

**G**od, help me to make the right choice,  
The right decision.  
Help me to do whatever is right  
Even if I get put down for it.  
Help me to live my own life  
And not a life others want me to live.  
For I am an individual  
And I have the right to make my own decisions.

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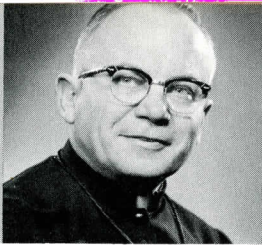
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Winter, 1973





# Feature Comment

BROTHER EYMARD, C.S.C.

## FACING GOD

We sometimes hear that the look on our face is our own creation. There is some truth in that because our face, from childhood to adulthood, reflects our interior life. Thus, when we speak of prayer as "raising the heart and mind to God" we might add that in the last analysis, prayer amounts to "raising our face to God." After all, the human face is naturally communicative, and, to be simplistic, prayer is communication: it is talking with God, just as we can and we should talk to any loved one.

Like our face, prayer is personal communication and because it is, it will always remain unique, yet also shared. Prayer takes many shapes and forms, each a source of expression which reflects the individual in some way: his joys, hurts, needs, aspirations, and the like.

And if prayer is communication then none of us can do without it; no more

than we can do without communication and still grow individually and socially. Interaction with others is essential for prayer: for no sane man speaks only with himself. Actually, we communicate with God in no way differently than we communicate with others.

Scripture speaks of Jesus as the Word of God, which is spoken out, actually shouted in the world today in ways as strange and unexpected as the coming of a thief. And if we are to communicate with the Word of God, we must be and remain alert. To sit quietly and listen, above all when the Word speaks through Scripture and through others, is paramount. If we don't realize this importance, then we will find life stifling, for we will have no one with whom to communicate. And that is dealing a death-blow to life itself. But Jesus said, "I have come that you may have life . . . and that you should bear fruit."

# HOLY CROSS BROTHERS



notre dame, indiana

Winter, 1973

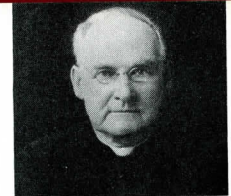
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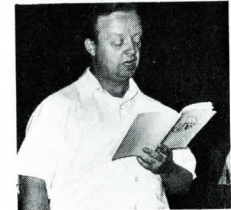
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COVER STORY: Brother Columba genial and happy was a man of ordinary talent, but of no distinction of birth, wealth or education. He wrote nothing, discovered nothing, or invented nothing. He was a shoemaker by day and sometimes a nurse at night. He led a hidden life. He lived by the principle laid down by Christ, "Learn of Me for I am meek and humble of heart."

His example, his words, and the apostolate of the Sacred Heart which he promoted, led thousands to make a pathway to his door for prayers and help. His wealth was God's love which filled him with joy. With that what more did he need for personal fulfillment?



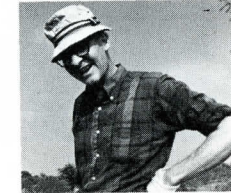
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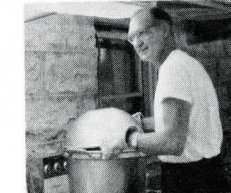
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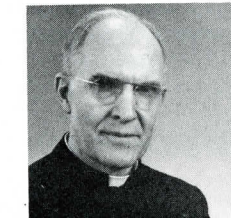
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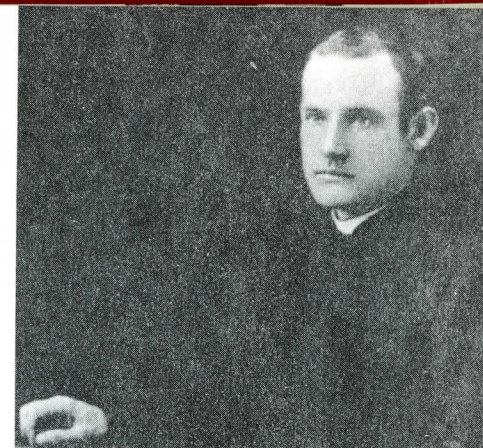




Brother Columba Apostolate

house, re-named for him, where he spent most of his 49 years of religious life.

Brother Columba was not a person one would expect to find fame. He was an unlettered, crippled shoemaker who divided his time between his shoe shop at Notre Dame, and the sick in the Notre Dame infirmary. He sustained his life of service to others, however, by a firm faith and a great devotion to the Sacred Heart of Jesus. His piety soon began to draw the attention of those who knew him. People began to ask his prayers in their needs. His invariable response was to advise them to pray, to wear the badge of the Sacred Heart, and to trust in God. About the year 1890 he began to make badges of the Sacred Heart and to distribute them along with leaflets explaining the devotion. At the same time he began the First Friday devotions among the students of Notre Dame University. Many



As a young Brother

wrote to him. His answer was always the same; pray, wear the badge of the Sacred Heart and trust in God. In the course of years he made and distributed some 30,000 badges of the Sacred Heart. He became known as the "Apostle of the Sacred Heart."

