THE WOODSTOCK LETTERS
A RECORD
OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS

VOL. LXIX.

WOODSTOCK COLLEGE
1940

FOR CIRCULATION AMONG OURS ONLY
## INDEX TO VOLUME 69

### ARTICLES

<table>
<thead>
<tr>
<th>Title</th>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apostolic Letter on the Quadricentenary</td>
<td>3</td>
<td>285</td>
</tr>
<tr>
<td>Pope Pius XII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campion Hall Retreat House</td>
<td>1</td>
<td>60</td>
</tr>
<tr>
<td>Philip D. Kielty, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Character of the Society of Jesus, The</td>
<td>3</td>
<td>390</td>
</tr>
<tr>
<td>Ignatius Smith, O.P.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catholic Medical Mission Board, The</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Edward F. Gareshé, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cenodoxus Redivivus</td>
<td>2</td>
<td>133</td>
</tr>
<tr>
<td>Richard F. Grady, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chili, Notes on</td>
<td>2</td>
<td>179</td>
</tr>
<tr>
<td>Gustave A. Weigel, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cranwell Preparatory School, The</td>
<td>2</td>
<td>187</td>
</tr>
<tr>
<td>James A. Walsh, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>400 Years of Jesuit Philosophers</td>
<td>3</td>
<td>326</td>
</tr>
<tr>
<td>Hunter Guthrie, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>First Jesuit Voyage Across the Pacific, The</td>
<td>1</td>
<td>21</td>
</tr>
<tr>
<td>William G. Repetti, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesuit Activity in American History</td>
<td>1</td>
<td>40</td>
</tr>
<tr>
<td>Mark J. Smith, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesuit Historical Scholarship</td>
<td>3</td>
<td>296</td>
</tr>
<tr>
<td>Edward A. Ryan, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesuit Missions—Four Hundred Years</td>
<td>2</td>
<td>140</td>
</tr>
<tr>
<td>Arthur A. Weiss, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesuitana From a Carroll Collection</td>
<td>2</td>
<td>173</td>
</tr>
<tr>
<td>Vincent C. Hopkins, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edward J. Dunne, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Polanco, Juan de</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Richard H. Dowling, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religion-Teaching by Scholastics</td>
<td>1</td>
<td>69</td>
</tr>
<tr>
<td>Walter J. Ong, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Society and Anthropology, The</td>
<td>3</td>
<td>310</td>
</tr>
<tr>
<td>Hugh J. Bihler, S.J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Southern Maryland Shrine, A</td>
<td>2</td>
<td>157</td>
</tr>
<tr>
<td>Laurence J. Kelly, S.J.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## INDEX

### OBITUARIES

<table>
<thead>
<tr>
<th>Name</th>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bull, Father George D.</td>
<td>1</td>
<td>86</td>
</tr>
<tr>
<td>Casten, Father Henry T.</td>
<td>3</td>
<td>354</td>
</tr>
<tr>
<td>Dolan, Father Francis J.</td>
<td>1</td>
<td>104</td>
</tr>
<tr>
<td>Fortescue, Father Joseph A.</td>
<td>1</td>
<td>82</td>
</tr>
<tr>
<td>Fox, Father John Mortimer</td>
<td>2</td>
<td>220</td>
</tr>
<tr>
<td>Gruender, Father Hubert</td>
<td>2</td>
<td>216</td>
</tr>
<tr>
<td>Judge, Father William H.</td>
<td>3</td>
<td>351</td>
</tr>
<tr>
<td>McDonough, Father Vincent S.</td>
<td>2</td>
<td>196</td>
</tr>
<tr>
<td>McHugh, Father John A.</td>
<td>3</td>
<td>373</td>
</tr>
<tr>
<td>Murphy, The Most Rev. Joseph A.</td>
<td>2</td>
<td>204</td>
</tr>
<tr>
<td>O'Gorman, Father Patrick F.</td>
<td>2</td>
<td>230</td>
</tr>
<tr>
<td>Patterson, Father Laurence Kent</td>
<td>1</td>
<td>89</td>
</tr>
<tr>
<td>Peter, Brother Ferdinand</td>
<td>1</td>
<td>108</td>
</tr>
<tr>
<td>Quinn, Father Daniel J.</td>
<td>3</td>
<td>359</td>
</tr>
<tr>
<td>Sullivan, Brother Daniel F. X.</td>
<td>2</td>
<td>209</td>
</tr>
<tr>
<td>Young, Father Edmund Josiah</td>
<td>3</td>
<td>348</td>
</tr>
</tbody>
</table>

### VARIA

**American Assistancy**

<table>
<thead>
<tr>
<th>Name</th>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assistancy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quadracentennial Celebrations</td>
<td>3</td>
<td>381</td>
</tr>
</tbody>
</table>

**Fordham University**

<table>
<thead>
<tr>
<th>Name</th>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annual Report of the President</td>
<td>2</td>
<td>255</td>
</tr>
<tr>
<td>Congress of the Graduate School of Arts and Sciences</td>
<td>2</td>
<td>254</td>
</tr>
<tr>
<td>Historian Honored</td>
<td>2</td>
<td>256</td>
</tr>
<tr>
<td>Centennial Expansion Plans</td>
<td>3</td>
<td>404</td>
</tr>
</tbody>
</table>

**Georgetown University**

<table>
<thead>
<tr>
<th>Name</th>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Washingtonia</td>
<td>2</td>
<td>256</td>
</tr>
</tbody>
</table>

**Maryland**

<table>
<thead>
<tr>
<th>Name</th>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Report of the Henryton Mission</td>
<td>2</td>
<td>250</td>
</tr>
<tr>
<td>Woodstock College News</td>
<td>3</td>
<td>406</td>
</tr>
</tbody>
</table>

**Maryland—New York Province**

<table>
<thead>
<tr>
<th>Name</th>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jubilarians of 1940</td>
<td>2</td>
<td>249</td>
</tr>
<tr>
<td>Mission Band Divided into Two Bands</td>
<td>3</td>
<td>405</td>
</tr>
</tbody>
</table>
# INDEX

<table>
<thead>
<tr>
<th>Vol.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td></td>
</tr>
<tr>
<td>Father Cannon’s Address on Missions Printed in the <em>Congressional Record</em></td>
<td>3</td>
</tr>
<tr>
<td>Letter of Great-great Nephew of St. Isaac Jogues</td>
<td>1</td>
</tr>
<tr>
<td>Oregon</td>
<td></td>
</tr>
<tr>
<td>The Seattle Preparatory School</td>
<td>2</td>
</tr>
<tr>
<td>Washington, D. C.</td>
<td></td>
</tr>
<tr>
<td>Workingmen’s Retreat Movement</td>
<td>3</td>
</tr>
<tr>
<td>St. Louis</td>
<td></td>
</tr>
<tr>
<td>The Radio League of the Sacred Heart</td>
<td>1</td>
</tr>
<tr>
<td>Other Countries</td>
<td></td>
</tr>
<tr>
<td>Batavia, Dutch East Indies</td>
<td></td>
</tr>
<tr>
<td>The Present Position of the Vicariate</td>
<td>3</td>
</tr>
<tr>
<td>Belgium—France</td>
<td></td>
</tr>
<tr>
<td>Flight of Ours from Invaded Belgium</td>
<td>3</td>
</tr>
<tr>
<td>Brazil</td>
<td></td>
</tr>
<tr>
<td>Work Among the Japanese</td>
<td>3</td>
</tr>
<tr>
<td>Canada</td>
<td></td>
</tr>
<tr>
<td>Meeting of the Biblical Association</td>
<td>3</td>
</tr>
<tr>
<td>St. Noel Chabanel, Patron of Misfits</td>
<td>1</td>
</tr>
<tr>
<td>China, Shanghai</td>
<td></td>
</tr>
<tr>
<td>Father Jacquinot Frees General Gort from Hands of Angry Mob</td>
<td>1</td>
</tr>
<tr>
<td>Esthonia</td>
<td></td>
</tr>
<tr>
<td>Letter from Father Baeten on the Mission at Talinn</td>
<td>3</td>
</tr>
<tr>
<td>Mexico</td>
<td></td>
</tr>
<tr>
<td>Mission Work in Guadalupe and Calvo</td>
<td>2</td>
</tr>
<tr>
<td>Nan-Yo or The South Sea Mission</td>
<td></td>
</tr>
<tr>
<td>History and Present Position</td>
<td>3</td>
</tr>
<tr>
<td>Rome</td>
<td></td>
</tr>
<tr>
<td>The Gregorianum’s 386th Academic Year</td>
<td>1</td>
</tr>
<tr>
<td>The Gregorianum: A Description and History</td>
<td>2</td>
</tr>
<tr>
<td>Spain</td>
<td></td>
</tr>
<tr>
<td>Visit of General Franco to Loyola</td>
<td>3</td>
</tr>
</tbody>
</table>
INDEX

STATISTICS

Vol. Page
Dead, List of—New England 2 285
Fructus Ministerii, 1939, Missouri 2 289
Fructus Ministerii, 1939, New England 2 287
Retreats for 1939, Maryland-New York 2 269
Retreats for 1939, Missouri 2 283
Retreats for 1939, New England 1 129

BOOKS AND PAMPHLETS REVIEWED

Vol. Page
Jesuits in Malabar, The. By D. Ferroli, S.J. 1 111
Katharine Tekakwitha. The Positio of the Historical Section of the Sacred Congregation of Rites on the Introduction of the Cause 3 435
Let Us Pray For The Dead. By Bernard A. Hausmann, S.J. 1 112
Liturgical Latin. By Otto J. Kuhnmuensch, S.J. 2 245
Paul and the Crucified. By William J. McGarry, S.J. 2 244
Progress and Problems of the American Church, Encyclical Letter (Sertum Laetitiae) of Pope Pius XII 1 114
Rubrics of the Low Mass. By Thomas A. Donoghue, S.J. 2 245
Rural Roads to Security. By Msgr. Luigi Ligutti and John Rawe, S.J. 2 247
Saints and Blessed of the Society of Jesus. By A. Ambruzzi, S.J. 3 436
Theologia Fundamentalis. By Anthony C. Cotter, S.J. 3 433
Unity of Human Society, The. Encyclical Letter (Summi Pontificatus) of Pope Pius XII 1 112
JUAN DE POLANCO, S.J.

1517-1576

RICHARD H. DOWLING, S.J.

Around the main figure in any great enterprise invariably are grouped other men whose own intrinsic worth is often over-shadowed by the preeminence of their leader. They are the smaller cathedral spires that do not attain to the soaring heights of the main spire, nor do they possess its massive grandeur, yet they have a beauty and symmetry of their own, which blend into and add immeasurably to the surpassing unity of the whole. Ignatius of Loyola towers high in the history of the Catholic Reformation and many were the brilliant intellects and magnanimous hearts Divine Providence brought as colleagues under the enthusiasm of that magnetic leader in the great work he had in hand; their worth was keenly realized by him and well known by the men of their day, but, as the years pass, these brilliant personalities too often shade off into mere names for the casual reader. As the Fourth Centenary of the Society of Jesus draws near, the ideals and achievements of Ignatius of Loyola will live again in the minds of many. It is the purpose of this article to throw the spot-light upon one of that glorious galaxy of illustrious men, who were the companions of Ignatius in the days of the infant Society.

In the renascence of spiritual vigor that swept through the Church with the maturing Sixteenth Century, the young Company of Jesus soon grew to hold a
front-line post. Providence made its influence felt from Ireland to Japan, but the work of Juan de Polanco seemed to be squared in by the four corners of a desk in a little house in Rome. Polanco to most Jesuits is known as the Secretary of St. Ignatius. His name is not connected with any great individual enterprise, as were those of Lainez and Salmeron debating at Trent, or that of Xavier striding the Indies. But Polanco's years were spent so close to the heart of the Society that all its work became in a way his own. Juan Polanco was no mere shadowy secretary, but a vibrant personality, who for twenty-five years stood at the side of the first three Generals, their trusted counselor and friend, a man whose prudent wisdom, generous sympathy, and real sanctity entered into the vital growth of the young Society and its preeminent part in the Counter Reformation.

When the young knight, Inigo de Loyola, was dividing his time between poetry and arms at the court of the Viceroy of Navarre, and Francisco de Borja, heir to the Duke of Gandia, was reaching for the stirrups of his first horse down in Valentia, Juan Alonso de Polanco was born in the city of Burgos, the capital of Castile on December 16, 1517. Though laying no claim to royal or noble blood, the Polanco family was sufficiently rich and illustrious. The father was an alderman of Burgos. Of Juan's early years we have no details. However, intelligence and piety must have shown themselves early and pointed to a career in the Church; when only thirteen, Juan is on the long road to Paris and, nine years later, with a university degree in his pocket, the young 'Magister' sets out for Rome. A pleased and ambitious father had purchased for his son the post of 'Scriptor Apostolicus' at the Curia and the way to future eminence lay ahead.

