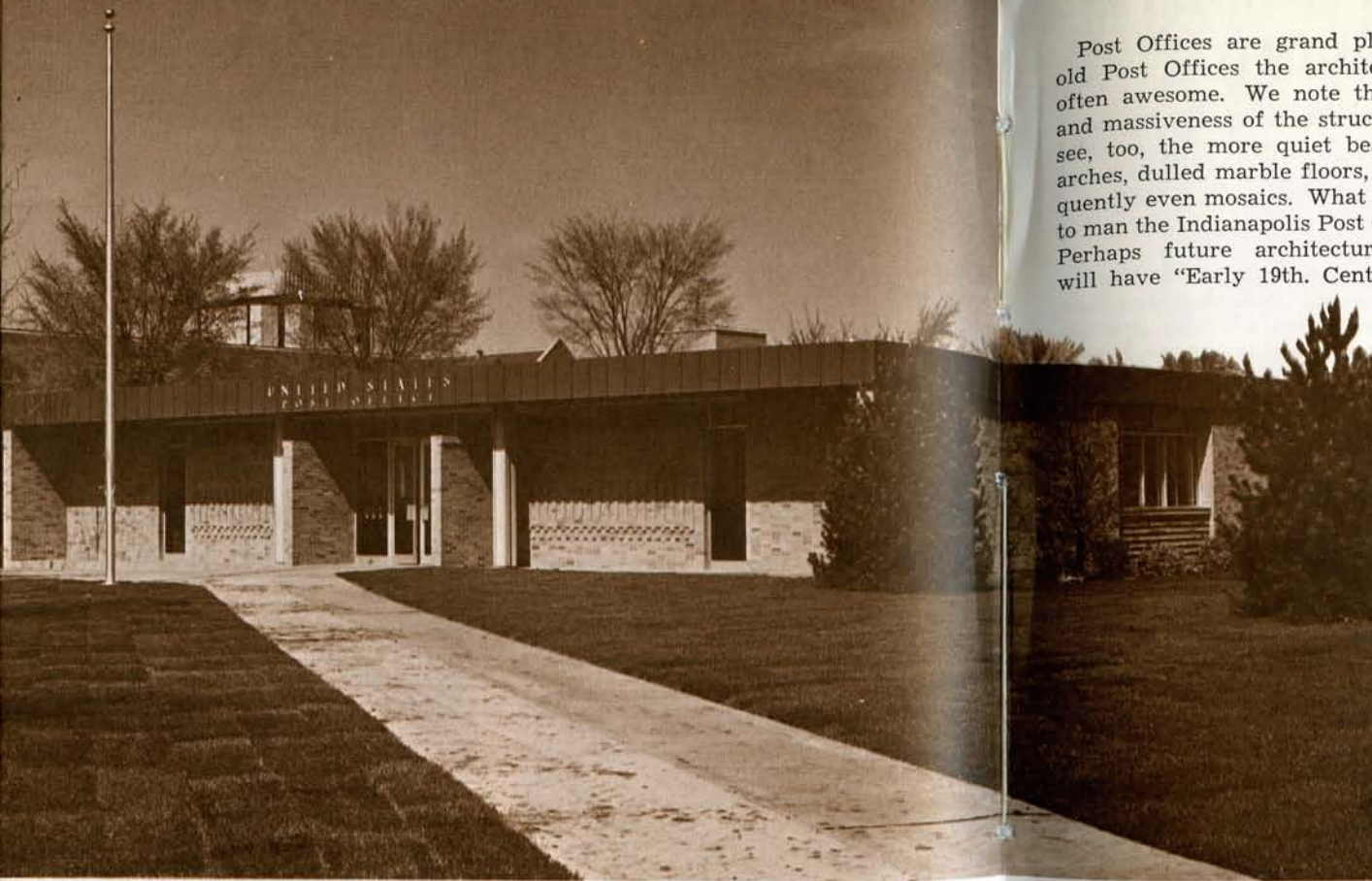
The Humanist's View: Mankind Is Nothing Without Individual Men

one more required math course, one more bookkeeping course, a science course, and thereby limit the time for an effective scheduling of the courses "which count toward Man." These same educators really work with the premises that the business man doesn't have to know anything about a Beethoven symphony; the doctor doesn't have to comprehend a line of Shakespeare; the engineer will perform his job well enough without ever having heard of Machiavelli. The unspoken assumption is that the proper function of education is job training and that alone.