# A BROTHER REMEMBERED

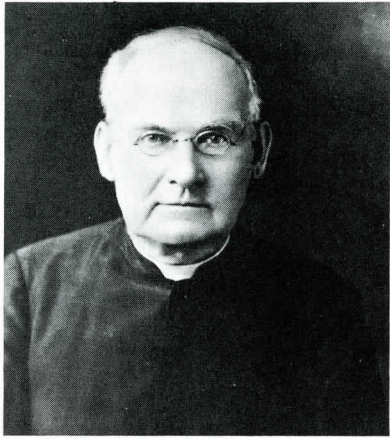
The fifty years that have elapsed since Brother Columba O'Neill died on November 20, 1923, have done nothing to dim the memory of the saintly life he led as a Brother of Holy Cross. The Congregation of Holy Cross cherishes the

memory and the inspiration of his long and holy life at Notre Dame. The people of the South Bend-Mishawaka area, too, remember him and gratefully visit his grave in the community cemetery a short way from Columba Hall, the

of those who followed Brother Columba's advice were rewarded by extraordinary, and, perhaps, miraculous answers to their prayers. The news spread and more and more people sought his advice. Many came personally; others

Brother Columba was born John O'Neill, the son of immigrant parents, in the coal fields of Pennsylvania. A natural boyish distaste for study, and the needs of the family combined in depriving John of all but the most rudimentary





*As a middle age man*

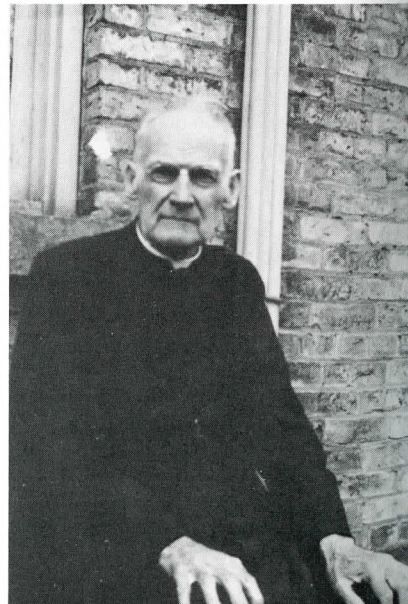
mentary education. His earnings of \$1.50 per week for picking slate out of the coal, meager though it was, was necessary to help keep the O'Neill family of eight in food and clothing. When he was 14 years old, his parents took him out of the mines and apprenticed him to a shoemaker in the nearby town of Minersville. In 1864, having learned his trade, John began the wandering life of an itinerant cobbler. At first his travels took him only to the neighboring coal towns of Pennsylvania, but there was a restlessness in John as he groped for something more meaningful in life than he had yet found. This restlessness took him across the country to Denver, and then on to California. He was searching for something, without realizing what it was. In California he heard of the Franciscans and thought he had found what he wanted, but when he heard that there were no shoemakers among them, he concluded that they would have no room for him.

From Johnnie O'Brien, a former apprentice in the shoemaking shop at Notre Dame, John O'Neill heard about the Congregation of Holy Cross, a com-

munity that would have a place for a skilled shoemaker. He made up his mind to join the community. He worked his way back from California to Denver from where he wrote the novice master asking for admission to enter the congregation. He was encouraged to come to Notre Dame, and entered the novitiate in September, 1874, receiving the name of Brother Columba. A year later he took his vows, left the novitiate, and was assigned to work in the university shoe repair shop. Brother's piety and zeal led him to hope that he would be assigned to the Bengal missions or to work with the lepers of Molokai, but he was destined to spend most of the next 49 years at Notre Dame dividing his time between the shoe shop and the infirmary where his gentle kindness made him a respected and valued nurse.

It is difficult to explain how people learned about the devotion and holiness of life of such a self-effacing man as Brother Columba, but it was not long be-

*As an elderly man*



fore people from all over the area began to come in remarkable numbers to beg his assistance in prayer.

At the same time Brother Columba was spreading devotion to the Sacred Heart at Notre Dame, another Brother of Holy Cross, Brother Andre, was spreading devotion to St. Joseph in Montreal. Brother Andre was to become known as the "Miracle Man of Montreal," and the founder of St. Joseph's Oratory. The two men were alike in their humble occupations—one a cobbler, the other a doorkeeper and barber—as well as in their reputation for sanctity. There is a record of only one meeting of these two men, but unfortunately, there is no record of what these two holy, humble men talked about.

In 1920 age and illness make it impossible for Brother Columba to continue with his work in the shoe shop. After three years of increasing weakness, he died on November 20, 1923.

At the funeral Mass in Sacred Heart Church at Notre Dame, the Provincial,

Rev. Charles O'Donnell, giving the eulogy for this humble Brother of Holy Cross, said, "A great stalwart son of Holy Cross has been called home. There is joy in paradise, and we on earth rejoice too at the same time that we realize our tremendous loss. Who is there to take his place among us?"

"He was so wise and so sincere, his humanity was so broad, his piety was so plain and practical, it is difficult to see how even the great change, which death is, could much alter the man we knew. With all his wisdom and his years, he was but a simple, good child, and he fell asleep a tired child, in the arms of God.

"What is the secret of this distinction, what is the heart of his mystery? It is the highest of all distinctions and it is attainable by the lowliest, nay, it is reached only by those who have learned of Christ to be meek and humble of heart. Such a one was Brother Columba, and of such is the kingdom of heaven."