1 The year somewhat doubtful. Some say 1515 or 1516. The Monumenta, however, follows Sacchini in giving the year as 1517.
But grace was beginning to elbow glory then at the heart of the Catholic world; the young Notary began a friendship, which was to last until death, with a fellow Spaniard, Diego Lainez, "that marvelous intellect, remote and brilliant as a star, but burning with an all-consuming love of God!" Lainez led his young countryman through the Spiritual Exercises. The result was a complete surrender. Juan inscribed his name "desiring to serve God, our Lord, by the most perfect life... in the order of priests of the Society of Jesus." It was the summer of 1541, when the Company had not yet celebrated its first official birthday.

The following year found Juan at Padua. Sent there to study at the University, he helped lay the foundation of a house of the Society—its fourth in the world. After five years spent in Padua, in 1546 the Priesthood crowned his studies. How richly Polanco was endowed and how well he profited by his stay in Paris and Padua can be seen in this tribute, somewhat effusive, no doubt, but readily understandable when written of such a man as Polanco, paid to him by a contemporary, William Eysengrein, in the Catalogus Testium Veritatis: "Viv doctrine, et eloquentia clarus, Orator facundus, Philosophia gravis, Sacrarumque litterarum scientiis neminem secundus." Immediately Father Polanco threw himself into ardent missionary labors in various cities of Tuscany. Coming to Pistoya, he gave the Spiritual Exercises to the Bishop, who thereupon began to preach. Such loosenings of episcopal tongues were rare wonders in Renaissance Italy. Polanco reaped rich fruit in this diocese, where he was constantly in demand, preaching sometimes three times a day, on the street, in the churches, before the Canons of the Cathedral. Quite a few priests were so stirred that they offered to go to the Indies and the foundations of two colleges were discussed.

But in the ducal city of Florence the young whirlwind missionary was not so successful. Though, at the request of the Duchess Eleanor, he gave that lady
some written spiritual instructions, with which she professed herself well pleased, in another matter he gave, so it seems, no little offense to Duke Cosimo. Either in ignorance of the circumstances or in a burst of fervor, Polanco showed, perhaps, a too impolitic friendship with a faction at odds with the Duke. Cosimo, no doubt, considered that there were other souls, besides those of these particular gentlemen, in whose spiritual progress the ducal heart would be more interested. At the time there was a question delicately pending, whether a college should be allowed the new Society in Florence; the Duke now shelved the matter, perhaps, rather than deal with Polanco, though he acknowledged the young priest's good intentions. At Rome, Ignatius, who had envisioned a college in Florence, became worried. Had Polanco bungled the affair? If so, how? There were rumors that the young missionary, unasked, and with more zeal than tact, had taken on himself the spiritual guidance of the Duchess, forcing written instructions on her, and had even advised Cosimo how to run his duchy. A request for further details and a sharp rebuke were soon on their way to Florence, but tempered, as always, with Ignatius' encouragement and sound advice.²

In Tuscany trouble was fast closing in on poor Juan. His family had been none too pleased, when, five years before, the rising star of the young Notary Apostolic had been suddenly quenched in the humble black habit of a new religious congregation, an Order that was still unknown in most places, misunderstood and suspected in many others, especially in Spain. Except for a proud silence that stopped all letters from home, and virtually interdicted Juan from the family circle, he was left to his own chosen path. But now at this juncture in Tuscany, affairs were vigorously

² Astrain and Pastor for this incident charge Polanco with indiscretion—the imprudence of youthful zeal. But from a marshalling of the documents alone the Editors of the M. H. (Polanci Complementa I, xvi et seq.) are able to clear him.
taken in hand by his younger brother, Luis Polanco, who, prosperous and with many friends, was setting himself up as a merchant in Florence. One day happening on Juan in the city, he strongly persuaded his brother to return to the family, to Burgos, and to common sense. Luis, it seems, did not do things by halves; when words failed, he locked Juan up in his house. The latter, too, having a will of his own, forced the door and, in true Pauline style, slid down a rope from a window. Juan was soon at Pistoya, safe, as he thought, in the palace of his friend, the Bishop. However, Luis had powerful connections in Florence; the Bishop had to give up Juan, who was carried a prisoner to the ducal city. In this crisis Polanco turned to his true Father, Ignatius. The General's influence prevailed; a letter to Duke Cosimo shortly effected the release of Juan, who was soon speeding to Rome and safety. In the years that were to follow, Polanco's family learned more of the Company of Jesus, became fully reconciled to Juan's vocation, and very devoted to the Society.

The Tuscan ministry of the last few months had been in a way Juan's Tertianship. Had Ignatius' eye picked him for the influential post the young man was now to occupy? We do not know. In the same month, March, 1547, in which Polanco made his hasty return to Rome, he began his duties as Secretary to the General. Other Fathers had held the post for brief periods; Polanco was to continue in it for twenty-five years—till Ignatius' death and throughout the generalates of Lainez and Borgia. 'Secretary' is merely a convenient tab to gather together the multitudinous labor of those crowded years. We should rather say that for the next quarter-century, at the side of three Generals, he was to have a very intimate share in the work of those dynamic personalities.

3 "... acabando sus estudios en Padua comenzó á cumplir el año de probación acostumbrado". Cf. MH Ignat. I. Epist. 154.
Scarce was Polanco settled in the little house at the foot of the Capitoline and beside the Church of Santa Maria della Strada, when he was admitted to share in a work of tremendous importance. The Society was confirmed in 1540. A year later Ignatius was writing the Constitutions, finishing touches to which were to occupy him until his death. It was to this work, of such significance in the history of the Society and of the Church, that Ignatius invited the young Secretary. What was the extent of Polanco's share in the writing of the Constitutions? It is an old question, one that has been long difficult to answer definitely, for neither Ignatius, nor Polanco left any direct testimony. The Editors of the Monumenta Historica S.J. have treated the question exhaustively and very satisfactorily. Ignatius, of course, was the Author, the mind that conceived them and executed them; in the execution he used the subordinate labors of his secretary, whose work lay chiefly in coordinating material and evolving the external form of many parts. Many accidental notions were of Polanco's suggestion; nothing, however, touching the substantials, except a few points regarding Colleges and Universities, are to be attributed to him. 4

A like difficulty would seem at first to be met as to Polanco's principal work as Secretary, namely, the correspondence. From the little house in Rome streamed out thousands of letters, speeding daily to all points of Europe, to India, Japan, Mexico, Brazil. Many, of course, were written by Ignatius' own hand; some, signed by the Saint, are in the hand of another; others are written and signed by the Secretary. These latter were the letters 'ex commissione', by the command of the General. How much of these was Polanco's, how much Ignatius' and, after Ignatius' death, Lainez's and Borgia's?

We note first that the letters are not mere dictation. The Secretary writes as an individual, as a living pen; he speaks in the first person, referring to Ignatius in the third. But the praise and encouragement, the counsels and reprehensions that flow out to brother Jesuits, to Rectors, to Provincials, all over the Society are those of the General. Surely, a rebuke, for instance, to a man of the station and calibre of Lainez; a counsel of the highest importance to that “Hammer of the Heretics”, Peter Canisius, would have been impertinences, if they came solely from Polanco.

After a little examination the solution is seen. First, from the manuscripts, where in the hand of Ignatius emendations, additions and deletions show the minute revision that made the letters, though written in the personal style of the Secretary, carry from Rome only the message that Ignatius, the Father and Ruler of the Society, desired. Then, we have the words of Polanco himself that Ignatius would not only order a letter to be written, but would outline its contents: “Accept litteras tuas, domine in Xo charissime, noster in Xo Pater Ignatius, mihique (pro more suo) mentem suam aperiendo, rescribendo tibi curam injunxit. . .Sed ut commissum mihi respondendi obeam. . .” Thirdly, from the custom of Polanco, who, when he had any personal message to send, would enclose it separately, and would place in the archives copies only of the main letter. Finally, the work of the Secretary is outlined in the Constitutions (IX, 6, No. 8E), where it is stated that the General should be assisted by someone “qui pro memoria et manibus sit ad omnia, quae scribenda et tractanda fuerint” and in the Declarations on this point: “. . .at prout se extendet munus a Generali commissum litteris poterit respondere; sive Generalis, sive ipse Secretarius de ipsius commissione eas subscribat.”

5 Cf. the introduction to the Monumenta Ignatiana I, pp. 21-22.
In this massive work Polanco had the help of librarii and amanuenses. With their help, undoubtedly, he made his collections of the Generals’ letters, at first in summary form, later of whole epistles. This too is described in the Constitutions (IX, 6, No. 8 E Declar.) “ex omnibus litteris et informationibus summam in paucain redigere.”

Polanco has left little jottings, reminders of the many angles of his work. His first duty as Secretary is “to read all letters from all parts of the world, and to see that summaries are made,” which he truthfully adds, “is no small business.” Other notes remind him to prepare matter for consultation, to draw up instructions for men setting out on all the roads that lead from Rome; to read over the news coming in from all parts of the world, polish off the accounts, translate them or have them translated, and to send out the bulletins to other Provinces. Here this busy man exclaims with a sigh: “This is a business, moreover, which demands full time.” He is the Archivist, who is to file away bulls, briefs, letters, hints on government, records of final vows and to catalog all the members of the growing Society.

His work as Secretary would have kept any normal man busy, but of his first year at the Curia Polanco himself reports: “Secretarius Societatis et confessionibus audiendo vacabat, et mane concionem, a prandio lectionem, in templo habebat; nec interim serviendo culinae, aut refectorio munus omittebat; idemque Procuratoris-Generalis officio et christianae doctrinae explicandae dabat operam” (Chronicon I, No. 168). To his intelligence, prudence, and sagacity was entrusted an unbelievable mass of assignments. He was, as he indicates above, the Procurator-General of the Society. Special requests and needs, business transactions of the whole Order passed through his hands. In particular, the upkeep of the Roman College was his charge, and this in the years before it had any fixed endowment. How the Roman College at this time man-
aged to exist and care for its crowd of students is little short of miraculous. Divine Providence fostered it, but, as Father Astrain remarks: “Not without much prayer, heartaches, and toils undergone by the Jesuits, especially by good Father Polanco.” Polanco gave most of his inheritance to the College and begged alms for it in Rome and from Spain. When poverty obliged him to sell some investments, bought with the donations of Borgia, the harassed Procurator remarked: “The only income that remained was hope in God.” From other notes in the memoranda referred to above he seems to have been spiritual father, examiner of candidates, a sort of socius to the Novice-Master, consultor of the house, and a go-between, when the General had no time to see all who wished to deal with him.

A modern biographer of Borgia speaks of Polanco as one who had been Ignatius’ right-hand and “had probably known more of the inner working of the founder’s mind and spirit than any of the younger generation of Jesuits.” This is a correct estimate of one who had enjoyed so intimate an association with the Saint, and who has been called “a man according to Ignatius’ own heart.” Because he was a man after Ignatius’ own heart, the great virtue of humility, which the Saint places at the heart of the Spiritual Exercises, dominated Polanco’s life. We have an indication of this in a letter to Xavier, in the Spring of 1549, in which Polanco, giving him news of Rome and telling him of the final vows of three of the fathers, writes: “The third professed, who did not merit to be in this number, is he who wrote this.” He had been a Jesuit only eight years, when on the feast of the Annunciation, 1549, he bound himself to the Society forever.

As the years went on greater positions of responsibility were piled on those shoulders that, in the words of the Editors of the Cartas de San Ignacio, always carried “in great part, and at times almost entirely, the weight of the correspondence, the government, and the business of the Society.” He became Admonitor of
the General; Assistant for Spain, for France, for Lower Germany, and for the Indies; Visitor to Sicily; and, finally, Vicar-General. How Polanco was almost entrusted with the supreme office of General will be told later.

While Polanco’s marvelous administrative ability, his tireless energy and tact in execution, his prudence in counsel, so often exhibited on many important occasions, since ordinarily there were no more than five or six professed fathers in Rome, were recognized by all, the depth and soundness of his theological knowledge were also highly valued. He acted as examiner of the *Catechism* of Canisius and a theological work of Lainez; he urged Salmeron to write a compendium of theology; he was consulted, when the Society was offered the administration of the Spanish Inquisition; he with others met the theologians from the University of Paris with the happy result that the University’s decree against the Society was annulled; he accompanied the General Lainez, whom the Pope had appointed adviser of Ippolito d’Este, Cardinal of Ferrara, to the fruitless Colloquy at Poissy; with Lainez he passed over to Trent, where he not only assisted the General by gathering material for his debates and helping him with the two-thousand-odd letters dispatched to the Society during their sixteen months stay at the Council, but also himself sat among the Theologians with the consultative vote and even addressed the Fathers of the Council.