Job training, of course, is one thing the humanities rarely provide, except for the handful of students who will go on to become teachers of the humanities. Rather, as some humanist recently wrote, "There are fields of study which hold values for all human beings regardless of their abilities, interests, or means of livelihood . . . They help man to find a purpose, endow him with the ability to criticize intelligently and therefore to improve his own society and establish for the individual his sense of identity with other men both in his own country and in the world at large."

And so to the library for the special book and that definitive work. Brother Peter Graham at St. Charles Home in Milwaukee helps a student to choose one to his liking.





The new United States Post Office at Notre Dame, Indiana, processes as many as one million pieces of mail each month.

A Hymn to the Notre Dame Post Office

The third campus post office building, in use from 1934 until February 12, 1967, served a student body of 7,425 and a faculty of 580.

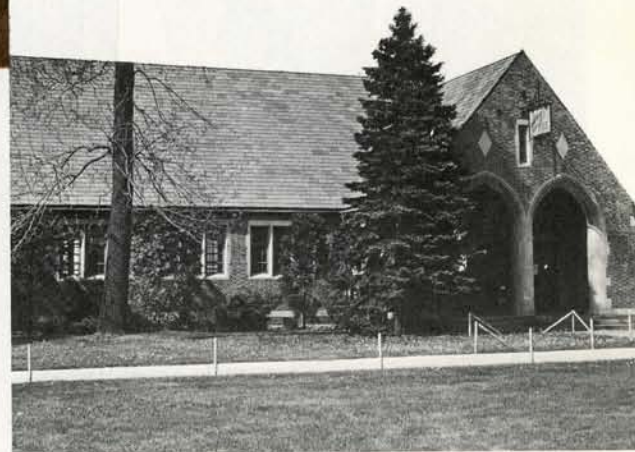
Post Offices are grand places. In old Post Offices the architecture is often awesome. We note the power and massiveness of the structure, but see, too, the more quiet beauties of arches, dulled marble floors, and frequently even mosaics. What a tribute to man the Indianapolis Post Office is! Perhaps future architecture books will have "Early 19th. Century Post

Office Style" as a division. They should have.

Besides the more "grandeurous" experiences to be had in Post Offices, there are the more mundane pleasures. You can wile away a few minutes checking the WANTED posters. You can check to see if the pens these kind people provide work (They almost always do). You can marvel at the practicality of those high stand-up desks and the *very* large waste baskets.

Above all, however, Post Offices are great because the employees treat you with care and concern. This is crucial because, after all, you usually go to the Post Office to get a job done rather than for recreation. How seldom (despite the frequent competition and impersonality of our world) do we get any guff from a Post Office window-clerk! Can you remember it ever happening? These men must reflect daily on the title Civil Service. They truly and humanly *serve*.

The Notre Dame Post Office has all the above. Just look at the architecture of this quaint old Post Office.



Two Heritages of the Brothers: Civil Service, Christianity

(The new one I haven't visited yet, for I am saving it for a period of depression — Why take tranquilizers when you can visit a Post Office?)

And they have posters and pens and practical equipment.

But in that crucial area, service, the Brothers at the Notre Dame Post Office shine doubly. Perhaps this is so because the same clientele is small in number and frequent. You hear very human sounds there. "Brother Jerome, will you empty 410?" and the

other way, "Wait a minute, Mr. Scannell, and I'll see if there is anything in this latest stack." It's a well known fact that Brother Thomas Mittendorf knows all the football players by name.

A second contribution to this excellent service is the fact that these government men are also Brothers. They have two great (and complementary) charitable heritages going for them: The Civil Service and Christianity.



(left to right) Brother Eli, Father Theodore Hesburgh, Richard Murphy, the assistant postmaster general, and Congressman John Brademas pose for the official photograph at the time of the dedication, February 12, 1967.



At the Open House, many visitors streamed through the gleaming new edifice to see behind the scenes with Coke and cafe.



But even something so exalted as a Post Office has problems. People lose their insurance claim tickets, want to send jars of pickles in poorly wrapped packages, want to buy five ½-cent stamps. Overcrowding and volume are facts of the 60's.