*Columba Hall, Notre Dame, Indiana*





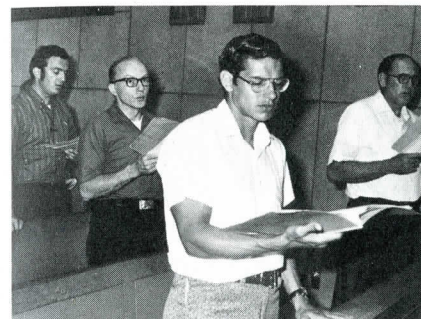


## ... In His Name

During this time of rapid change and increasing materialism, one of the most encouraging movements in the religious life is the movement toward a deeper prayer life. This comes just at the time when many people had given up prayer, thinking it had no power or meaning in their life, and no relationship to the social problems confronting them. A clear indication of this renewed interest in prayer among religious communities is the establishment by many communities

of special "houses of prayer." For an active community such as Holy Cross, the house of prayer has been necessarily limited to the summer time when the members are free from their ordinary school duties. During the summer of 1972, fourteen Holy Cross Brothers and two priests formed a prayer community for a period of six weeks. In 1973, two houses of prayer were formed, one in the East and one in the Mid-West.

What value do such houses have for



... communicative

men involved in teaching or other phases of the active apostolate? One Brother feels he will be able to teach better if he has a deep prayer life. He also feels that the peace of mind he acquires in prayer will improve his relations with his students. Another value is the opportunity to experience new prayer forms, some of which may be more in keeping with our modern needs. One Brother said, "I can honestly say that I have here re-discovered My Lord and Savior Jesus Christ, and a fact which I had long lost contact with, namely, that Jesus loves me."

Houses of prayer also provide a new experience in community living. The emphasis is on coming together to pray. The members share freely their prayer which often leads to sharing some of the deepest convictions of their lives. A feeling of trust and openness develops naturally. Concern for each other and mutual support become realities as Christ becomes the center of their lives together. One Brother who spent six weeks at the house of prayer summed up his experience saying, "In faith I praise and thank God for allowing me to discover Christ in my brothers this past summer. I am very grateful for

their trust and acceptance, the joy of sharing prayer with each of them. I thank God for the beautiful community we developed through the work of the Holy Spirit."

Houses of prayer can help individuals establish a balance between prayer and action in their lives. As prayer becomes more natural and more integrated into their lives, the power and perspective which prayer gives is seen to be essential to any effective apostolic work.

The house of prayer experience has led many Brothers to a deeper personal prayer life with renewed concern for daily meditation, Scripture reading, fasting and devotion to Our Blessed Mother.

What atmosphere is created in a house of prayer to produce such results? There is no set pattern. Some houses, for instance, have concentrated

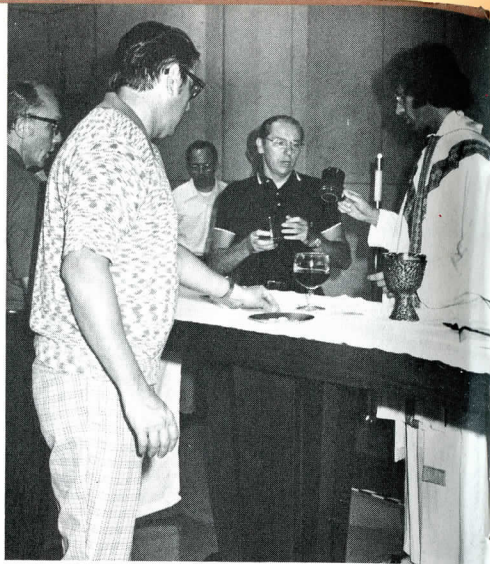
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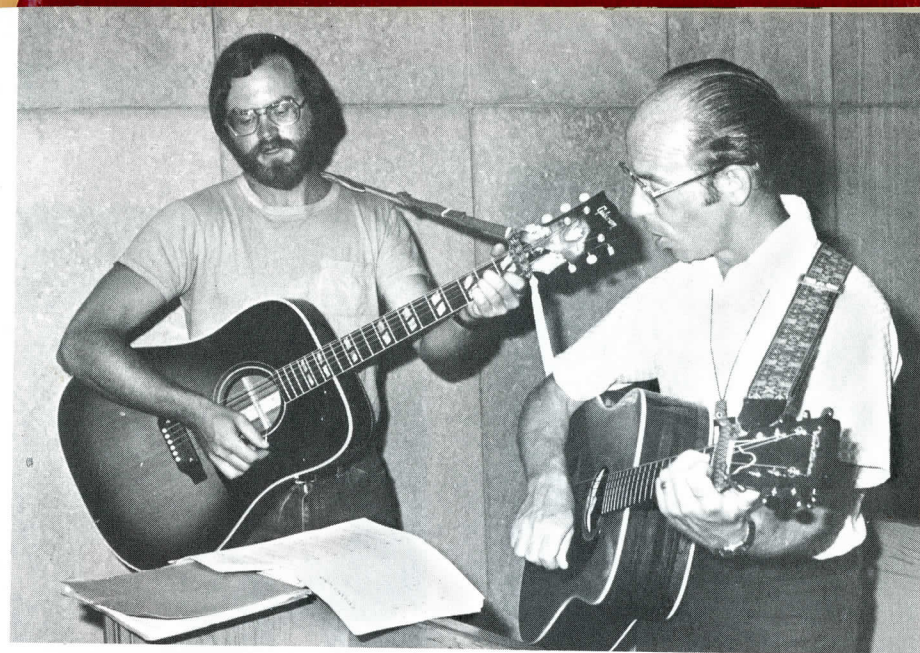