Despite the multiplicity of Polanco’s offices and the unremitting toil they involved, this many-sided genius, who seemed to find twenty-five hours in a day, blossomed forth also as an author. At an early date he entered the field of Pastoral Theology with a little work on “Instructions for Confessor”, written by command of Ignatius. This opusculum had a great success in an age when, perhaps, there were still priests who could scarcely pronounce the words of absolution. The Bishop of Dillingen thought so highly of it that in a diocesan synod he ordered all his priests to acquire and
study a copy of it. From his pen flowed treatises on Humility; the Seven Capital Sins; Hints for Missionaries; a Method of Prayer; a Method to Help Those Who are Dying. Sommervogel lists his writings, the published ones going into many editions and translated into many tongues. But his *Magnum Opus* was finished in more leisurely years, when after the election of Mercurian as General, Polanco was at last relieved of his work at the Curia. This was the *Vita Ignatii Loyolae et Rerum Societatis Jesu Historia*. The first part of it gives the life of Ignatius covering some seventy pages and then the title, “Chronicon Societat. Jesu ab anno 1537 ad annum Dni 1549”, appears. The whole work is usually referred to as the “*Chronicon*”. This “Chronicle” of the first years of the Society was not intended by the author as a history, but as a source book for the future historians. Indeed, it is difficult to find any history of the early Society that does not refer to this “*Chronicon Societatis Jesu*”. It has only recently, comparatively speaking, in 1894, been published in five volumes by the Editors of the *Monumenta*. The gathering of these volumes must have been, indeed, a labor of love, since Polanco’s love of the Society, his enthusiasm at every unfolding phase of its work, were almost notorious. His letters “*Ad Universam Societa-tem*”, in which at regular intervals he recounts the work and progress of the Company, were criticized by some as showing a somewhat immoderate pride. But the Secretary, who saw the Society spreading out over the world, even to “India...Ormuz...the regions of Japan...the lands of Prester John”, was writing for fellow Jesuits and had in mind especially the younger members who would more diligently read or have read to them the letters in their novitiates and houses of training and who would be set aflame with holy enthusiasm to emulate the apostolic deeds of their elder brothers.

As Ignatius grew older and his body weakened to a shell, he confided more and more of the administration
to his secretary and adviser, Polanco. On his deathbed, as Jerome Nadal, whom he had previously appointed to assist him as Vicar, was absent from Rome, he entrusted the central government to Fathers Polanco and Madrid. On the death of Ignatius in 1556 Diego Lainez was elected Vicar-General, but as he was just recovering from an almost fatal illness he reappointed Polanco and Madrid to govern in his stead. The First General Congregation of the Society elected Lainez as the second General. It also instituted the office of Assistant and appointed Polanco Assistant for Spain. He was also to continue as Secretary, Admonitor to the General, and Procurator-General. When Lainez died in 1565, the Second General Congregation, which elected Borgia as General, named Polanco Assistant for France, Lower Germany, Brazil and the Indies, and reappointed him Admonitor to the General, while Borgia confirmed him in the post of Secretary of the Society. The third General was to rely on Polanco even more than his predecessors. With Borgia, Polanco often walked down the long halls of the Vatican to confer with the gaunt saint, Pius V. A young noble ecclesiastic, then only twenty years old, Monsignor Claudio Acquaviva, who was attached to the Papal Court, was afterwards to recall that the spiritual conversation, modesty, and evident sanctity of three Jesuits, whom he often met at the Vatican, Borgia, Polanco and Cristobal Rodriguez, drew him to enter the Society. On one occasion the Pope sent Polanco on a delicate mission to Tuscany to adjust some differences with the Grand Duke, and with the Cardinal de Medici. Polanco also accompanied Borgia on the latter's papal mission to Spain, Portugal, and France; it was this journey that was to prove fatal for the ailing Saint. On Borgia's death, Polanco was elected Vicar-General.

Father Polanco governed the Society as Vicar-General from the death of Borgia in October 1572 until the Third General Congregation, which convened in the
following April. As Vicar his duty and sole intention was to conserve intact the sacred deposit entrusted to his hands until the election of the new General. It was Polanco, who received from the new Pope, Gregory XIII, the annulment of the mandate of Pius V imposing on the Society, contrary to its Constitutions, choir and final vows before ordination. Jerome Nadal, Vicar during Borgia’s absence in Spain, had begun to negotiate this matter with Gregory as soon as that Pope had been elected in May 1572. A favorable decision of a commission of Cardinals, presided over by St. Charles Borromeo, came in November and the Brief “Ex Sedis Apostolicae”, February 28, 1573, confirmed the whole Institute, expressly approving the two points: exemption from choir and ordination before final vows. A minor point evinces Polanco’s own zeal for the preservation of the Constitutions; when on one occasion he heard that in far-off Peru a parish had been taken in charge by Ours, he ordered it given up, as being contrary to the Institute.

His zeal for Catholic reform and progress is evident in the letters of this period. Polanco had been an ardent admirer of Pius V and now a kindred spirit appeared in the person of Gregory XIII. To be of service to this great Pontiff and his energetic work, the Vicar-General writes solicitously to his Provincial in France and to those in Germany asking for any details regarding things Catholic that might profitably be laid before the Pope. In other letters Polanco follows with interest the wars of the Huguenots and reads details of the siege of La Rochelle.

The Third General Congregation opened on April 12, 1573. The gathering was marked by an unhappy disturbance. As it intimately affected Father Polanco it might be well told in some detail.  


7 The story is told by Astrain, Hist. de la Comp. de Jesús en la Assistencia de España, III, 4 et seq., with large excerpts from Ribadeneira’s History of the Spanish Assistanancy.
Approximately half of the Electors were Spanish. In the minds of many Jesuits the experienced Vicar-General, who had been at the heart of things from the earliest days of the Society, was a likely candidate to succeed St. Francis Borgia. But there was a decided opposition to him on the part of some Portuguese, particularly Father Leon Enriquez. The reasons for their opposition are not entirely clear. It may be that some measures of Borgia had given offense to members of the Portuguese Province and fearing to criticize the Saint they turned their attack on his Secretary and right-hand man. However, for his zeal in gathering funds for the Roman College Polanco had previously been found fault with by Araoz, and the Editors of the *Monumenta Historica* note another point aimed at Polanco. In the “interroganda” concerning candidates for the office of General there had been inserted this one: “An sit plenus zelo perfectionis nostrorum, et magis addictus officio veri pastoris, quam industrius et practicus in exercendis per se aut per alios litibus ac negotiis temporalibus, et in exigendis pecuniis, et ex aliis provinciis in alias transferendis, cum ob eam causam ubique Societati nostrae apud principes utriusque status inuratur, et periculum schismatis Societati estitisse compertum sit.” A similar complaint against Borgia had aroused Philip the Second, for any exodus of gold was a nightmare to that financially harassed king. Poor Polanco, for all his success as a beggar, knew how to be a “verus pastor”, and, if often immersed in quasi-temporal things, could keep his soul high in the skies of sanctity. Moreover, Enriquez, while Provincial, had earned some rebukes from the General, and these had come through the hands of Polanco, the Secretary. In these days in Spain and Portugal there was a strong spirit of anti-Semitism. On the strength of this, Father Enriquez obtained from the King of Portugal and from the King’s uncle, the Cardinal Infante Don Enrique, letters addressed to the Pope, ask-
ing His Holiness to exclude from the office of General any "cristiano nuevo" or anyone who favored them. Now Polanco had often taken the rational attitude that such Jewish candidates, if otherwise acceptable, might well be sent to Italy where a Semitic strain was not frowned on as was the case in the Spanish Peninsula. Armed, then, with these letters Enriquez arrived in Rome determined to exclude Polanco from the supreme office of General of the Society.

In Rome there was another dissatisfied group, whose grievance was based on nationalistic grounds and not on any personal animosity towards Polanco. These Fathers, conferring with Enriquez, convinced him that the question of "cristianos nuevos" would mean little or nothing in Italy and that "nationalism" would be a stronger shibboleth. Up to this time, they said, all the Generals have been Spaniards. Is it not time, they asked, that men of other nations enter into the government of the Society? The Pope became deeply convinced of the inopportuneness of another Spaniard at the head of the Company and instructed Cardinal Farnese to make his views known to the Vicar-General. Knowing that the opposition was in great part a personal one, Polanco begged Farnese that he, Polanco, be excluded, but not the whole Spanish nation. By excluding him alone His Holiness would be doing

---

8 Some seem to think that Polanco was of Jewish blood, a "cristiano nuevo". Mrs. Yeo in her *Greatest of the Borgias* writes of "a young Jewish convert. . . . Juan Polanco" (p. 173) and a "member of a family of converted Jews" (p. 176). A similar statement occurs in Walsh’s *Philip the Second*. The Editors of the *Monumenta Historica S.J.*, claim they have found no evidence that Polanco was a Jew. Without contemporary testimony it is impossible to establish the fact one way or the other. However, the burden of proof seems to rest on those who claim that Polanco was of Jewish origin.

In the letter of Cardinal Don Enrique are the words: "Pido encarecidamente á Vesta Santidad que, con su gran prudencia, provea que no sea elegido General de la Compañia ningún cristiano nuevo, ni ninguno que les favorezca." It is certain that the second clause was aimed at Polanco, but not necessarily the first. A misunderstanding of this opposition to Polanco is, probably, the foundation of the assertion that Polanco was of Jewish blood.
him, Polanco, a singular kindness and favor and the Society a great benefit, without offering any offense to the whole nation or to so many and such grave Fathers. The Vicar-General, however, said nothing of this interview to the other Fathers of the Congregation, nor did he make known the personal expression of his wish, which the Pope made on the day the Congregation opened, when Polanco, Salmeron and some other Fathers had an audience with Gregory. Ribadeneira complains of this silence of Polanco in these words: 'Thus did Father Polanco answer without sharing with the other Fathers in the reply to Cardinal Farnese, taking into account more his own humility and the wish he had of not being General, than the honor of the nation and the union of the Society, which he should, in this case, prefer to his own modesty and particular good.' If Polanco had disclosed to the Congregation on April 12 the existence of the conspiracy, measures to win over the Pope and arrest the intrigue might have been adopted with better results than was possible on April 22.

So it was out of a clear sky that the bolt fell on April 22, the day set for the actual election. The sermon had begun when there was a knock at the door and the Cardinal de Como, the Papal Secretary of State, was announced. Offered the presidential chair the Cardinal gave to the Congregation the message from the Pope that for the good of the Society Gregory expressly commanded the election of a non-Spaniard. Polanco in the name of all begged time for a representation, and that very afternoon five Fathers, non-Spaniards all, set out for Tivoli where Gregory was spending a few days. The delegation, of which Peter Canisius was a member, was headed by Enriquez himself, who in the moment of stunned silence after the Cardinal Secretary had left had thrown himself on his knees and publicly confessed his fault in bringing such trouble on the Congregation and offered to go himself to the Holy Father and to undo in as much as he could the evil he
had done to the Spanish Fathers and to the whole Society. The delegates brought with them an energetic memorial outlining the harm that would come to the Society were its freedom of election to be interfered with. So powerful and convincing were the arguments that the Pope withdrew his command, but he reiterated his desire to see a non-Spaniard elected. The delegation was back in Rome that night and on the next morning the Pope's answer was given to the assembled Congregation. When the ballots were distributed, on the first count the necessary majority went to Father Everard Mercurian, at the time Assistant to Germany, a man most suitable for the high office. Twenty years before Mercurian's election Polanco had written of him: "He is a learned man, pious, prudent, active, suitable for great enterprises."

Ribadeneira, who was present at the Congregation, tells us there were two edifying and consoling scenes that atoned for the unfortunate disturbance: first, the remarkable peace, tranquility, patience and meekness shown by the Spanish Fathers, not a man of whom uttered a word of complaint; secondly, the overwhelming resentment, zeal and indignation of the Fathers of all the other nations against the authors of the discord. Such was the equanimity of Polanco, his rare modesty and peace of soul that all the Fathers were deeply impressed and one Father was even led to snip a bit of Polanco's garment for a relic.

