



The NEWSETTE

Vol. 12, No. 7

Midwest Province—Notre Dame, Indiana

April, 1960

Michigan Camp Sold to Notre Dame Alumnus

The summer camp operated for the past dozen years by the Holy Cross Brothers at Bankson Lake, near Lawton, Michigan, has been sold to Mr. Joseph N. Flood, of 38925 Albert Boulevard, Mount Clemens, Michigan, the transfer of ownership and operation effective as of April 1, 1960.

Mr. Flood is a 1948 graduate of the University of Notre Dame and will personally conduct Notre Dame Camp in the future. He plans to operate it according to the same pattern as the Brothers did in the past.

Information about the 1960 camping season, rates, and reservations can be obtained from Mr. Flood at the above address.

The Brothers gave up the camp in order to allow more of them to take summer classes and to meet ever growing requirements for various state teacher's licences.

Meeting Set for Chicago Associates

Members of the Association of St. Joseph, Chicago Chapter, will hold their next meeting on May 15 at 2:30 P.M., at Marillac House. Officers will be installed, with the annual social for members, their families and friends, following, with card games, bunco, and a buffet supper on the agenda. A Day of Recollection is scheduled for June 19 at St. Joseph Novitiate, Rolling Prairie, Indiana.

All members are urged to attend the social in May and the Recollection Day in June.

Deceased

Rev. Walter K. Conway, C.S.C.

Rev. Raymond Clement, C.S.C.

Rev. James L. Martin, C.S.C.

Rev. Stanislaus Kzyzinski, C.S.C.

Rev. Joseph O'Rourke.

Sister M. Arsene, C.S.C.

Sister M. Ludharda, C.S.C.

Mother of Bro. Vincent de Paul Hujar.

Grandmother of Bro. William Gates.

Uncle of Bro. Eymard Salzman.

Aunt of Bro. Marcellus Bonen.

Richard Foss.

PROVINCE BRIEFS

The Brothers at Hoban High in Akron entertained the faculties of three other Akron high schools shortly before Lent began with a tour of the school, a feature movie in the gym, and a buffet supper. . . . Closing of basketball season means it's high time to say that Holy Trinity High in Chicago this year sponsored an elementary school basketball league, organized by Trinity High faculty member Mr. Eugene Wierzbicki to benefit youngsters of Chicago's near northwest side. . . . The March of Science got a bow from the boys at Holy Trinity High with their science exhibition, held on March 17 and organized by Brother William Fitch. More than fifty boys built exhibits and stood by to explain his own apparatus to visitors. At the door viewers got play money with which to tip the student-exhibitors according to the merit of each display. . . . Gleaming big trophies now replace pins and medals for speech contest winners at Holy Trinity, will be awarded after competitions on April 6, 7, and 8. The school was one of 17 to take part in a speech tournament conducted by the Christian Brothers in Chicago, and as a newcomer to such a contest did well, placing 6th. . . .

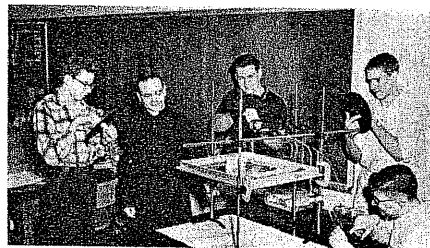
Over 400 boys and girls of Reitz Memorial High in Evansville exhibited displays in the 1960 Science Fair at the school. Projects represented the fields of biology, physics, chemistry, and mathematics. More than 150 were in biology. Winners of trophies and first honors enter their projects this month in Evansville College's Tri-State Science Fair. . . . Saturday mornings from nine-thirty to eleven-thirty Brother Walter Gluhm, of Columba Hall, Notre Dame, can be found at St. John Cauty Church, near Rolling Prairie and the Brothers' novitiate, teaching catechism to Catholic children who attend public schools. At the moment his class has 19 boys and 19 girls, ranging from first-graders to fourth. The small fry like their kind and smiling teacher, and he likes them—and teaching them, even though his regular job at the Notre Dame post office is pretty much a seven-day affair.