on Eastern mysticism, emphasizing private meditation. In the Holy Cross houses of prayer, however, the emphasis has been on shared prayer. Members come together as a faith community taking Christ at His word when He said, "Where two or three are gathered together in my name I am in their midst." The members have a deep conviction that the Lord will inspire them and direct them. They pray for solutions to those problems which confront them and for the people who have asked for their prayers knowing that the Lord will hear their prayers and touch the lives of those prayed for with His peace and in His own way.

The principle upon which shared prayer is based is that we learn to pray by praying with others. One of the fruits of such prayer is the strong bond



*Each offers himself*



*Let us sing to the Lord.*

*The word of God*

of community which is created by sharing our deepest convictions. Much of this prayer is taken up with praise and thanksgiving to God for His many gifts. Scriptural readings are shared. Songs which express the spirit of the prayer are sung. At times a need for silence is recognized. Prayers of petition bring the period of shared prayer to a close.

Three periods each day were reserved for shared prayer; morning prayer, an hour of prayer later in the day, and the visit to the Blessed Sacrament. Large blocks of time were set aside for private reading and for personal prayer. The liturgy was considered to be the central act of prayer each day. It was never rushed, and frequently lasted over an hour.

Those who have been involved with the house of prayer feel that their lives have been enriched and that they are now better able to convey Christ's message of hope to those they serve.

The following prayer of praise summarizes the experience of many Brothers who have participated in the house of prayer.

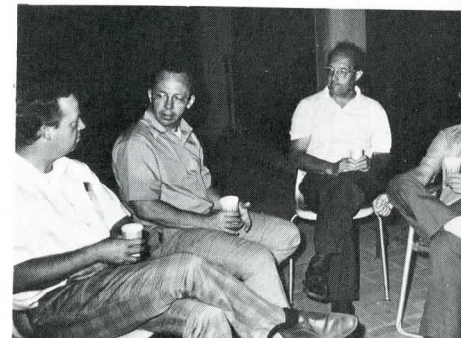
Give thanks to the Lord, my soul, for He is good,  
for His loving kindness endures forever.

Give thanks for His brothers for Bob and Jim and John and all,  
give thanks for their encouragement,  
for His loving kindness endures forever.

Give thanks to the Lord, my soul, for His new covenant of love,  
for the burning presence of His Son,  
for the Spirit Who will not allow the flame to die;  
Jesus is Lord, Jesus lives in me, Oh give thanks,  
for His love endures forever.

Give thanks to the Lord, my soul, for my parents, for my teachers,  
and for one born in me in due time, Holy Cross;  
give thanks to God for speaking so clearly,  
surely His love endures forever.

*Community life is sharing.*





# ASSOCIATES CONVENTION—Rolling Prairie, Indiana



*Who's on the diet?*

It was a busy as well as a happy time for the delegates attending the Associates Biennial Convention held at LeMans Academy, Rolling Prairie, Indiana, in August.

There was time for business meetings,

*Just one more will do it!*



*Listening is praying.*

*God's people sing.*



*Must have been a good loud note.*



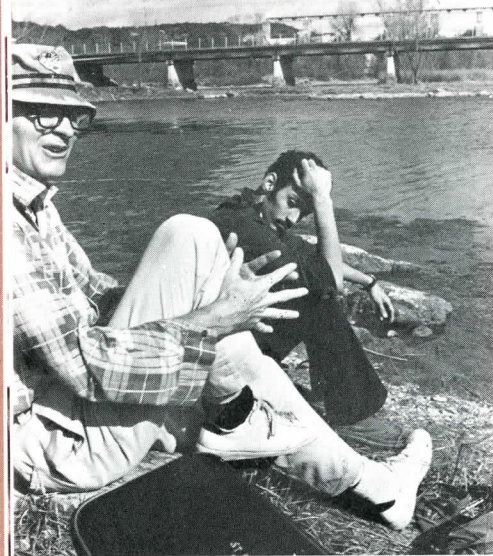
*Lots of humor in bingo*

and for relaxation in the quiet and open country. In the evenings they amused themselves with singing, with playing cards and especially with bingo. The spirit among all was one of light hearted gaiety and fun.

*Ooooooh! . . .*







Resting on Redbud Island

ternoon, the year round, for the benefit of club members. Jogging along the way is timed on a clock.

It is now a common sight to see Brother Thomas McCullough and from one to nineteen club members start off from St. Edward's University campus in Austin, Texas, for a five to a 25-mile hike to Reed Park, Mt. Bonnell, or Longhorn Dam. Before joining the club, most members have hiked very little except in scouting and in camping out. "Albert," an alligator-lizard mascot, has been going along with the hikers for the past three years. This animal was recently pictured in *The Texas Park and Wild Life* magazine.