At last after his long years in the Curia, Father Polanco was relieved of his offices and was succeeded as Secretary of the Society by the brilliant Antonio Possevino. The next two years he spent among the archives, finishing his massive "Chronicon", but early in 1575 he was appointed by Mercurian to make a visitation of the Province of Sicily. In that Province, which later was to have a glorious history, a rather wide-spread dissatisfaction called for a man with tact, prudence, and sympathy with which Polanco was so richly endowed. His many letters to Mercurian are an
illuminating record of his kindness and ability to deal with others. "Not only in general," he writes, "but also in particular I seek to strengthen and console all as far as I am able." The spiritual energy stored so deeply in one who had lived with saints poured itself out in consoling and inspiring the members of the Sicilian Province.

He remained in Sicily almost a year. During that time the island suffered severely from the plague, which Polanco contracted. He was sick three or four times and, when he returned to Rome, was still in a weak condition. He soon fell dangerously ill. When the last Sacraments were administered, his keen mind clear until the end, he followed every word of the ministering priest and made the responses. His last moment was at hand, his brother Jesuits in prayer about his bed and now and then one of them reading to him from some spiritual book. Polanco asked them to bring the little work he himself had composed not long before, "On Aiding the Dying", seeking for himself the consolations he had written for others. While they read from the chapter, "On Strengthening our Trust in the Lord," he murmured the sacred name, Jesus, and died.

Juan Polanco has left us no diary of his spiritual life, but the sublime ideals and deep convictions that charged his soul, glow now and then through the myriad lines of his letters. That last word of his on earth, the Sacred Name, is most expressive. To live and spread the spirit of the Society of Jesus was the summation of his life. From the day when he "put an end to playing a part in this comedy of temporal honors and riches and pleasures" and "with a desire to serve God our Lord in the most perfect way," made his firm decision "vivir y morir en esta congregación", his life became absorbed in the spirit of the Society and developed with corresponding enthusiasm and fervor as the Society expanded throughout the world. He had entered into his vocation with the enthusiasm of a young man who had found, on a sudden, a new and
glorious thing, a shining and expanding way of life amid the corruption of the Renaissance. The firm conviction that the finger of God was there, that the mission of the Company was a divine mission to share in the reform of the Christian world and to bring the name of Christ to the uttermost parts of the earth, accounts for the expressions of absolute trust in Divine Providence, of humility and dependence on divine grace, of the necessity of prayer to know and carry out the divine will, which echo and reecho constantly in so many of his letters. The marvelous charity that gathered into their new Company men from all the quarters of the globe and sent them out to the most distant missions where incredible hardships and, so often, even death awaited them thrilled his soul. From his post of vantage at the heart of the Society he saw all this. Spiritual values became the only ones for him; his letters to people of the world ever end with an endeavor to draw them from temporal anxieties to things eternal.

Polanco had a way with the people of the world. He was on easy and friendly terms with all manner of men—business men, nobles, canons, and cardinals. He seems to have won the affections of all he met. For instance, a doctor whom he had known in Florence offers his whole house and the furniture in it to the Society; Canisius writes from Germany: "You will always be fixed and engraved in my heart; it is beyond my power not to love and cherish the very thought of you in your absence."

Astrain ranks Polanco with Lainez and Nadal as the three to whom the early Society owed most after the trinity of saints, Ignatius, Xavier, and Borgia. The first three lived with the saints and shared with them the labors of founding the Society. And the Spanish Historian adds: "cuantos de las aciertas y de las buenos providencias nacidas de ellos, no se deberian al fidelisimo Polanco." He was the ever-reliable collaborator, gifted with that breadth of versatility that marked many a renaissance mind, to which were added sound
theology, a shrewd judgment, and constant, ceaseless labor.

The greatness of Polanco's work lay in this intimacy of cooperation with the founders and first Generals of the Society, and because of this constant quarter-of-a-century association as helper, consultor, friend, his share in the development of the Society and in the furthering of the Catholic Reform deepened and broadened with each succeeding year. Yet, because of this very intimacy of the association, his particular influence cannot be measured.

As to the man himself and his spirit, perhaps De-Guilhermy has summed them up best in his Menology for the Assistancy of Spain: "Our history", he writes, "has given Polanco the finest tribute in calling him par excellence a man after Ignatius' own heart." The portrait of such a man Ignatius himself has drawn: "qui magis affici volent erga Christum Regem et insignes se exhibere in omni servitio sui Regis aeterni offerent se totos ad laborem."

The chief work used in the preparation of this paper was the Monumenta Historica Societatis Jesu. References to Father Polanco are constantly occurring in this work.

The following volumes were used in particular:

Polanci Complementa containing in two volumes letters etc. more personally Polanco's than the thousands he wrote in the other volumes of the Monumenta. Vol. I contains a sketch of Polanco's life.

Monumenta Ignatiana, Series I, Vol. I—for Polanco's work as Secretary.

Monumenta Ignatiana, Series 3, Constitutiones Vol. I, II, for Polanco's share in the Constitutions.

For some pre-Ratio Studiorum instructions on Studies, in which Polanco had a share, but which I have passed over in this paper consult "Monumenta Paedagogica".

Also Astrain's splendid "Historia de la Com. de Jesús en la Asistencia de España."
In past years The Woodstock Letters has published accounts of the trans-Pacific voyages of Jesuits travelling to the Philippines, but this voyage, like all modern things, has become more or less standardized; all Pacific ships being essentially combination boats, i.e. passenger-freight ships. It may interest the readers of The Letters to hear, by way of comparison, a brief description of the first of all Jesuit voyages from the New World to the Far East, the date of which was 1581. This account is extracted from a letter written to Father General Acquaviva from Manila, dated June 12, 1582, by Father Antonio Sedeño, the first Jesuit superior in the Philippines. Father Sedeño had been the first minister of the German College in Rome; one of the pioneers of the ill-fated Florida mission, which gave Jesuit martyrs to the present state of Virginia; and among the first Jesuits to go to Mexico. He wrote,

Last year, 1581, Father Doctor Plaza, provincial of New Spain, by order of Father Everard, sent four of us of the Society to these Philippine Islands; Father Alonso Sanchez, Brother Gaspar de Toledo, theological student, Brother Nicholas Gallardo, temporal coadjutor, and me. We left the port of Acapulco, the point of departure for these islands, on the 29th of March of the said year, and almost as soon as we sailed Brother Toledo fell ill with a burning fever which ended his life after nine days in spite of all the remedies which could be tried under the circumstances. His sickness was aggravated by the very great heat which causes ten or twelve days of calms, and is the ordinary thing in leaving this port until the latitude of twelve degrees is reached. A Franciscan, an Augustinian, a secular priest, and two laymen also died, all of whom the Lord desired to take.
Brother Toledo died on Saturday, the day of our Lady, to whom he was very devout; we hope in the Lord he was taken to his glory, for besides the great virtue and religion for which he was always known, it appeared during the whole time that we were in port, almost a month, that he gave himself greatly to prayer, sometimes spending two hours on his knees without interruption. In his illness he showed the greatest conformity to the will of God and bore his suffering with great patience and joy, and although it was very severe, we never heard him complain or show any sign of impatience; leaving us greatly edified but deeply distressed at losing such a subject. God plucked the ripe fruit.

The voyage to these Philippines is the longest and least turbulent, I believe, of all the discoveries. After ten or twelve days of calms, during which people suffer a little from the heat, although the ship always progresses, the latitude of twelve or thirteen degrees is reached and there the wind is very cool and the heat is forgotten. The winds are always astern and the closer one gets to the equinoctial the stronger and cooler they are. Thus the pilots, who are very skillful, navigate along eleven or ten degrees and the winds are so favorable and steady that the sails are scarcely ever changed. The sea is so moderate, although this is a gulf of 2000 leagues, that it is not felt any more than sailing on a river.

At the head of this gulf there are some islands, fifteen or sixteen in number, extending north and south at a distance of ten or twelve leagues apart. They are called Ladrones, where the ships make port and take on necessary supplies to continue the voyage. The people of these islands, at least on the one at which we stopped, which is some forty leagues in circumference, are well-disposed and of good appearance, joyful, affable, and show intelligence and capability of receiving our holy faith, more so than those here. It tore our heart and grieved us to see their loss, and feel the impossibility of preaching the gospel to them; although some day it may please God to send us back to draw them, that they may not remain helpless.

They came out to sea for more than three or four leagues to meet us, in some little canoes shaped like shuttles with sails woven of palm leaves, which are not more efficient than cloth. They sail with an extra-
FIRST JESUIT TRANS-PACIFIC VOYAGE

ordinary velocity and are so dexterous in maneuvering that in the time of a Credo they can change the bow to stern, and stern to bow, and go against the wind in a remarkable manner.

There is a great scarcity of iron and when they sight a ship they come out to barter for wine barrel hoops, which the sailors and passengers break into small pieces, and with this trade the ship is flooded with a thousand kinds of refreshments such as coconuts, bananas, sweet potatoes, rice, fish and other products of the land, and these are a great relief after two months of sailing. I believe there were more than three hundred canoes clustered around the ship, bartering for pieces of iron, some leaving, some coming, so that nothing else could be seen on the water. The arrival of the ships from New Spain is their market day.

From there to this island is about 300 leagues; that your Paternity may know where there are peopled islands, and that they are on the route and stretched out in the middle of this enormous gulf. There are other islands full of people in the middle of this ocean, two hundred leagues further away, and called “barbados”, because the inhabitants let their beards grow.

From these (the Ladrones) we set out to continue our journey with the brisk winds which brought us and always prevail, and are always favorable except during four months of the year, June, July, August up to the end of September, for during this period the “vendavals” (southwest winds) come in. Hence the best time to sail from New Spain for this region is the middle of February or, at the latest, the beginning of March, and this makes it possible to cross this entire gulf in less than two months. Owing to the fact that we started late it took us about six months, although a part of it was spent in a port in this island awaiting good weather.

Arriving in Manila, the bishop, who was the first to come to these islands, was received with great solemnity and we were given hospitality with great charity by the Franciscans.

The above account has never before been published. There are some points of interest which are not given in the letter. The galleon, on which the first Jesuits sailed from Mexico, was the “San Martin”, rated between 400 and 500 tons. The passenger list included Bishop Domingo Salazar, O.P., first bishop
of the Philippines, and one Dominican, with 24 clerics, lay assistants and servants; 18 Augustinians; 4 Franciscans; 5 married men, their wives and three daughters; and thirty-one single passengers. The vessel also carried 153,376 pesos.

The scholastic who died at the beginning of the voyage was Francisco Gaspar Suarez de Toledo, a younger brother of Father Suarez the theologian, and he was born in Toledo in 1554. At the age of 16 he went to the Jesuit college of Salamanca and after three years of study was admitted to the Society on September 27, 1573, by Father Baltasar Alvarez, Vice-Provincial of Castile. When he had completed the course of Arts and one year of theology he volunteered for the missions and on May 29, 1579, set out for Mexico with a group of fourteen fathers and scholastics.

The Ladrones Islands were those discovered by Magellan and named the islands of “Lateen Sails” from the shape of the sails on the canoes. This name was very soon changed to “Ladrones” because of the thieving propensity of the natives. Late in the 17th century the name was changed to “Marianas” in honor of Maria Anna de Austria who was a great benefactress of the Jesuit Mission of those islands. The island at which the galleons most frequently stopped was the one now known as Guam, the only possession of the United States in that group.

References:


Michael Kenny, S.J., Romance of the Floridas.

Raul de Scorraille, S.J., El P. Francisco Suarez de la Compañía de Jesús.

Archivum Romanum Societatis Jesu. Phil. No. 9. ff. 7-7v.

Manila, P. I.
It seems useful to give to Ours, through the pages of the WOODSTOCK LETTERS, a report of the development and progress of the Catholic Medical Mission work and of the new community, The Daughters of Mary, Health of the Sick, as both are already rendering service to the Society in the missions, and promise to give still greater help in the future. The Editor of the WOODSTOCK LETTERS has very kindly requested this article in words that leave no doubt of his own cordial interest and appreciation.

Those who visit the headquarters of Catholic Medical Mission Board, Inc., in the two old brownstone houses, at 8 and 10 West 17th Street, New York, N.Y. often express their surprise that such an unpretentious exterior should hide such a variety of Catholic medical mission activities. But, a passing visit discloses only a very little of the far-flung activities of the work. One must live with it day by day, and read the letters of the missionaries, and see the great quantities of medical supplies going out to all parts of the world and listen to the conversation of the missionary Bishops, Vicars-Apostolic, priests, sisters and brothers who come in frequently to ask more help, and to tell of the vast results secured by medical mission work, to appreciate its significance.

The Catholic Medical Mission Board was incorporated according to the laws of the State of New York on December 27, 1927. The purpose of the Board, as
contained in its Constitution and By-Laws, is as fol­
lo: “To promote the medical interests and activities of the Catholic Missions at home and abroad.”