St. Ed's Takes New Road to Physics

The Brothers' St. Edward High School in Cleveland is one of 600 secondary schools in the U. S. introducing a new approach to high school physics based on the work of the national Physical Science Study committee.

Development of the program took place at M.I.T. in 1957 when teachers, scientists, and other professionals pooled knowledge and experience to produce the first set of our textbooks and four laboratory guides for the course. Since the first printing 10,000 copies of the textbook have been circulated.

St. Edward students have just completed study of the second volume of the series, which introduced them to wave motion. Along with lab and class work the students have been taking standardized tests published by the



Physical Science Study committee in cooperation with Educational Testing Service of Princeton, N. J. Test results are sent to Princeton to help the bureau in statistical analysis of the tests.

Two St. Edward faculty members, Brothers George Tilley and John Ryan, have been attending an In-service Institute at Case University during the current school year to study methods of presenting the new physics course to high school students. Sponsored by the National Science Foundations, the Institute continues through the present semester.

Brother John told a Cleveland newspaper, "All educators in secondary schools realize that the recent emphasis on science education is resulting in revisions in the traditional physics course, and St. Edward wishes to continue to offer a sound science program that fits into a well-balanced high school curriculum."

Father Gibault School for Boys

Terre Haute, Indiana

A HOME FOR BOYS



Administrative office, Brother Armand, C.S.C., director.

Gibault Offers Troubled Boy Peace and Discipline

by BOB HAUTON, (in *The Sunday Courier and Press*, Evansville, Indiana, February 21, 1960.)

"When a boy first arrives here, his eyes go like this," said the black-frocked man as he darted his eyes from side to side. "He's casing the joint, you might say. Most of the boys have been in jail before and they think, 'I'm a con.' Our job is simple. Make him think, 'I'm a kid.'"

Thus spoke Brother Armand Aman, C.S.C., who has been on the Gibault School for Boys' staff since 1937, and director for three years.

The school, 5½ miles south from downtown Terre Haute on U. S. Highway 41, on a wooded hillside, has used its policy of supervised hands-off rehabilitation, seemingly a contradictory term, to straighten out boys from over the nation since 1915.

There isn't a fence in sight.

The capacity of the school is 125 boys, and the number enrolled changes almost weekly. At present 40 per cent of the boys are from Indiana, and the rest are from 10 other states. Gibault has taken youths from most states except New England and those which won't send delinquents out of their boundaries.

Ages of students range from 10 to 16 years old, and they are referred by courts, departments of public welfare, and Catholic Charities. The Brothers prefer not to take cases from private families, because as Brother Armand

explains, "They always have a change of heart after a few months and want the boy back."

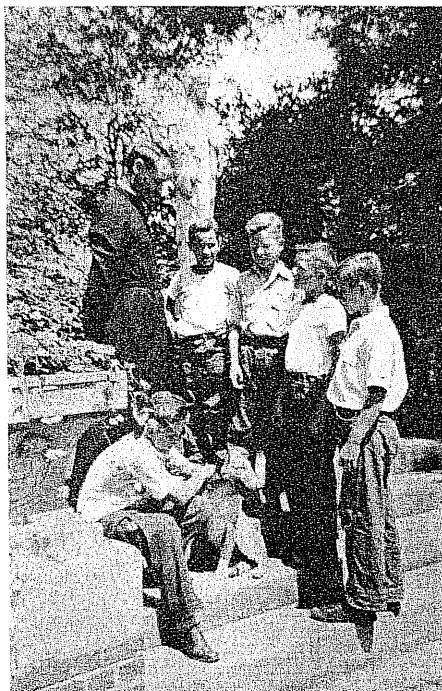
Three per cent of the enrollment is Protestant, the rest of the Catholic faith.

Brother Armand says, "We do not take chronic sex offenders. Nor do we take a boy who might be psychotic. Such a lad needs a psychiatrist, and we have none. We are not a panacea for all cases. Sports is a big part of our program. So we don't take a crippled boy. If you have a boy standing off by himself because he can't take part in games, you have another problem. The boys we take must be able to take part in an ordinary program of work and play."