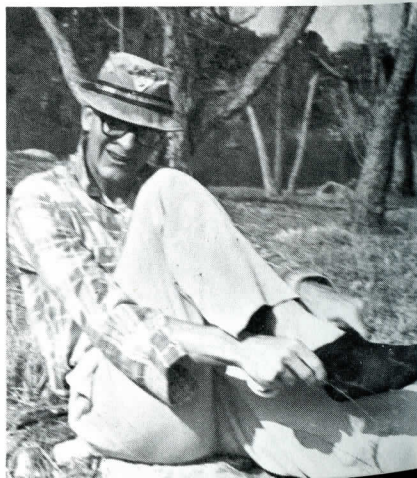
"Dial-a-mile" Program was instituted for members by Brother Thomas to keep up a continuous interest in hiking. A

# DIAL-A-MILE

A Brother-Professor of college chemistry who walks and collects species of insects is certainly not unusual, but Brother Thomas McCullough is different. His personal record for hiking is 34 miles at one time and along the way he searches for a variety of beetles and insects. He began experiencing the loneliness of the long-distance hiker in 1964. Now, however, he moderates the St. Edward's University Hiking Club, in which members can earn a college credit for a physical education course if the enthusiast hikes 50 miles or more in a minimum of six outings.

Brother Thomas also requires aerobics once a week and offers an official hike every other week on a Sunday af-

Preparing for the next ten miles

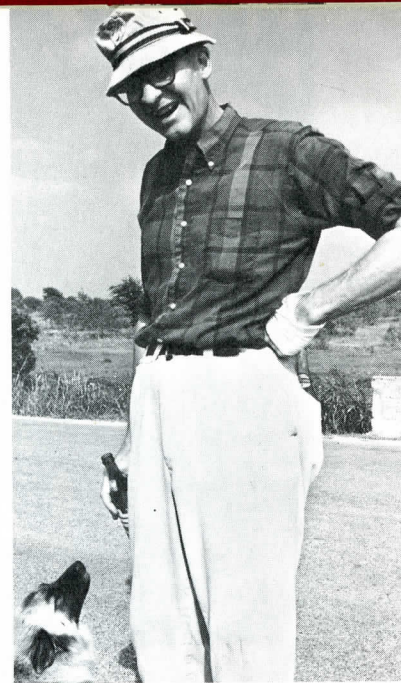
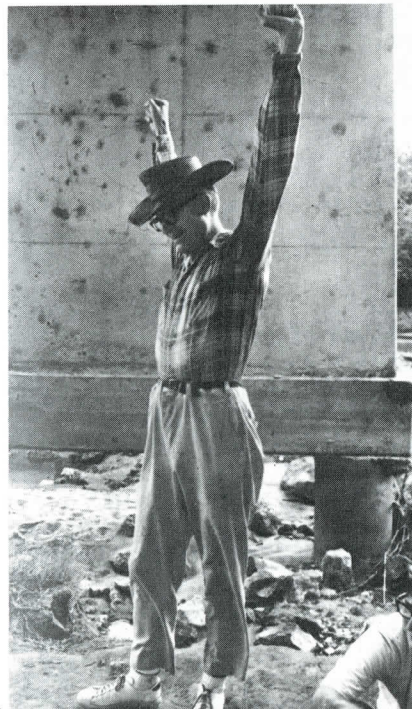


club member rides in a car for five, ten, or more miles from a starting point and then hikes back to where he started. Sometimes Brother runs a complete shuttle service for the members away from and back to the campus.

Brother Thomas explains the fact that long hikes also have some problems. Dogs along the way are sometimes vicious. Hikers' technique is to talk to the dogs, invite them to walk along, whistle away the problem. No one has ever been bitten by these dogs. Another problem Brother finds is that club members walk beyond their own capacity and need to be picked up along the way by car, while suffering with big blisters.

Brother Thomas' long hike of the year is called "The Turkey Work-Off" and measures from 16 to 26 miles in distance.

A good stretch before continuing the hike.



"Man's best friend," and Brother Thomas with an uncola

Some hikes are to small, quaint, Texas towns like Dripping Springs, 22 miles from Austin. Hikers walk there and take the bus back to the campus.

Brother Thomas McCullough has been doing long-distance hiking all his life. A native of Flagstaff, Arizona, good country for hiking, he has covered the bottom and the area around the Grand Canyon and joined his first hiking club while a student at Northern Arizona University in Flagstaff. He received his bachelor of science degree in chemical engineering and his master's degree in chemistry from the University of Notre Dame and his Ph.D., also in chemistry, from the University of Utah, which also happens to be in good hiking country.

Today there is no loneliness of the long-distance hiker because Brother Thomas has St. Edward's Hiking Club members at his side, along with "Albert."





*Perfect practice makes perfect*

# SPEAKING OUT

Brother John Doran has been highly successful in his nineteen years of coaching forensic activities at Notre Dame High School in Sherman Oaks, California. He has received three diamond key coaching awards from the National Forensic League.

On a national level, Brother John has had qualifiers for the National Tournament of the National Forensic League ten times. In 1966, Notre Dame High

School Forensic Chapter received the National Forensic League's Leading Chapter Award.