The Notre Dame Post Office has all these problems (though I understand the new Post Office has solved the space problem). In fact, they have some unique problems. "Sister, even if you are sending it to the library, an umbrella does not come under the library-materials rate." At specific times 10's of thousands of

Brother Eli receives the official flag from Congressman John Brademas from the State of Indiana.

football tickets go out and *can't* be lost. "Young hoods shalt not beat up on wispy grandmothers; ND football tickets shalt not be misplaced."

Side by side with special problems are special joys. Where but in a college Post Office do so many letters with greenbacks from Dad appear? Where else do such a high percentage of letters from fellows to their girls pass, and warm replies return?

That's the way it is at the Notre Dame Post Office: a few problems, but many sights, much service and Christianity in evidence.

History of the Notre Dame Post Office

Four U. S. Post Offices have served the campus of the University of Notre Dame throughout a period of nearly 125 years.

The first post office was established at Notre Dame, Indiana, in 1851 when the University was only nine years old and had an enrollment of two hundred students. Notre Dame's founder and first president, Rev. Edward Sorin, C.S.C., had sought a post office for his small school because he felt that "the sight of the mail coach sweeping up to the door each day will add dignity and attract attention to the University."

Henry Clay helped smooth the way in Washington, and Father Sorin was appointed the first postmaster of Notre Dame, Indiana, by President Millard Fillmore. When Father Sorin relinquished the presidency of



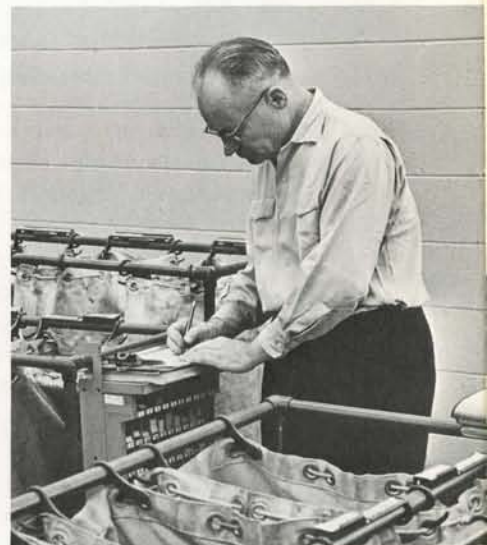
Brothers Donald Schapker, Francis Meduri, Marcellinus Fahey case out the out-going first class mail and air mail.



Brother Thomas Mittendorf as seen through the mail cases.



Brother Marcellinus sets a Pitney Bowes Postage Meter.



Brother Ives makes out a label for a sack of out-going fourth-class mail (parcel post).



Working Together for Better Public Service



Brother Jerome Quella works at the counter to be of service to the Notre Dame students mailing and receiving packages to and from home.

Notre Dame in 1865, he continued to serve as postmaster, under eleven U. S. Presidents, until his death in 1893.

His successors as postmaster have been two Notre Dame presidents, Fathers Corby and Morrissey. Since 1945, the Brothers of Holy Cross of the Midwest Province, Notre Dame, Indiana, continue to direct the post office at Notre Dame.

As Notre Dame grew in stature and enrollment from an obscure school to a well-known institution, the volume of mail processed by its post offices has increased correspondingly.

Notre Dame's new post office, located at the entrance to the University, is more than twice as large as the facility erected thirty-three years ago which it replaces. The one story, buff brick structure provides nearly five thousand square feet of interior space plus a loading platform and a spacious parking area.

The \$125,000 building has been designed to speed the processing of mail and to help the Brothers of Holy Cross serve a modern university community.



Brother Thomas Balaz asks Brother Ramon a question on how to handle the Trust Funds Received.



Brother William Vondriska gets ready to deliver special delivery letters in a 1/4 ton Mailster.

St. Joseph Showed the Way



Statue of St. Joseph
Holy Cross Junior College

Neighbors gathered in a festive air
"Hurry, bring the bread and cheese and wine,"
Joseph, Mary and Jesus are there,
"The pilgrims leave, we must be on time."

They take the dusty caravan route
Through Samaria where hostiles dwell.
Then across the land of endless drought;
A refreshing pause at Jacob's Well.

"My son, this well dug in ages past
By Israel and here led his flocks.
To his son Joseph is come at last;
This deep, cold well all lined with rocks.