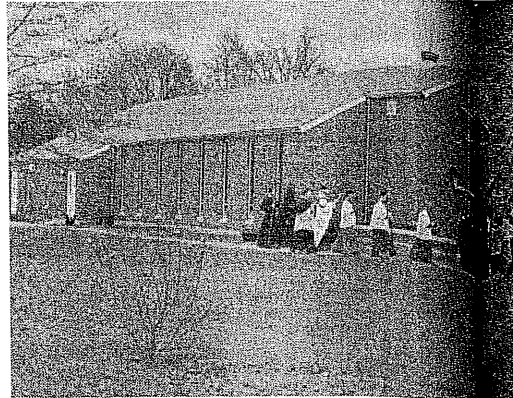
The minimum stay for a boy is one year. Near the end of the twelve months the director will write the placing agency, telling them how the boy is doing. Also, the Brothers find out what the home situation is. Should it be bad, in some cases they will ask that the boy stay an extra year, the maximum term.

K of C Helps

The placing agency is charged \$3 a day tuition, which just about takes care of the yearly bill for running the school. The rest of the funds, such as for building and extra repairs, comes from the Knights of Columbus funds. The director says the school gets its fees from the placing agencies, not the families, "because we have found the agency is always there after the trouble is over. The family may not be."



Brother Armand, C.S.C. . . . and boys. →



Religious services are held in a brand new tent which was introduced last year.

In turn the agency works with the family. Depending on the economic situation, the state may foot the bill or the family might.

Beginnings came in 1915, when the Indiana Knights of Columbus realized other denominations had private schools for youths who were, or might be, in trouble, but Catholics had none, the boys having to go to Plainfield State Boys' School.

The Knights purchased Fred Smith's 75-acre estate at two-thirds of market value. The Smith house became the first combination living quarters and dorm, and was named Columbus Hall. Work was started immediately on a second building and Aldering Hall, now informally called the main building, was finished in 1926.

The Brothers of the Congregation of Holy Cross took over in 1934, and, still under auspices of the Knights, have been running things since. At present there are 15 Brothers, a chaplain, a lay shop teacher, a farm helper, and two women cooks.

The school's name came from a rush of patriotism by area people after World War I who wanted some kind of memorial for Father Pierre Gibault, a contemporary of George Rogers Clark. The French pioneer priest was instrumental in aiding residents of the area with the Americans against the British, and practically handed over the fort at Vincennes to the American soldiers.

Sports Important

In addition to several artificial lakes stocked with fish, there is a swimming pool and a number of playing fields, including many handball courts, a popular sport at the school.

Once a month close relatives may visit the boys. This is usually on a weekend, unless the family can't be there at that time. On such occasions, except when the boy has been "campused" for a rules infraction, he may go into Terre Haute with his parents. The boys also attend civic activities in supervised groups. "But we never let a boy go into town alone," Brother Armand says. "I'm afraid that would be asking just too much."



Holy Cross priest is full time Chaplain. At Gibault participation in Liturgical services years prior to the recent instruction of the Holy See.

The boys are divided into two groups named the juniors and seniors. Although there is no arbitrary line, those from 10 through 13 years old generally fall in the first category. In the sports program the larger group is further divided by athletic ability into varsity, lights, and a third division dubbed by the boys with nicknames as "drifters" and "misfits." Brother Armand explains, "You have a boy who doesn't even know how to hold a baseball bat playing against professional material, and the boy just doesn't have any fun. There is an extra problem. Our sports program is designed to let the boy find a source of happiness that he probably hasn't had before. Then, when he leaves, he looks up a softball game rather than trouble."

Classes run from the fifth grade through the freshman year in high school. The curriculum is the same as any public school, with added classes in religion. Shop and drafting are emphasized in the higher grades. Classes average 20 students, to assure individual instruction.

"School is all-important," says the head Brother. "We've had boys who wouldn't have gone to class at the point of a gun when they first arrived. They do after they leave. Some of the boys seemingly aren't too intelligent when they come here. We have found this is because they never extended themselves in school because of sporadic attendance."