The need of more medical aid to Catholic Missions will readily be admitted by those who have an ade­quate knowledge of the situation. For many years the present writer used to wonder why more was not done to bring Catholic Missions to some sort of equality with the Protestant organizations in this regard. The Protestant Societies have long been pouring great sums each year into medical missions, and this is one of the chief reasons why their missions have gained so much. Many Catholic missionary priests, sisters, and brothers have been obliged to go to Protestant mission hospitals when they were ill. On the other hand, medical mission work has played a comparatively small role among Catholics, and our missions, which far surpass the Protestant ones in the number of Chapels and schools, cannot compare to them in medical work. When, about ten years ago, I was asked to become Director and then President of the Catholic Medical Mission Board, and received the approval of Superiors to give some time to this work, I soon found that the Catholic missionaries were very much interested in securing more medical help for their people. From the first beginnings of our active aid to the mis­sions, we have never been able to keep pace with the constant and multiplying appeals of the missionaries and today four skillful and capable Sisters, members of the new community, The Daughters of Mary, Health of the Sick, are constantly occupied in packing and shipping supplies and we have long waiting lists from many lands.

The records of the Catholic Medical Mission Board for these past ten years offer perhaps the most convincing and complete statistics on Catholic medical mission needs to be found anywhere. All aid is given only on request from some responsible authority in
the mission. The missionaries must fill out questionnaires, and the answers to these questionnaires, supplemented by the letters of the missionaries and the word of many missionary Bishops, Vicars-Apostolic and missionary priests and sisters who come to the headquarters at 8 and 10 West 17th Street, New York City, give a convincing proof both of the immense need of this work and of its fruitfulness.

In primitive countries and districts medical destitution is, of course, extreme. There we find millions of sadly-afflicted people who have no such aid whatever, except what the missionaries can give. There are no hospitals, doctors, nurses, drug stores, and few available medical supplies within hundreds of miles. The people are afflicted with many diseases which we never see. Some of these are peculiar to the tropics, others are infectious and contagious diseases which used to be epidemic in our countries but which have been stamped out by sanitary precautions. Thus not long ago a high official of the quinine monopoly at Amsterdam, Holland, told us that their calculations show that at any given moment there are in the world seven hundred million sufferers from malaria,—over one third of the human race! Some missions suffer from the plague, once the scourge of Europe. Typhus, cholera, and dysentery claim their millions of victims, so does leprosy, with other terrible skin diseases, so do the intestinal parasites, scourges of the tropics.

As it is impossible in many places to secure the services of a physician, missionaries do the best they can, with the aid of Sisters, who are nurses, and sometimes of religious brothers. To the sick poor they administer simple remedies, they put ointments on their sores, sometimes they pull teeth, set bones, dress wounds.

From these primitive states we come by gradual degrees to the mission populations where there are doctors to be had, perhaps a small hospital in the district, and some nurses. But even here the missionaries often
plead for more and more medical supplies to help the destitute poor. Most of the appeals received by the Board come from primitive countries, but many are from distant parts of our own land, because some regions of the United States are almost as destitute of medical help as are the far away missions.

We appeal to individuals and groups to gather medicines from doctors' offices, drug stores, hospitals, to ask for equipment and instruments for which the hospitals and doctors have no need, to make bandages and dressings. The sample medicines which lie about in doctors' offices until they are thrown out as useless, would be an endowment to the missions if they were gathered and sent to us. From this source comes a great part of the supplies furnished by the Catholic Medical Mission Board, and the letters of the missionaries prove its usefulness and practicalness. But it has to be carefully sorted and assigned to the missions. Years ago when the work was first beginning, word would sometimes come from a missionary that some of the material sent him was useless in that particular mission. But since the development of the questionnaire which gives an accurate picture of each mission's need, and since the Daughters of Mary, Health of the Sick have acquired so much skill in the preparation of supplies for the missions, the letters now tell of the wonderful suitableness and usefulness of what is sent, and speak of the perfect state in which everything arrives without breakage or injury.

The quantities of supplies thus gathered and shipped to the missions are very great. Last year for example about 32,000 lbs. of this material were sorted, packed and shipped by the Sisters. This was contained in over 300 large packing cases and each of these cases would supply a missionary dispensary for quite a period. Many dispensaries would have to cease their work if it were not for the Catholic Medical Mission Board.

As we write, the numbered cases sent out amount to about three thousand. It is difficult to realize the huge
numbers of tablets, bandages, dressings, instruments contained in these cases, many of which weigh 150 lbs. They are packed with such skill that not a particle of space is lost. A report made sometime ago for five years of the work showed that in that time there had been sent out 909,228 tablets of aspirin, other tablets and pills to the number of 3,382,501, the yards of bandages and dressings were 1,409,258, and the surgical instruments were numbered at 23,234. This was for five years only.

Much larger quantities of supplies could be secured for the missions if more workers were enlisted to visit the offices of doctors, call at drug stores and make periodical requests for help. It is distressing to think that in all our cities tons of valuable material are going to waste each month because there is no one to collect them and ship them to the Catholic Medical Mission Board. This is very interesting work for students, in schools, for members of parish societies, and for individuals who wish to do something effective for the missions. Anyone who can command the use of an automobile for a few days every month can gather quantities of this material. If the doctors know beforehand that someone is coming for it they will put it aside, and they are often glad to make this useful disposition of the material. Circles of women and girls make bandages and dressings, using the Manual we publish which give full directions and diagrams for this work. We are very grateful to those of Ours who have interested groups and societies in this work and that of gathering supplies.

Where there are doctors in the mission field itself and perhaps even a mission hospital, the missionaries are glad to get surgical instruments. One missionary begging for such instruments assured us that the doctors in his region were so poor that they never had adequate instruments to perform an operation. Consequently, when they learned that the missionaries had instruments to lend them, they would be very well
disposed towards the missionary and would do all they could to help his work for souls. Many thousands of surgical instruments have thus been salvaged from doctors' offices in this country and sent to the missions. Mission hospitals are pitifully wanting in equipment for the care of the sick. One community, which has seventy hospitals in the missions, reports that only four of them are adequately equipped and these are government hospitals. How the Sisters succeed in doing as good work as they accomplish with such wretched means is one of the mysteries of Providence.

Besides collecting these vast quantities of medical supplies the Board also buys such material as aspirin and quinine, bicarbonate of soda, etc. which are never contributed in large enough quantities. These are purchased for a fraction of what they cost in drug stores. We have also secured many operating kits which were prepared for the government during the late war. These instruments were bought for about one tenth of their original cost, and are sent out for a donation of $30.00. The Sisters also prepare first-aid kits for the missionaries and these contain an assortment of simple remedies, bandages, dressings and etc. with instructions for using them. The box in which the kit is sent holds enough material to refill it about ten times. Six hundred and forty of these medical mission kits each representing an actual or prospective donation of $30.00 have already been prepared for shipment, and all but a few have gone to the mission field where they have, according to the testimony of the missionaries been the occasion of great good to souls as well as bodies.

The total number of surgical kits of various kinds, general operating, ear, nose and throat, etc., which have gone out to the missions from the Catholic Medical Mission Board number about four hundred, and more are available. Most of these have been entrusted to missionary Bishops, Vicars-Apostolic, and Superiors of religious communities who called at the Catholic
Medical Mission Board, or who wrote in and gave evidence that they had the means of using this material effectively. It requires a skilled surgeon to make the most of such a donation.

To visualize the significance of all this work for the missions, one must visit the headquarters of the Catholic Medical Mission Board and see the far-reaching bins, full of medical supplies and the great packing cases being carefully prepared and shipped to the missions. Indeed, as we have said, it would be necessary to come frequently and see this material going out month after month, great truckloads full of precious material addressed to so many missions all over the world, and to read the letters of missionaries, answering and acknowledging these great donations, and to learn from them of the vast good that is done.

For example, one Sister in China who had pleaded for the flood sufferers, due in her district about that season, wrote to acknowledge the arrival of three packing cases full of precious material. She told of the suffering relieved, and the number of souls converted. Finally, she ended her account by saying that a pagoda in the neighborhood had been crowded with criminals awaiting execution and guarded by soldiers. The Sisters succeeded in getting leave to help these criminals only by giving the soldiers masks so that they could stand the odor that came from so many diseased bodies. Then the Sisters went among these poor men and washed their wounds and gave them the remedies which we had sent. The men in astonishment asked the Sisters, “Do you not know we are all condemned to die, why do you take care of us so kindly?” One of the Sisters held up her crucifix and told of the mercy and love of Christ, Who died to save all men. These poor fellows began to weep and call out, “Jesus, have mercy on us!” in Chinese, and almost all asked for instruction and baptism. The Sisters did the best they could to prepare the multitude for baptism, and then, since no priest was available, in one day they baptized
470 of them and soon after came back and baptized almost all the rest, a total of about a thousand. So, says the Sister, these poor souls went from the depths of pagan crime to heaven. This was all due in the mercy of God, she concluded, to the medicines sent, because it would have been hopeless to move and convert these people in any other way in such short space of time.

A missionary priest described how he had brought a whole village into the Church with a dollar’s worth of quinine, which he had with him when he visited the village. He found all the people prostrate with tropical malaria and, as he had had the disease himself and knew a great deal about it, he succeeded with that amount of quinine in restoring them all. Then they pleaded to be baptized, saying, “Stranger, we do not know what religion you profess, but whatever it is we wish to be what you are, because you are so good and kind to others.”

Needless to say, our own Jesuit missionaries are the greatest beneficiaries of this work both because they have more missions than any other group and because they are perhaps better informed as to what the Catholic Medical Mission Board can do for them. Their grateful letters from all over the world are a constant encouragement to us, as are also the letters of the other missionaries who bear constant testimony of the utility of the work for bodies and souls. We hope that this work will gain many friends and prayers for the Society, especially among other communities; this is the judgment of our superiors also.

The Catholic Medical Mission Board has also conducted a number of short courses during the summer for priests, sisters and brothers who go to the missions. For the first few years these courses were conducted at Georgetown Medical School through the generous kindness of the Superiors there and then they were transferred to the headquarters of the Board at 8 and 10 West 17th St., New York City, where leading
specialists in tropical diseases, first aid, fractures, care of the eyes, ears and throat, infectious and contagious diseases, tropical hygiene and sanitation, etc., come to give talks to the students from Monday until Friday during the weeks of July. In the afternoon the students go to the hospitals where they see first aid work and afterwards participate in it when the doctors consider that they have arrived at a proper state of instruction. Many of the Fathers who have taken this course have gone to mission districts, and taken charge of dispensaries. This shows the great need there is, and dearth of medical workers. All in all we cannot judge conditions in the missions as we would in our own country. Here we have everything, there they have nothing. "In the kingdom of the blind the one-eyed man is king!"

The funds to accomplish all this work come in by mail for the most part, from many parts of the country, usually in very small amounts. By careful economy and management it is possible to make both ends meet. The Board also acts as purchasing agent when asked to do so, securing medical supplies at wholesale rates, or special rates, without commission.

Mention has been made several times of the new community, The Daughters of Mary, Health of the Sick, whose advent to the mission field has meant a great increase in the efficiency and scope of the work of the Board. This community was established on the 10th of June 1935, by virtue of an indult from His Eminence Cardinal Hayes, after the matter had been submitted to the Superiors of the Society and in particular to our Very Rev. Father General and their permission and approval had been received to cooperate in the work.

Soon afterwards, on February 11th, 1936, an epoch-making instruction was issued by the Sacred Congregation for the Propagation of the Faith, a special copy of which was sent to us by His Eminence Cardinal
Fumasoni-Biondi. This instruction urged the formation of new communities of Sisters whose members would become not only nurses, but even doctors and surgeons and would train native women to help them in the work. With the inspiration of this instruction the program of the Sisters has been enlarged to include not only instruction in nursing activities, the training of nurse-catechists, but even afterwards of doctor-catechists among the native women who will help to meet the urgent need for a larger medical personnel.

The destitution of the missions medically is almost absolute in many places. The Medical Mission Board is now sending out a widespread service of first aid supplies, but there is great need also of skilled doctors, nurses and technicians. The instruction calls attention to the vast mortality among mothers and children, which runs up to such a percentage that it threatens to wipe out whole tribes and thus to annihilate the Catholic missions among them. This terrible death rate among mothers and newly born children can only be reduced by the aid of skilled workers. While a number of American and European Sisters and lay workers have gone out to the missions to do nursing and in rare cases to do medical work, it is impossible to obtain an adequate supply of doctors and nurses except by educating the native population. The needy number hundreds of millions, and thousands must aid them. The Daughters of Mary, Health of the Sick have as their vocation not only to aid the Catholic Medical Mission Board, as they have been doing for the past several years, but also to establish in the mission central schools of nurse-catechists and afterwards it is hoped a centrally-located medical school for women. When these graduates are numerous enough it is purposed to organize them into groups with a head nurse and have them work under the supervision of the missionaries. These schools of nursing and these future hospitals
will also, it is hoped, be centers of research and education.