"Look! On yonder hill the white walls gleam
And the temple roof shines in the sun.
'Tis a thing of beauty too extreme,
Under Solomon it was begun."

"To this temple built by man to God
One day the messiahs will appear.
Freeing his people from the Roman trod
And with joy he will drive out all fear."

Without the city a domed-like rise
Confronts the pilgrims at journey's end.
There a cross, the sign that all despise,
A wretched soul is making amend.

"My son, you see Roman justice there.
The slave, the thief, the taker of life
Is hung and left to die in despair;
A lesson to all who would cause strife."

In the city, confusion is great.
"Come, we must all find a place to stay,
And take our gift to the temple gate.
My son, you are a man today."

Brother Leo Geiger, C.S.C.

Introducing Outstanding Alumni

Central Catholic Fort Wayne, Indiana



Charles Banet, C.P.P.S.

Charles Banet, president of St. Joseph's College in Rensselaer, Indiana, and priest of the Congregation of the Most Precious Blood, was a freshman at Central Catholic in Fort Wayne, Indiana, in 1936-37, when the Holy Cross Brothers taught at this school. Although he spent only one year at the school under the Brothers, Father Banet relates that he "feels greatly indebted to the Holy Cross Brothers for his vocation."

The following are the facts and personal comments from the president of St. Joseph's College:

"I was a freshman at Central Catholic in 1936-37 and patiently sat through several vocation talks, until finally some Holy Cross priest got to

me (in fact, I thought everyone would join up after that one). For some time I toyed with the idea of joining Holy Cross at Notre Dame, but meanwhile a Poor Handmaid Sister who had taught me in the grades suggested Brunnerdale Seminary, conducted by the Precious Blood Fathers. At that time I knew only that I wanted to be a priest. After correspondence back and forth with Notre Dame and Brunnerdale, and because Brunnerdale was opening sooner, I went to Brunnerdale . . . Providence must have stepped in—there wouldn't have been room for Father Hesburgh and Father Banet together in one place. But I humbly acknowledge the inspiration for my vocation to whoever that Holy Cross priest was, and to the Holy Cross Brothers for many, many inspirations.

"Brother Stephen was the principal and he taught me Latin—and very well. I even went on to the University of Michigan in classical studies. He was as good a teacher as any of them.

"I remember the prefect of discipline best of all. I think it was Brother Owen. I was one of his favorites and was on his "hit parade" as frequently as anyone . . .

"Brother Leon taught me English, and I think I liked him best because he taught me to read. While I never got a chance to work for him in the library, he taught me to haunt the library. And that started me on my career with books . . .

"At Saint Joseph's College, I spent fourteen years as a librarian and general utility person on committees. In the library profession I held about all the positions regionally and nationally that anyone would want,

right up to President-elect of the Catholic Library Association. That was cut short when the Board of Trustees of Saint Joseph's thought that I was the man that they needed to run this place. So now I am running Saint Joseph's College . . .

" . . . I would want you to know that the Holy Cross motivation and inspiration is riding high at this little Saint Joseph's College. And it is my hope that I shall never disgrace those wonderful Brothers who gave me much more in one year than I could ever acknowledge in a short note . . ."

St. Edward H.S. Lakewood, Ohio

Doctor Charles Hippler, a dentist in Lakewood, was graduated from St. Edward in Lakewood in 1954.

He received his Bachelor of Science degree from John Carroll in 1956, and his Doctor of Dentistry degree from the Western Reserve University School of Dentistry in 1960.

The Hippler family resides at 30015 Applewood, Bay Village, Ohio. Mrs. Hippler is the former Virginia Reagan. They have four children, Michael, Brian, Peggy, and Linda.

In his leisure time, the doctor



Doctor Charles G. Hippler

enjoys playing golf and working in his garden. His hobby is stamp collecting.

Gilmour Academy Gates Mills, Ohio



Richard Barron

Richard Barron, a '62 graduate of Gilmour Academy, is now a member of the Peace Corps in Peru.