When a boy first arrives, his money is placed in a fund from which he may draw. "But they have little use for money here," Brother Armand says. "Almost everything is furnished. They get candy and popcorn on Sunday afternoons. There are movies, in cinema scope and color, twice a week during the school term and three times a week in the summer. We also pass out cigarettes." Knowing that those who smoke are going to, no matter what, it is allowed with permission from parents and the director. A smoker is allowed one cigarette at 12:30 p.m., splits one with a buddy at 3:30 p.m., and has a final whole smoke at 6:30 p.m.

Official punishment comes from taking such privileges as town visits, smoking, movies, away for a period. There are other unofficial punishments which do as much if not more.

Try to Run Away

"Take running away," Armand says. "Ninety per cent of the boys never run away, but 100 per cent think about it at first. You can see the boys when they first arrive. The older ones think, 'Boy, this will be a snap to break out of.' At any one time we will have about three boys campused because they tried it."

When a boy scoots off, the Brothers, or sometimes police, will usually find him. The average boy heads for home.

A campus custom is explained by

one of the students. Rubbing his close-cropped hair he said, "You know, if you run away the guys tease you. I don't like that teasing. No one does. You get baled. You know, they cut off all your hair, the guys. Then they tease you. I know, 'cause I tried it — once."

All who go AWOL once are taken back. Most who try it a second time return. But the third time the Brothers return them to the custody of the placing agency, which means he will probably go to the state reform school.

Speaking on the rehabilitation program, Brother Armand explains, "Our over-all program is designed to keep a boy busy with ordinary things which, in normal homes, he would like or have to do anyway. It is a combination of supervised work, study, and play. Our first job is to take his mind off himself and his anxieties, his homesickness. Ultimately he sits back and takes a long, close look at his own problem, and comes up with an answer.

"I admit there are some boys we can't help. It's less than one per cent.

"When the smaller boys first arrive, they are frightened. The larger ones make a study of the place. We always let a resident older boy show a new student around first, because the kid wouldn't believe a thing we told him.

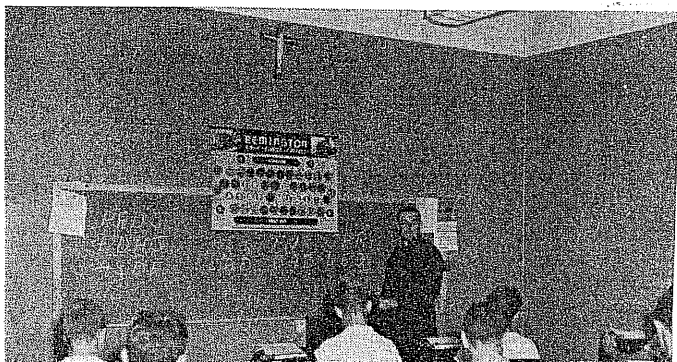
"Many times we see a kid, who has been here some time, look at a new boy who tries to act tough. The old timer will sneer and say, 'He'll learn.'

Across the Bridge

"And of course we must recognize that these boys have souls. There is the religious angle, if for no other reason than that the Brothers are professed Catholics. But we never give formal sermons. Never.

"We preach by example, not by word. The boys just won't swallow speeches. They don't like to be preached to by even their equals. You really can undo all you've done. For instance, a boy curses on a playing

In school a full academic program is offered plus vocational subjects including typewriting and woodshop.



field. A Brother won't give him a sermon, he'll simply say, 'It doesn't take a man to curse. You're not a man doing it.'

There are no formal group discussions about problems, but "bull sessions" are encouraged. The boy is urged to make friends, but it takes time. A 13-year-old who admitted he had no buddies at home said, "I've got a lot of friends now, at least I think."

Another youngster said a boy has to be in the school at least six months before he is accepted as an "old timer," saying "When I first came here I was kind of scared. Coming across the bridge I was all riled up. I learned a lot of things."

Their Lives for Boys

An older boy who had been in since last June added, "I wonder sometimes how some of the boys straighten out. Most of them do; it depends on the kid. Some just never learn. We try to help them, but it's up to the kid how much help he gets. Trouble, it's what you expect from kids."

During the noon meal in the dining room, Brother Armand says, "there is a lot of noise in here, but a practiced ear can tell the difference between normal, high-pitched teenage voices and trouble. We've been very lucky. Never had a riot. Of course there are fights; guess we could never stop them altogether."