Within his speech activities among students in Southern California, Brother John has had qualifiers to the California State Tournament nearly every year of his 19 years of forensic coaching. In the national American Legion Oratorical Contests, he has had four State winners and one National Finalist. In the Lions

Club Oratorical Contests for all of California and Nevada's schools, his students have been finalists three times.

A native of Kansas City, Missouri, Brother John Doran was educated first in his Jesuit parish grade school and then at Rockhurst High School and Rockhurst College, both operated by the Jesuit Fathers. After receiving his degree in philosophy, he served in the U.S. Army from 1942 to 1946.

Brother John Doran entered the Holy Cross Brothers at Watertown, Wisconsin, in September, 1946. After his novitiate year, he pronounced his religious vows on February 2, 1948.

As an instructor, Brother John has taught at Holy Cross High School, New Orleans, Louisiana, Catholic Central High School, Monroe, Michigan, and Vincentian Institute, Albany, New York.

In 1954, he was appointed to the faculty of Notre Dame High School in Sherman Oaks, California, where he is presently head of the English Department and moderator of all speech activities.

Brother John received a master's degree in English from the University of Notre Dame and is a Ph.D. candidate in the Speech Department at the University of California at Los Angeles. He is doing his dissertation on Father Charles Coughlin.

During his teaching career, Brother John has taught English, religion, speech, Latin, social studies, typing, and general science. His extra-curricular activities have included Knights of the Altar, librarian, director of athletics, student newspaper, and literary magazine moderator, besides speech and forensic moderator.

*Choosing a selection for a declamation*





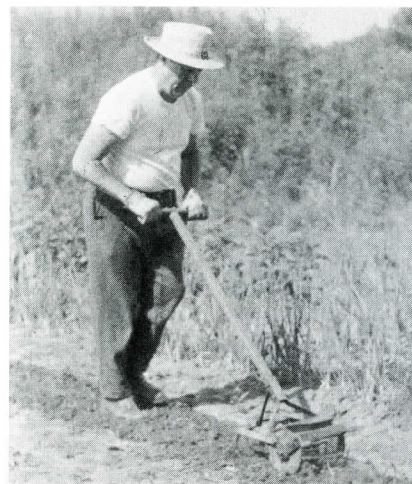
Brother John himself explains his hobbies: "I have had little time for hobbies, but I have had a lifelong love of sports. For exercise, I play tennis and golf, run the track and swim."

A person sensitive to the needs of others, a scholar, a dedicated teacher and concerned religious, Brother John Doran has found time and energy to serve even more. He has been President of the Catholic Forensic League of

Los Angeles, the President of the San Fernando Valley Novice League, the Treasurer of the Southern California Forensic Association, and a member of the District Committee of the West Los Angeles National Forensic League.

Diamonds are forever, and that seems to be the extent of Brother John Doran's energies in working with youth on forensic activities.

*A prospective debater listens.*



*It's easy . . . jush push.*

of the project. One Brother from the East remarked, "It's just about the size of a football field."

Forty-three varieties of vegetables are grown. Most of these thrive in the Michigan soil and climate; those not producing are discontinued. House members select the vegetables that are to be grown. The first year basic items such as beans, corn, onions, cucumbers, tomatoes, lettuce, radishes, cabbage, and spinach made their appearance. Celery, sweet basil, dill, head lettuce, broccoli, chives, cauliflower, and eggplant were included as specialties. This past year peanuts, sweet potatoes, endive, okra, mustard greens, horse-radish, and asparagus made the scene, along with

## Green Thumb Prints

*Inspecting early bearing tomato plants*

The Monroe, Michigan Community keeps active in the summertime by growing its own vegetables. In the spring of 72, acting upon a request of one of the Brothers to have a "little" garden, Brother Walter Davenport obtained permission for the use of a plot of ground at the Verona Father's Seminary in Frenchtown, just five miles north of the Brothers' house and school. Nine months of the year a stream of seminarians comes to Catholic Central for their education; from mid-April to mid-October the Brothers reverse this journey from the seminary to the school, to use the Verona ground for gardening purposes.

The present plot prepared for gardening is over 300 feet long and consists of 104 rows. Most rows are 80 feet in length. Visitors are amazed at the size







Thirty-two quarts of strawberries

melons, turnips, and rutabagas. This great variety of vegetables is served at the community table. During conversation about the edibles at meal time, some house member usually mentions another delicacy he would like to have grown in the "Monroe Garden." Sundry growing hints are also often discussed. If you've ever believed that "tomatoes ripen better when picked green" try this. Pick a half-ripe one and finish it indoors. Then when it's ready to eat pick a fully ripened, richly colored vine-grown tomato. Taste the two—and change your mind.

Our cook, Mrs. Betty Fredericks, always manages to serve the garden produce with wholesome variety. Brother Andrew Sukenik and Brother Philip Smith, week-end cooks, are in constant search of new recipes to serve the many vegetables brought in from the garden. Brother Philip has done wonders with our cauliflower. It is said cauliflower's claim to fame is due to the boxer's image, flowery ears and all. We disagree. This snowy white member of the cabbage family (and close relative of

broccoli) has made it on its own with no outside help from the sports world. Mark Twain recognized cauliflower's sophisticated leaning when he referred to it as "the cabbage with a college education." The whole head stands with pride even when crisply cooked and steaming under a blanket of cheese sauce. It is also lauded French-fried or pickled; in a delicate soufflé, an entree, baked and stuffed with seafood, chicken, or other meat, it is delicious. Ask Bro. Philip about it. He probably will tell you that the Greeks had a word for it: good! Brother Andrew has prepared savory dishes using eggplant, squash, and various greens. It's no secret that Brother Andrew's salads are guaranteed to perk up even the most wilted summer appetites.