There was a two-fold reason for establishing a new community. First the work of the Catholic Medical Mission Board required skilled and constant effort and existing communities who were asked about the matter declared their inability to furnish Sisters in sufficient numbers and with sufficient permanence to carry on the work. Then, considering the needs of the mission field, it was evident that a community should be established whose primary purpose would be not only to help the Catholic Medical Mission Board, but also to establish schools for nurse-catechists and afterwards a central school of medicine for doctor-catechists. It is not intended that these nurse-catechists and doctor-catechists be religious, but pious lay women. This is also recommended in the Instruction of the Sacred Congregation for the Propagation of the Faith above referred to. It is quite true that existing communities have undertaken to some degree the work of educating native women, but there is no community in the Church, so far as we know, which has this as its primary purpose.

The other communities go out, first of all, to do work themselves among the sick poor, and then incidentally they train lay women to be nurses. But, this community has as its primary purpose the training of lay women to be nurses, and also catechists. Experience has shown that Catholic nurses even when they would like to do something in the way of spreading the Faith, too often do not know how to begin to talk about religious subjects, or how to teach the Catholic religion. It is planned, therefore, to have the graduates of the Sisters as truly professional catechists as they are professional nurses. Their catechetical training will not take near so much time and effort, but it will be given equal importance with their nursing training. As a consequence, these women, when they go
into the homes of the sick poor, will know not only how to nurse the sick and thus win their gratitude and affection, but also how to teach them religion, how to introduce the subject and to make it attractive and intelligible to simple minds. This education as nurse-catechist is, so far as we know, a new idea in mission procedure.

Already, as we have said, the community has proved extremely helpful in systematizing, perfecting and increasing the work of the Catholic Medical Mission Board. Moreover, the Sisters have acquired a very suitable and satisfactory motherhouse and novitiate in the estate of George Inness, Jr., the famous artist, at Vista Maria, on the Shawangunk Mts., near Cragsmoor, New York. This estate is only about a two and a half hours drive from New York City, along excellent highways, and its altitude of 2,100 feet above sea-level, its excellent supply of very healthful water, its beautiful surroundings, and adequate buildings make it an ideal motherhouse and novitiate. Already the novices and postulants of the community are in training there. At Vista Maria the Sisters have also established a Hospice of Rest and Health which serves the double purpose of increasing the revenues of the community and of giving a practical training to the members in administration, management, simple nursing, diet, physiotherapy and kindred subjects. This will, we hope, develop and increase until it becomes a great center of health and recuperation. It is not a hospital, but rather a home of convalescence and a place for rest, diet and treatment, for the aged, the chronically infirm, diabetics, those who have asthma and respiratory diseases. It is open all year round and an increasing number of patients come there for summer vacation and also for treatments at other times of the year. It is an excellent place for relatives and friends of Ours who need such care; priests and Sisters have enjoyed its advantages as well as lay-folk, men and women.
Vocations to the community require only the usual qualifications. So far about one third of those who have become members are already registered nurses. This will be about the proportion maintained as only a part of the Sisters need to know the details of professional nursing, the others will be occupied in administrative and secretarial duties which do not require this special training. It is planned, however, to give all who have to take responsibility special training, for their particular work. Since this is essentially a teaching community, a high standard of scholarship and personal culture is expected in those who actually do the work of teaching. All the Sisters are admitted on the same basis. There are no lay sisters.

The question is often asked, “What is the difference between The Daughters of Mary, Health of the Sick and the community called, The Catholic Medical Missionaries, now about 15 years old, which formerly had its headquarters at Washington and whose motherhouse now is at Philadelphia?”

The communities differ in many important respects. First, the older community has definitely decided not to work in the home field, but to devote all its attention to the foreign missions. The Daughters of Mary, Health of the Sick, on the other hand, are to help home mission work as well as that in the foreign field. The community of Philadelphia primarily intends that its members shall do medical mission work, themselves, and incidentally teach native women. The Daughters of Mary, Health of the Sick will primarily devote themselves to teaching and only incidentally will they nurse the sick themselves. The community at Philadelphia has no connection with the Catholic Mission Board, though the Board has helped its work on many occasion and will continue to do so. The Daughters of Mary, Health of the Sick, however, are working for the Board at 8 and 10 West 17th Street, and will continue to cooperate with the work of the Catholic Med-
ical Mission Board while carrying on their other intended activities. There is, however, no interdependence between the Board and the community. The Daughters of Mary, Health of the Sick are entirely independent of and separate from the Catholic Medical Mission Board and vice-versa. Each has its own articles of incorporation.

The letters on file at the headquarters of the Board contain testimony from many Bishops, Vicars-Apostolic and missionary Superiors of the value both of the Catholic Medical Mission Board and of The Daughters of Mary, Health of the Sick to the missions. Already a number of missions have applied for the help of the Sisters and when sufficient vocations are available and sufficient training has been received it will be possible to establish centers of the community. But care is being taken to give the Sisters a thorough religious formation and sufficient training to make their work successful from the beginning, and of course this takes time.

It may be well to say a word about the nature and the composition of the Catholic Medical Mission Board itself. According to the Constitution, the membership of the Board is seven and the body is self-perpetuating. When anyone dies, his successor is elected by the remaining members. The membership of the Board indicates its representative quality. The two Honorary Chairman are the Most Rev. Eugene J. McGuiness, D.D., Bishop of Raleigh and Most Rev. William A. Griffin, D.D., Auxiliary Bishop of Newark; both of whom were active members of the Board before their elevation. The present writer is the President and Director of the Board. The 1st Vice-President is Rt. Rev. Thomas J. McDonnell, National Director of the Propagation of the Faith. The second Vice-President is Rt. Rev. Joseph F. McGlinchey, D.D., whose services to the missions during his long term as Diocesan Director of the Propagation of the Faith in Boston was so well
known. The Secretary is Rev. John J. Boardman who is Diocesan Director of the Propagation of the Faith in Brooklyn. The Treasurer is Rt. Rev. James B. O'Reilly, Ph.D., National Secretary of the Catholic Near East Welfare Association. The Assistant Secretary is Rev. Richard R. St. John, Litt.D., General Secretary of the Catholic Church Extension Society. The Chairman of the Medical Committee is Thomas M. Brennan, M.D., of Brooklyn, who is the President of the National Guild of Catholic Physicians.

The regular meeting of the Board occurs once a year, and at this meeting the officers are elected, the President and Treasurer make their reports, the policy of the Board is outlined and important questions are voted on. However, the Board is subject to the call of the President at any time to discuss matters of importance. The financial affairs of the community and the Board are kept entirely separate. Each organization is incorporated under its own name. The Board owns the two buildings at 8 and 10 West 17th Street, New York City, just around the corner from Fifth Avenue, and the community owns the motherhouse at Vista Maria near Cragsmoor.

These details will give some information about this work, now vital to our missions, but capable of vaster expansion. From time to time, we shall be glad to furnish new details of progress. The letters of Ours from the missions, will be made available. We earnestly ask the prayers of all of Ours for the guidance and development of the work, and their correspondence will be most welcome.

A. M. D. G.
NOTES OF JESUIT ACTIVITY IN AMERICAN HISTORY

MARK J. SMITH, S.J.

THE MARYLAND-NEW YORK PROVINCE

1. Origin—Maryland an English Colony, 1634-1776.
2. Development—Blessed (Beatified 1719, Canonized 1736) John Francis Regis Mission in Pennsylvania
   a) Conewago .......................... 1721
   b) Lancaster .................................. 1733
   c) Philadelphia .............................. 1733
5. Renewal—June 27, 1805—Maryland Mission of the U. S. A.
9. Diminution—Missouri separated from Maryland, 1830.
10. Erection—Maryland Province, Feb. 8, 1833.
    Boston, 1848. (Fr. McElroy).
12. Enlargement and change of name—New York Province; new name lasted only one year, 1879-1880.¹

Additions: Missions—
a) Jamaica, 1894.
b) Philippines, 1921.
2. Troy, N.Y., 1898.
4. Goshenhoppen (Bally), Pa., 1889.
5. Providence, R.I., 1897.
6. Conewago, Pa., 1901.
7. Frederick, Md., 1903.
16. Division—In prospect: Maryland and New York to separate.

ORIGIN OF THE MARYLAND-NEW YORK PROVINCE

1634—Maryland, a mission of the English Province—1773.
1634, March 25—Colonial Period—1773, Aug. 16.
Fr. Andrew White and Fr. John Altham begin mission.
1773, Aug. 16—Suppression of the Society by Clement XIV. Twenty-one Fathers now become "Ex-Jesuits."
1776, July 4—Declaration of Independence—United States of America.
Hence they organized themselves and formed:

1784—“Corporation of the Roman Catholic Clergymen.”
—Fr. John Carroll, (S.J.)—Trustee.
—Fr. John Carroll, (S.J.)—Prefect Apostolic.
1789—Fr. John Carroll, (S.J.)—Founder of Georgetown.
1790—Fr. John Carroll, (S.J.)—First Bishop of U.S.A.
1808—Fr. John Carroll, (S.J.)—First Archbishop of Baltimore.

—Several “Ex-Jesuits” renewed their Vows.
—Fr. Robert Molyneaux, S.J., First Superior.

1806, Oct. 10—Community life begun at Georgetown on the Feast of St. Francis Borgia.

1833, Feb. 5—Maryland Province erected.
July 8—Fr. William McSherry, S.J.—First Provincial.
—Fr. Fidelis Grivel, S.J.—Master of Novices.


1880, Aug. 19—The name of the Province again changed.
Fr. Robert Brady, S.J. Provincial (1877-1882)
Fr. Archibald J. Tisdall, S.J., (Frederick), Master of Novices.
Fr. Isidore Daubresse, S.J. (West Park), Master of Novices.
Fr. Patrick Gleason, S.J. (Sept. 8, 1880) (West Park), Master of Novices.  

1634 — COLONIAL PERIOD — 1773

Maryland, a Mission of the English (Jesuit) Province.

SUPERIORS

1634, March 25—Fr. Andrew White.
1637, August 8—Fr. Thomas Copley (Philip Fisher)
1639, —Fr. John Brock (Morgan)—died, June 5, 1641.
1641, —Fr. Thomas Copley (Philip Fisher)
1641, May 3—Fr. Ferdinand Poulton (Brooks)—shot.
1642, —Fr. Thomas Copley (Philip Fisher)
1651, —Fr.
1654, —Fr. Francis Fitzherbert
1661, —Fr. Henry Warren (Pelham)
1678, —Fr. Michael Foster (Gulick)
1684, —Fr. Francis Pennington
1686, —Fr. Thomas Harvey (Barton)
1690, —Fr. Francis Pennington
1696, —Fr. William Hunter (Weldon)—died, Aug. 15, 1723.
1701, —Fr. Robert Brook(s)
1711, —Fr. Thomas Mansell (Harding)—died July 18, 1714.
—Fr. Peter Atwood
1725, —Fr. George Thorold
1735, —Fr. Vincent Philips

2 References: 1. Hughes, Fr. T., The History of the Society of Jesus in North America (4 vols.)
2. The Woodstock Letters
5. Writings of John Gilmary Shea.
1736, 1740, 1747, 1756, Oct. 1769, May 24 — Fr. Richard Molyneaux — Fr. Thomas Poulton (Brooke-Underhill) — Fr. George Hunter — Fr. James Ashby (Middlehurst) — Fr. Ferdinand Farmer (Steinmeyer)

1771, 1637-1641 — Fr. John Lewis
Laymen's retreats were given at Newtown, Maryland. Sometimes as many as twenty exercitants attended.


1776, July 4 — The English Hierarchy ceased to exercise any jurisdiction over the U.S.A. priests. Fr. John Lewis (S.J.) regarded as director. A position of honor, but lacking authority. 3

PERIOD OF SUPPRESSION

AUG. 16, 1773 — JUNE 27, 1805

This period very naturally falls into two distinct parts; first the years during which the "Vicar Apostolic of the London District" exercised jurisdiction over the "Ex-Jesuits" laboring in Maryland, which was still an English colony; and secondly the years intervening between the establishment of the Independence of the United States and the Restoration of the Society in America. The first period was from Aug. 16, 1773 to July 4, 1776; and the second from July 4, 1776 to June 27, 1805. At the moment of the

3 Compare the above list of Superiors with that given in the Maryland-New York Catalogue for the year 1883, (pp. 70-76). Whatever differences are found will be accounted for in the volumes of Fr. T. Hughes' work and in the Woodstock Letters.
dissolution of the Society, viz., Aug. 16, 1773, the following Fathers were in the Maryland Mission:

1. Fr. Ashton, John—buried in an ‘un-marked grave’ at St. Thomas, Md.
2. Fr. Bolton, John—died Sept. 9, 1809.
3. Fr. DeRitter, J. B.
4. Fr. Digges, Thomas.
5. Fr. Doyne, Joseph.
6. Fr. Framback, James.
7. Fr. Farmer, Ferdinand, (Steinmeyer).
12. Fr. Manners, Matthias, (Sittensberger).
15. Fr. Morris, Peter.
18. Fr. Pellentz, James.