"For some reason the boys respect us. I don't know that we deserve it. But it seems if one of the boys gives a Brother a rough time, the other kids will take him behind the barn and straighten him out."

One student was both candid and practical about it. "Let's face it. If you sock a Brother, you get excommunicated."

They Do Well

Added to this was a comment from an older boy. "We know the Brothers have given up their lives to help us, and we appreciate that."

There is a custom among the boys concerning leaving, an all-important

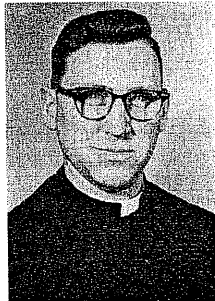
subject to them. There are 93 lockers. On the last leg, a boy gets to take a poke at the student who has a locker number corresponding to the number of days left.

Once a boy leaves, he doesn't come back. "If a boy gets in trouble again after being here, what good would it do to bring him back? We've done all we could. It just wouldn't do any good," says Brother Armand.

(In an editor's note accompanying the above article it was pointed out that an Evansville, Indiana, boy had just left for Gibault School for Boys on orders of the Juvenile Court judge. The boy was driving a stolen car involved in a hit-run traffic accident which killed a child. The newspaper story above tells how Gibault will deal with the boy.)

Unsung "Aide" Finally "Sings"

Brother Eli Pelchat, who for the past fifteen years has worked at the Notre Dame post office, has at last told something about his extracurricular job at St. Augustine's in South Bend, a parish mainly devoted to serving Catholics whose skin happens to be black, but with white-skinned members as well.



When Brother Eli first began going there to help in May, 1942, Father Francis Sullivan, C.S.C., was pastor, but by August Father Vincent C. Thilman arrived to take over. Father lived at Columba Hall for three years, but when the rectory was slightly renovated, he moved there and there he still lives, in most unpretentious quarters, without cook or housekeeper.

During his first once-a-week session at St. Augustine's Brother Eli led prayers said during Mass by the parishioners. Then he started teaching boys

how to serve (done nowadays by Holy Cross seminarians, with an assist by him when needed). When the organist finally gave up, Brother Eli then took over and also taught the choir. Some time or other during the years he made a complete set of Gothic vestments for the church, including a cope and the special vestments needed during Holy Week. Helped by Brother Martinus, who works at the *Ave Maria Press* at Notre Dame, Brother Eli then made a set of wooden candle sticks for the altar, a stand for the Paschal Candle, a vestment cabinet for the sacristy, and a linen cupboard. Another project of the two men was making and installing a baldachin for the altar.

After the changes made in the liturgy a few years ago, Brother Eli began teaching the congregation to sing the VIII and XVIII Gregorian Masses, and these are now done regularly, a capella, by the parishioners at Mass. Three years ago the people at St. Augustine's were taught the dialogue Mass; on Sundays Brother Eli leads the prayers and at the proper time reads the Epistle and Gospel in English.

All year long he does most of the sacristy work. He said he acted once as proxy-godfather at a Baptism. During Holy Week services he's the master of ceremonies, and during Lent and October he goes regularly to the church to play for Benediction or for lenten services.

Helping Father Thilman takes a good bit of Brother Eli's free time — which is little enough for the post office crew. However he has great zeal for the work, is devoted to Father Thilman — who is a real missionary right here in the heart of the Midwest and has many of the deprivations of most missionaries abroad, and looks forward to carrying on at St. Augustine's right up to the day he is changed back to the Eastern province, to which he belongs.

PRAY FOR VOCATIONS

Form 3547 Requested

Return Postage Guaranteed

Published monthly during the school year by the Brothers of Holy Cross, Inc., Notre Dame, Indiana. No subscription price. Financed by good-will offerings of relatives and friends.
BROTHER LAWRENCE MILLER, C.S.C., Editor
Notre Dame, Indiana

Vol. 12 April, 1960 No. 7

BROTHERS OF HOLY CROSS
The Newsette
NOTRE DAME, INDIANA

After Five Days Return to:

Non-Profit Organization
U. S. Postage
PAID
NOTRE DAME, INDIANA
Permit No. 1