Writing to Brother Ivo, his former English teacher at Gilmour, Richard says:

"Like Ulysses of old, I have visited the lands of many men and come to know their ways. I have learned most of all about my own country, for I find it looks a good deal different from outside than it does from within. One of the best things about the Peace Corps is that it enables you, or rather, forces you to see yourself and your country as they really are. Then, too, one learns a great deal, and in such a way as to sharply alter one's concept

of education, not to mention social justice. To suddenly be living in an underdeveloped country is to suddenly feel the force of the current of time and history. To be a North American in Peru is to be not only a visitor from another world but from another age. I live in the second largest city of the third largest country on the continent but in three hours I can be in a village that is exactly as it was 500 years ago . . .

"I live and work in Arequipa, a large provincial city in the foothills of the Andes. The town is in the shadow of Misti, a looming snow-capped volcano. I live in a "barriada" also called Misti. Perhaps I should explain what a "barriada" is. A "barriada" is something like an American slum . . .

"As for my job, if I may use that term, it is somewhat atypical. I am the Peace Corps representative of the A.U.P.A., an organization that represents each of the 42 "barriada" of Arequipa. I act as a co-ordinator of all projects. This entails working primarily with other volunteers, but also with the National Housing Agency and the National Cooperative Office. Last Sunday I spent all day carrying cement for a new medical post in my "barriada."

"Peru is an intriguing and frustrating country. It abounds in every conceivable type of natural resource, and yet Peru imports almost everything. In addition, almost all of the industry here is foreign-owned, mainly by the U. S. The history of Peru, from the time the Spaniards came, has been one of plunder and exploitation. This partly explains the large sign on a wall across the street from my home which says: "Muerte a los Yankis," Kill the Yankees . . .

Holy Trinity H.S. Chicago, Illinois



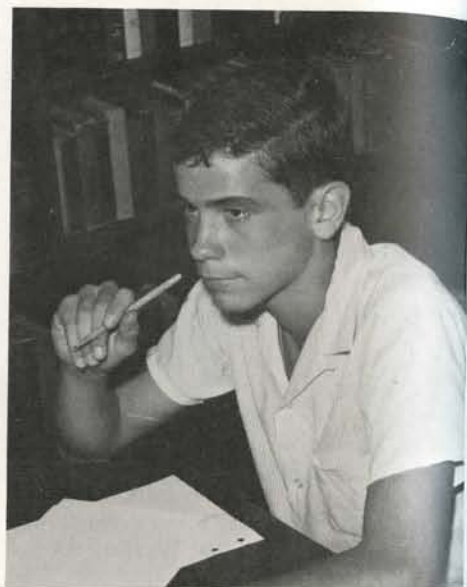
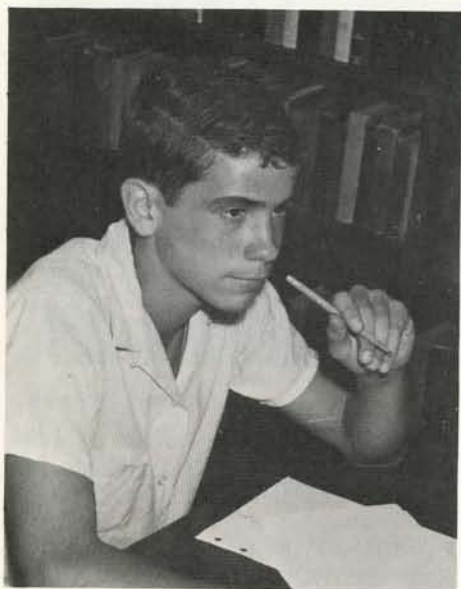
Leonard Wlezien

Mr. Leonard Wlezien, a 1939 graduate of Holy Trinity High School in Chicago, was named the 1966 Father of the Year by the Chicago Father's Day Council. Active in his interest in Holy Trinity, he has served as president of the Booster Club and also in various Offices of the P.T.A.

During World War II, Mr. Wlezien served with the Eighth and Ninth Air Force in the European Theater of Operations. It was during this time that he met an English girl who was to become his wife.

The Wleziens have eight children. The oldest son, Holy Cross Brother Robert, is currently studying at the University of Notre Dame. Presently, Mr. Wlezien is operations manager of the Commodity Department of Bache & Co., a leading investment firm in stocks, bonds, and commodities.

PLEASE GIVE THIS COPY
TO A FRIEND, AFTER
YOU HAVE READ IT.
THANKS —



Take a good look at yourself.

As you make your plans for the future, consider a career that will give you chances to exercise your care and concern for your fellow People of God.

Holy Cross Brothers



Winter, 1967