1784, June 6, Fr. John Carroll, (S.J.) was appointed “Prefect Apostolic” by Pope Pius VI; thereafter the authority of Fr. John Lewis (S.J.) was only nominal.

MARYLAND MISSION OF THE U.S.A.

JUNE 27, 1805 — FEB. 5, 1883

Superiors

1805, June 27—Fr. Robert Molyneaux, S.J.
1808, Dec.  9—Fr. Charles Neale, S.J.
1812, Oct.  1—Fr. John Grassi, S.J.
1817, Sept. 10—Fr. Anthony Kohlmann, S.J.
1819, Apr.  23—Fr. Peter Kenny, S.J.—Visitor and Superior, (1st. time).
1823, Aug.  —Fr. Francis Dzierozynski, S.J.
1830, Nov.  14—Fr. Peter Kenny, S.J.—Visitor and Superior (2nd. time).

1833, Feb. 5—MARYLAND PROVINCE—1879, June 16

Provincials

1833, July  8—Fr. William McSherry, S.J.
1837, Oct.  10—Fr. Thomas Mulledy, S.J.
1840, Mar.  12—Fr. Francis Dzierozynski, S.J.
1843, Sept. 17—Fr. James Ryder, S.J.
1845, Jan.  4—Fr. Peter Verhaeghan, S.J.
1852, Aug.  15—Fr. Charles Stonestreet, S.J.
1858, Apr.  25—Fr. Burchard Villiger, S.J.
1861, Apr.  19—Fr. Angelo Paresce, S.J.
   a) As Provincial, Founder of Woodstock College.
   b) As Rector, Founder of Woodstock Letters.
1869, Aug.  15—Fr. Joseph E. Keller, S.J.
1882, May  28—Fr. Robert Fulton, S.J.
1888, May  21—Fr. Thomas J. Campbell, S.J.
1893, Nov.  16—Fr. William O'B. Pardow, S.J.
1897, Mar.  14—Fr. Edward I. Purbrick, S.J.
1912, Oct. 4—Fr. Anthony J. Maas, S.J.
1918, July 31—Fr. Joseph H. Rockwell, S.J.
1922, June 23—Fr. Lawrence J. Kelly, S.J.
1935, Aug. 28—Fr. Joseph A. Murphy, S.J.
1939, Oct. 7—Fr. James P. Sweeney, S.J.

Visitors

1819, —Fr. Peter Kenny, S.J. to ?
1830, Oct. 30—Fr. Peter Kenny, S.J. to July 8, 1833.
1859, Nov. 28—Fr. Felix Sopranis, S.J. to ?, 1861.

Vice-Provincials

1921, July 31—Fr. Patrick F. O'Gorman, S.J.
1924, Nov. 6—Fr. James M. Kilroy, S.J.—Dec. 21, 1926, First Provincial of N.E.
1937, Oct. 6—Fr. James P. Sweeney, S.J.
1939, Nov. 1—Fr. Vincent L. Keelan, S.J.

Masters of Novices and Novitiates

1811, Sept. 22—Fr. Peter Epinette, S.J.—St. Inigoes, Md.
1811, Sept. 26—Fr. William Beschter, S.J.—St. Inigoes, Md.
1813, May 31—Fr. William Beschter, S.J.—Frederick, Md.
—Fr. William Beschter, S.J.—Georgetown, D.C.
1823, May —Fr. Charles Van Quickenborne, S.J., Florissant, Mo.
1827, —Fr. Francis Dzierozynski, S. J.—Georgetown, D.C.
1831, Feb. 22—Fr. Fidelis Grivel, S.J.—Whitemarsh, Md.
<table>
<thead>
<tr>
<th>Year</th>
<th>Month</th>
<th>Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1833</td>
<td></td>
<td>Fr. Fidelis Grivel, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1834</td>
<td>Dec. 16</td>
<td>Fr. Francis Dzierozynski, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1841</td>
<td>Nov. 17</td>
<td>Fr. Samuel Mulledy, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1844</td>
<td>Jan. 15</td>
<td>Fr. Francis Dzierozynski, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1846</td>
<td>Nov. 13</td>
<td>Fr. Samuel Barber, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1851</td>
<td>May 23</td>
<td>Fr. Angelo M. Paresce, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1861</td>
<td>Apr. 18</td>
<td>Fr. Bernard F. Wiget, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1861</td>
<td>Aug. 15</td>
<td>Fr. James A. Ward, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1863</td>
<td>Sept. 4</td>
<td>Fr. Joseph O'Callaghan, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1869</td>
<td>Aug. 15</td>
<td>Fr. Felix Cicaterri, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1872</td>
<td>Feb. 23</td>
<td>Fr. James A. Ward, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1877</td>
<td>Oct. 1</td>
<td>Fr. Archibald J. Tisdall, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1879</td>
<td>June 16</td>
<td>Fr. Isadore Daubresse, S.J.</td>
<td>West Park, N.Y.</td>
</tr>
<tr>
<td>1880</td>
<td>Sept.</td>
<td>Fr. Patrick Gleason, S.J.</td>
<td>West Park, N.Y.</td>
</tr>
<tr>
<td>1885</td>
<td>Sept.</td>
<td>West Park united with Frederick.</td>
<td></td>
</tr>
<tr>
<td>1887</td>
<td>Aug. 26</td>
<td>Fr. Michael A. O'Kane, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1889</td>
<td>Sept. 24</td>
<td>Fr. James A. Ward, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1890</td>
<td></td>
<td>Fr. John H. O'Rourke, S.J.</td>
<td>Frederick, Md.</td>
</tr>
<tr>
<td>1903</td>
<td>Jan.</td>
<td>Fr. John H. O'Rourke, S.J.</td>
<td>Poughkeepsie, N.Y.</td>
</tr>
<tr>
<td>1904</td>
<td>Apr. 5</td>
<td>Fr. George A. Pettit, S.J.</td>
<td>Poughkeepsie, N.Y.</td>
</tr>
</tbody>
</table>
1917, May 31—Fr. Peter F. Cusick, S.J.—Poughkeepsie, N.Y.
1917, Aug. 25—Fr. Lawrence J. Kelly, S.J.—Yonkers, N.Y.

Notes: A) In the month of April, 1823, Fr. Charles Neale, S.J., the Superior, moved the Novitiate from Maryland (Whitemarsh) to Missouri (Florissant). In 1830 Missouri was separated from Maryland and became an independent Mission by decree of Fr. General. (viz. Fortis)
B) In 1885, the West Park Novitiate was closed and the Novices sent to Frederick, Md. Fr. Archibald J. Tisdall, S.J., sole Master of Novices.
C) In 1923 the Novitiate at Yonkers, N.Y. was transferred to Shadowbrook, Mass., in the New England Province. July 2, 1926, New England became an independent Province.

THE SCHOLASTICATE

House of Higher Studies...Philosophy and Theology...a place of Scientific and Ecclesiastical training commonly called a Seminary.
1806-1821—Georgetown, Washington, D.C.
1821-1827—Domus Washingtonopolitana—(Gonzaga College) F St. between 9th and 10th Sts., N.W. Washington, D.C.
1824-1827, Florissant, Missouri—Part of Philosophy.
1827-1860—Georgetown, Washington, D.C.
1860-1863—Boston College, Boston, Mass.
1863-1869—Georgetown, Washington, D.C.
1869—Woodstock College, Woodstock, Maryland.
1921—Poughkeepsie, N.Y.—1st. Yr. Philosophy.
1922—Weston, Mass., Collegium Maximum, Inchoatum.

In 1806 the Scholasticate was begun at Georgetown, with Father Molyneaux, S.J. as Rector; Fr. A. Kohlmann, S.J., Professor of Philosophy, and Fr. Peter Epinette, S.J., Professor of Theology.

In 1820 Fr. Peter Kenny, S.J., the Visitor, sent several Scholastics to Rome for their higher studies; these were William McSherry, Thomas Mulledy, James Ryder and George Fenwick. The first three became ‘Provincial’ in the order above named, and the fourth, Fr. Fenwick, S.J. was a distinguished Professor and Prefect of Studies.

In 1821 the house on F St., intended originally as a Novitiate, was designated by Fr. P. Kenny, S.J., as a Scholasticate, and the Scholastic students from Georgetown were quartered there. This establishment consisted of a high school (later Gonzaga College), a parish church (St. Patrick’s), and the Jesuit Seminary. It continued as such until 1827, when “propter defectum sustentationis” (i.e.—on account of the prohibition of receiving “pay for tuition”) it had to be abandoned. The Scholastics then returned to Georgetown.
In 1833, March 30th, Pope Gregory XVI granted Georgetown the power to confer Degrees in both Philosophy and Theology. By an Act of Congress Georgetown became (1844) a full-fledged University.

In 1860, during the Visitorship of Fr. Felix Sopranis, S.J., and the Provinciate of Fr. S. Villiger, S.J., the Scholasticate—now designated as a “Studium Generale” (i.e.—ready to receive Scholastics from all Provinces)—was moved to Boston, Mass. Excessive expense and other difficulties brought on by the Civil War conditions necessitated its return, in 1863, to Georgetown. And there it remained until the erection and opening of Woodstock College, at Woodstock, Maryland. The saintly Fr. John Bapst, S.J. was Rector of the “Studium Generale” in the days of its existence at Boston.  

**The Tertiarianship**

1849-1863—Frederick, Maryland.
1864-1898—Frederick, Maryland.
1898-1902—Florissant, Missouri.
1902—Frederick, Maryland (Moved to Poughkeepsie, Jan. 1903.)
1903-1939—Poughkeepsie, N.Y. (After Easter moved to Auriesville, N.Y.)
1939—Auriesville, New York.

**Tertian Instructors**

1849-1852—Fr. Felix Sopranis, S.J. (later, Fr. Visitor—1859-1861.)
1852-1857—Fr. Felix Cicaterri, S.J.
1857-1860—Apparently the “Schola Affectus” lapsed during these years.
1860-1861—Fr. Louis Duverney, S.J.
1861-1862—Fr. George Schneider, S.J.

---

4 See Woodstock Letters—Vol. 32 & 33—Articles by Fr. John J. Ryan, S.J.
1862-1863—Fr. Felix Cicaterri, S.J.
1864-1865—Fr. Felix Cicaterri, S.J.
1865-1866—Apparently the "Schola Affectus" again lapsed.
1866-1873—Fr. Felix Cicaterri, S.J.
1873-1874—Fr. James Perron, S.J.
1874-1875—Another lapse in the "Schola Affectus"
1875-1882—Fr. Joseph M. Colle de Vita, S.J.
1882-1883—No record of Tertianship catalogued.
1883-1887—Fr. James Perron, S.J.
1887-1888—Fr. Philip Cardella, S.J.
1888-1890—Fr. William O'Brien Pardow, S.J.
1890-1893—Fr. John B. Lessman, S.J.
1893-1897—Fr. Burchard Villiger, S.J.
1898-1902—Tertians sent to Florissant, Mo.
1902—Fr. James Smith, S.J.—during the Long Retreat Fr. Smith collapsed; the Tertians were mingled with the Novices for the remainder of the Retreat given by Fr. O'Rourke, S.J., and then the Tertianship was continued by:
1903—Fr. James Conway, S.J. (In January, 1903, moved to Poughkeepsie, N.Y.)
1906-1907—Fr. Edward I. Purbrick, S.J.
1914-1916—Fr. Michael P. Hill, S.J.
1917-1918—Fr. John O’Rourke, S.J.—gave the Long Retreat, Oct. 1918; and then the Tertian-ship was continued by:


1923-1924—Fr. Elder Mullan, S.J.
(began 2nd semester, 1923).


1927—Fr. Peter Lutz, S.J. (After Easter 1939, at Auriesville)

Vocations Bravely Preserved

The lives of Father Michael Tuffer, S.J. and Brother Daniel A. McLaughlin, S.J. deserve more than a mere passing notice because of the fact that their vocations were subjected to tests of most unusual severity; tests very greatly intensified by the forgetfulness or indifference of their immediate Superiors.