Officially, the garden chores begin with the rototilling of the soil as early in April as the Michigan climate permits. Brother Walter Davenport and Brother James Spooner are the Brothers most often found behind the machine when it begins to churn the damp earth. If the garden is left in good condition in the fall, and if heavy snows have covered the ground during the long winter months, the rich earth is easily turned

"Look what I found!"

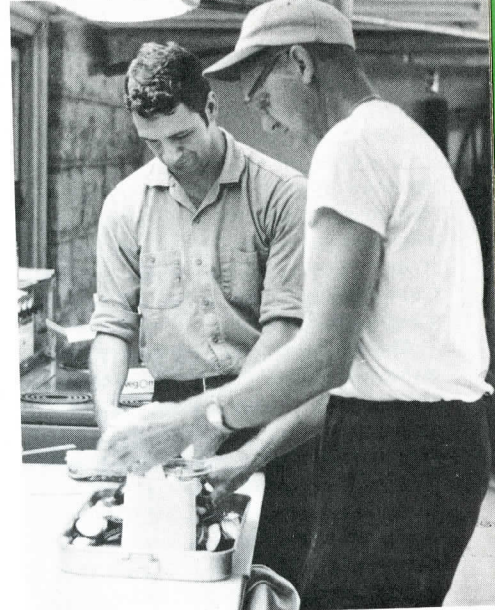
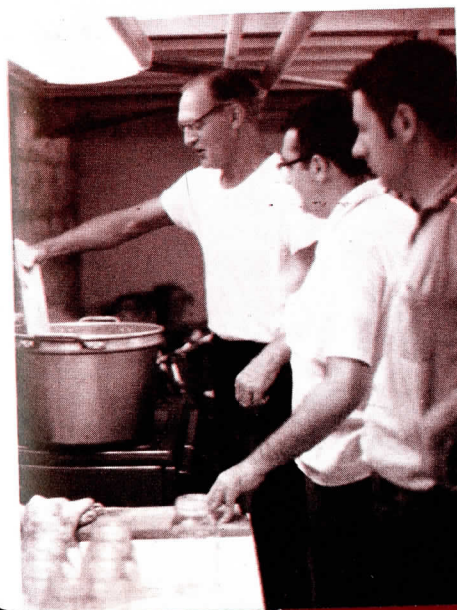


over by the simple machine. Good soil preparation is a "must" for good gardening.

Brother James Rottenbacher and Brother Walter Foken are the official planters. On the near acre of ground at the seminary an attempt is made to utilize as much sunshine as possible. In spite of the orchard bordering part of the garden, our present results indicate that a minimum of six hours of unobstructed sun is necessary and possible.

The nearby lake supplies the water during dry spells. Brother Claude Hartman makes the necessary electrical connections so that with our little "shallow-well pump" we are able to conveniently reach the farthest spot in the garden. Brothers desiring some afternoon sun after a morning session at Eastern Michigan University, come to the garden site to give the ever growing weeds the "battle of their lives". Needless to say, the war on weeds is never really won, but nonetheless, the garden is a "beauty spot" and fits into the local area's

It's hot and ready.



From cucumbers to—

nomenclature, as the city of Monroe is called "The Floral City."

All twelve members of the Monroe Community share in the harvesting. At this writing it appears that Brother James Spooner is the best cucumber picker; Brother Ronald Lalonde can fill a basket with tomatoes in record breaking time. Most of the produce is eaten in season, but from mid-July till the end of September the "canning factory" in the Brothers' basement is open for operation. Visitors from Gilmour Day Camp are surprised to see the early summer harvest and the number of sealed jars on the shelves. In addition to the canning operation we put the more perishable items such as peppers, red-beets, corn, strawberries, string beans, and squash into the freezer.

The garden from spring to fall is indeed an outlet for all members of the house. When did you last have some



homemade sauerkraut that was put up in 1/2 gallon mason jars? Have you ever tasted a "dill pickle" taken from a 35 gallon crock filled with a strong saline solution? Can you match our largest zucchini squash taken from the garden on Aug. 31st.? It measured twenty inches in length and 18 inches around. These are only a few of the questions put to visitors who fraternize with the Monroe Brothers.

The two key words for the 1973 season were potatoes and onions. Brother Walter Foken insists that the biggest and best onions are grown from single plants and not from onion sets. Five hundred "Yellow Sweet Spanish" onion plants were purchased from a Texas Company, and after a slow start it is now apparent that the crop will be sufficient to last through the long Michigan winter. Most of these onions when mature weigh over two pounds. Using a "White Chippewa" and an "Early Red" the potato crop matured in ninety days. The supply from this first year's planting will be more than ample for the household.

*bread and butter pickles*

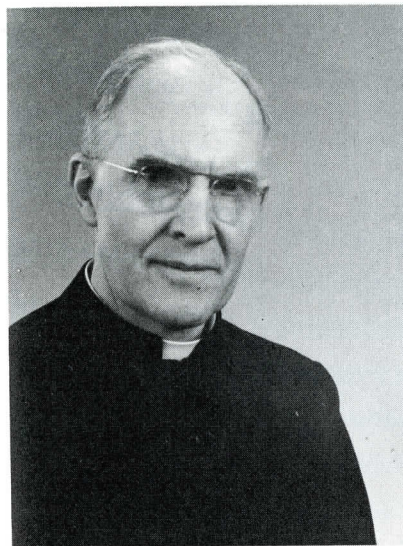


Visitors to Monroe usually stop to see the garden. If they live in the area they will probably have a sample of Monroe County vegetables to take home. Because most of the vegetables mature for picking from mid-July through mid-September the Brothers often find that they have too much for themselves. This then allows for "give away" to friends and neighbors, and to the Verona Fathers, who at this time of the year have the seminarians back home for another school term.

We at Monroe look upon gardening as a hobby. It allows for fresh air, sunshine, and exercise, pleasant conversation and, especially while canning, community activity. Certainly the spiritual benefits gleaned while working so closely in cooperation with God and nature are innumerable. While God lives in an eternal now, He works out His purposes in time. Man's quest for God is like a seed dropped in the ground. Forces above and beyond man's control must work upon it until true fruition is realized.

## IN MEMORIAM

Notre Dame, the following February and made his first vows a year later. Education courses were pursued the spring of 1930 at Notre Dame and in the fall he began his teaching career at Holy Cross in New Orleans, moving from there to Indianapolis, Chicago, Taunton and back to New Orleans in 1942. He taught physics and mathematics and specialized in mechanical drawing, where his own neat script and precise drawings were models for his students. From them he demanded clear cut, well defined concepts, and earned their respect and gratitude for this important aspect of their education. In 1952 he returned to Akron as treasurer at Hoban High School and remained there until infirmities forced his retirement at the Community Infirmary at Notre Dame.



*Brother Hugh Kalauger, C.S.C.*

Brother Hugh enjoyed listening to and relating anecdotes. He relished science fiction, particularly those writers who made impossible situations sound reasonable; he challenged scoffers to find flaws in the clever arguments, his eyes sparkling at their failures. He had a great love for Ireland and her people and enjoyed tracing the origin of names of Brothers of Irish descent. Each St. Patrick's Day his desk was decorated with fresh cards from his host of friends around the world. His engaging laugh and his Five Brothers tobacco will be long remembered. In his later years he never called attention to his many infirmities. Rather he strove to keep alert mentally. His was a questioning mind, and part of his eternal reward are the answers that are now his.

Brother Hugh died at Dujarie House March 24 after a long illness. Arthur Kalauger was born in Akron at the turn of the century and attended St. Vincent High School there and received the M.E. degree in Engineering from the University of Akron in 1923. After working a few years as a draftsman he entered the Postulate at Watertown in September, 1928, received the habit as Brother Hugh at St. Joseph Novitiate,



GOD HAS CREATED ME TO DO HIM  
SOME DEFINITE SERVICE.

He has committed some work to me  
which He has not committed to another.

I HAVE MY MISSION.

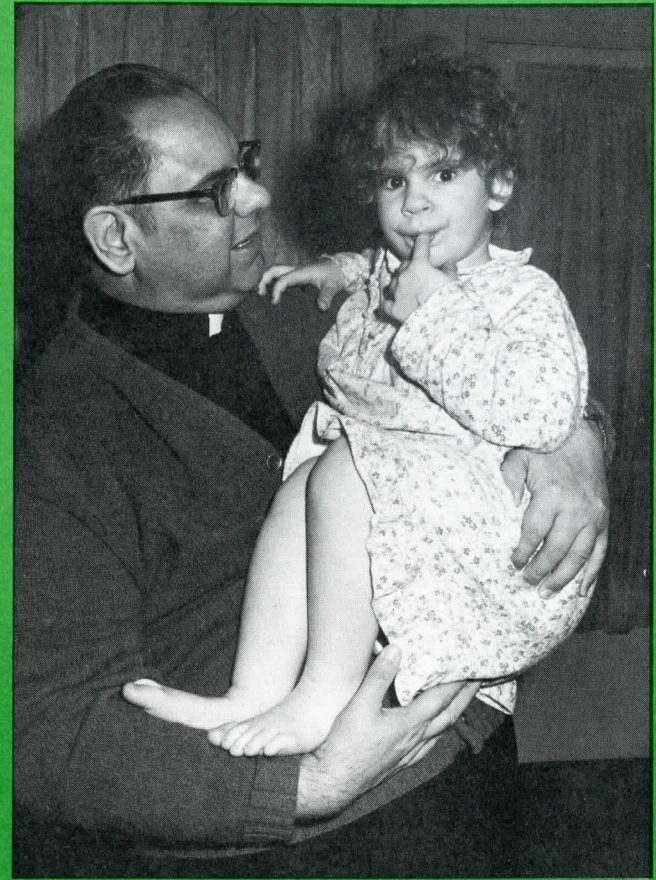
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HOLY CROSS



BROTHERS

Spring, 1974