Father Michael Tuffer, S.J.
Born —Jan. 13, 1797—Hochdorf, Switzerland.
Ent. Soc.—Sept. 29, 1819—As a Scholastic Novice.
Gradus —Feb. 2, 1830—Temporal Coadjutor (Brother)
Gradus —Aug. 15, 1846—Spiritual Coadjutor (Priest)
Died —Jan. 16, 1873—Frederick, Maryland.

During his Noviceship he was placed “on trial” in the kitchen. As a result of death and change among Superiors he was forgotten, and continued as a ‘Lay Brother’ until 1844 when a once “fellow Scholastic-Novice”, now Fr. Visitor to his Province, discovered
him, and pronounced his "trial" ended. This gracious Fr. Visitor ordered him to leave the Austrian Province, go to America, and there after a single year's Theology, to be ordained. This was done, and in the summer of 1845 Father Tuffer preached his first sermon at the Paradise (now Abottstown, Pa.) Church.

Father Tuffer's Record, therefore, stands thus:—
A Brother (1819-1821)-1844—24 years
A Scholastic 1844 -1845— 1 year
A Priest 1845 -1873—28 years

At death—age: 76 years. In Society —53 years

* * * * *

Bro. Daniel A. McLaughlin, S.J.
Ent. Soc.—Nov. 14, 1874
Gradus— Aug. 15, 1886
Died —Oct. 19, 1919—Woodstock, Maryland.

In 1889-90 Brother McLaughlin's vocation was most seriously tested by Bishop McGovern of Harrisburg, Pa. Perceiving the perfection with which he had trained certain altar boys for the special services requisite for the dedication, etc. of a Church, Bishop McGovern accused Brother McLaughlin of "burying his talents" and offered him very enticing inducements to "forsake his vocation and become a secular priest." His foolish Superior, too, urgently pressed him to accept the Bishop's "call." Submitting himself to proper spiritual guidance, Bro. McLaughlin had his mental perplexity cleared, and then rejected the Bishop's solicitation as an evident delusion.

JESUITS CHAPLAINS DURING THE VARIOUS U. S. A. WARS

While all Jesuits are ever true to their motto, "Ad Majorem Dei Gloriam", they have never hesitated to
answer the call of their country! "Dulce Et Decorum Est Pro Patria Mori" is a corollary to their motto that needs no elaboration.

During the Revolutionary War (1775-1783) all the ex-Jesuits in the thirteen original Colonies and—(after July 4, 1776)—in the United States of America were devotedly and intensely patriotic. Father John Carroll (S.J.) was selected as a member of the "Commission to Canada."—See 'Woodstock Letters', (passim).

In the war with England (1812-1815) a Jesuit house, St. Inigoes, in Maryland was raided because of the known and active loyalty of the Jesuits. When the Capitol was burned, Georgetown College placed all its facilities at the disposal of the Government. For this act of patriotism Georgetown is privileged to use "in perpetuum" the Seal of the U.S.A.—Bro. Moberley's diary, 'Woodstock Letters'.

While at war with Mexico (1845-1848) Fathers McElroy and Rey were official chaplains. See 'Woodstock Letters', Vol. 15, 16 (passim). Fr. Rey was killed in Mexico.

During the Civil War (1861-1865) Jesuits served as chaplains in both the Union and Confederate armies. Fathers McAtee, Nash, and Ouillet under the Stars and Stripes; Fr. Gache and others, beneath the "Conquered Banner."—See Fr. Nash's correspondence in the 'Woodstock Letters'.

Due to the Spanish War (1898) the Maryland-New York Province today (1939) has the Philippine Island Mission.

While the United States was associated with the Allies in the World War (1917-1918) America sent many Jesuits to assist the A.E.F. (American Expeditionary Forces). From the Maryland-New York Province alone, the following volunteers were Army or Navy Chaplains:—

1. Fr. T. Boyle  
2. Fr. C. Connor  
3. Fr. J. Cotter  
4. Fr. H. Dalton
5. Fr. T. Delihant  
6. Fr. E. Duffy (Blyn. Navy Yard)  
7. Fr. H. Gaynor (dead)  
8. Fr. M. Jessup (dead)  
9. Fr. E. Kenedy  
10. Fr. D. Lynch  
11. Fr. H. McNulty  

12. Fr. J. Moakley  
13. Fr. J. Morning  
14. Fr. R. O’Brien (dead)  
15. Fr. R. Rankin  
16. Fr. R. Reynolds  
17. Fr. V. Stinson (dead)  
18. Fr. G. Treacy  
19. Fr. H. White (dead)

During this same World War, too, it was loyalty to Religion and Country that sent Maryland-New York Jesuits to distant India; there to replace the dislodged German Jesuits:—

1. Fr. T. Barrett (dead)  
2. Fr. E. Farrell (dead)  
3. Fr. H. Parker  
4. Fr. D. Lynch (dead)  
5. Mr. N. Boyton  
6. Mr. H. McGlinchy (dead)— Sept. 29, 1818, Karachi, India.

Besides the above-named, Fathers Farrell, Gallagher and Walsh were in Russia, entrusted with the distribution of the “Papal Relief Funds.”

JESUIT BISHOPS OF MARYLAND—MISSION OR PROVINCE

1. Rev. John Carroll, (S.J.)  
   1st Bishop of U.S.A. 1790-1808  
   1st Archbishop of Baltimore, Md. 1808-1815  

2. Rev. Leonard Neale, (S.J.)—  
   Co-Adjutor of Bishop Carroll 1800-1815  
   2nd Archbishop of Baltimore, Md. 1815-1817  

   2nd Bishop of Boston 1825-1846  

4. Rev. James O. Van de Velde, (S.J.)—  
   2nd Bishop of Chicago 1849-1853  
   2nd Bishop of Natchez 1853-1855
5. Rt. Rev. M. O'Connor—
1st. Bishop of Pittsburgh, Pa. ..........1843-1853
1st Bishop of Erie, Pa. .................1853-1854
2nd Bishop of Pittsburgh, Pa. ..........1854-1860
Ent. Soc. May, 1860
Died—Oct. 18, 1876—buried at Woodstock, Md.

Resigned episcopal jurisdiction and re-entered Soc. 1874. Died—July 21, 1884—buried at Woodstock, Md.

7 & 8. In the graveyard at Woodstock, Md., there are, in addition to Bishops O'Connor and Miege, probably two other Jesuit Bishops buried. No special epitaph or enlarged tombstone indicates their Episcopal rank for the reason that their Consecration remains a secret. These probably are Father Felix Cicaterri, S.J., died July 15, 1873 and Fr. Charles Piccirillo, S.J., died July 15, 1888. Both Fathers B. Villiger, S.J. and E. V. Boursaud, S.J. made this statement repeatedly to the Juniors during the Villa season at Woodstock in the summer of 1900.


The last four named were all Vicars Apostolic of Jamaica, B.W.I.

13. In the spring of 1909 a Mexican Jesuit came to Georgetown and was there (in Trinity Church) consecrated Bishop. Cardinal Gibbons and the then Apostolic Delegate, Monsignor Falconio were the Consecrating Prelates. This was Fr. Veres, S.J.

15. About the year 1830, co-incident with the second appointment of Fr. Peter Kenny, S.J., as Visitor, some Jesuit was probably consecrated Bishop for the very urgent necessity then existing in the Mission. It is creditably supposed that this was Fr. Fidelis Grivel, S.J., who lies buried at Georgetown.

**JUBILARIANS**

*Priests*

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Fr. Becker</td>
<td>1887</td>
</tr>
<tr>
<td>2</td>
<td>Fr. Bridges</td>
<td>1882</td>
</tr>
<tr>
<td>3</td>
<td>Fr. Brosnan, W.</td>
<td>1886</td>
</tr>
<tr>
<td>4</td>
<td>Fr. BROSNAN, J.</td>
<td>1879</td>
</tr>
<tr>
<td>5</td>
<td>Fr. BURKE</td>
<td>1880</td>
</tr>
<tr>
<td>6</td>
<td>Fr. CASEY, P. H.</td>
<td>1875</td>
</tr>
<tr>
<td>7</td>
<td>Fr. CLARK</td>
<td>1876</td>
</tr>
<tr>
<td>8</td>
<td>Fr. Corbett</td>
<td>1888</td>
</tr>
<tr>
<td>9</td>
<td>Fr. CORMICAN</td>
<td>1880</td>
</tr>
<tr>
<td>10</td>
<td>Fr. CUNNINGHAM</td>
<td>1879</td>
</tr>
<tr>
<td>11</td>
<td>Fr. Dawson</td>
<td>1882</td>
</tr>
<tr>
<td>12</td>
<td>Fr. Donnelly</td>
<td>1888</td>
</tr>
<tr>
<td>13</td>
<td>Fr. Duane</td>
<td>1888</td>
</tr>
<tr>
<td>14</td>
<td>Fr. JUDGE</td>
<td>1880</td>
</tr>
<tr>
<td>15</td>
<td>Fr. Kelly</td>
<td>1887</td>
</tr>
<tr>
<td>16</td>
<td>Fr. Lenahan</td>
<td>1884</td>
</tr>
<tr>
<td>17</td>
<td>Fr. McLoughlin</td>
<td>1887</td>
</tr>
<tr>
<td>18</td>
<td>Fr. McNiff</td>
<td>1883</td>
</tr>
<tr>
<td>19</td>
<td>Fr. Moakley</td>
<td>1883</td>
</tr>
<tr>
<td>20</td>
<td>Fr. Nelles</td>
<td>1881</td>
</tr>
<tr>
<td>21</td>
<td>Fr. NICHOLSON</td>
<td>1878</td>
</tr>
<tr>
<td>22</td>
<td>Fr. O'CONNOR</td>
<td>1879</td>
</tr>
<tr>
<td>23</td>
<td>Fr. O'Gorman, W.</td>
<td>1887</td>
</tr>
<tr>
<td>24</td>
<td>Fr. O'Gorman, P.</td>
<td>1884</td>
</tr>
<tr>
<td>25</td>
<td>Fr. Purcell</td>
<td>1883</td>
</tr>
</tbody>
</table>
26. ____________ Fr. Quinn ___________________________1888
27. ____________ Fr. RENAUD ___________________________1877
28. ____________ Fr. Schweitzer ___________________________1888
29. ____________ Fr. Scott ______________________________1884
30. ____________ Fr. STADELMAN ___________________________1877
31. ____________ Fr. WALSH ______________________________1875
32. ____________ Fr. Weis ________________________________1890
33. ____________ Fr. WYNNE ______________________________1876

Brothers
34. ____________ Bro. Horwedel ___________________________1887
35. ____________ Bro. O’Hara ___________________________1890
36. ____________ Bro. Leddy ______________________________1889
37. ____________ Bro. Nestor ___________________________1889
38. ____________ Bro. Ramaz ______________________________1888
39. ____________ Bro. Smith ______________________________1884
40. ____________ Bro. Spiess ______________________________1887
41. ____________ Bro. Steimer ___________________________1886
42. ____________ Bro. Stengle ______________________________1888
43. ____________ Bro. Vizard ______________________________1888

N.B.—Those written in “CAPS” have reached their “DIAMOND JUBILEE.”

A. M. D. G.
About thirty-five years ago a wealthy woolen-mill owner of German descent, named George Kuhnhardt, purchased an estate of nearly 90 acres in northeastern Massachusetts near North Andover, not more than ten miles from the New Hampshire State line. The property is beautifully situated on a gentle slope from the highway to the north shoreline of Lake Cochichewick. Business was good, the market was high, and in 1906 Mr. Kuhnhardt built for himself a mansion befitting his position, his purse, the rolling country and the quivering lake. This was a magnificent all-year-round home of solid brick and frame construction with stone trim and slate roof, designed in the English country-house manner. Throughout the interior nothing was spared in the effort to create the maximum of comfort and convenience. The result of the effort was such that even now, after exposure to wind and weather for over thirty-four years, the exterior seems to be scarcely one year old and the interior just recently completed. By a slight change of the family name and an added English twist the estate was called Hardtcourt. Rumor has it that $750,000 were spent for the building, landscaping with trees and shrubs, equipping with barns and stables for saddle-horses, for gate-houses, vegetable gardens and everything that should belong to a gentleman's country estate. Considering the result of the work, the rumored cost does not seem incredible.

For some years back the wealthy owners of palatial estates, or their children, became tired of their
GROUND PLAN OF MAIN CONNECTED BUILDINGS

surroundings and were willing to sacrifice them. Witness Shadowbrook, the Stokes' estate (later the Carnegie residence), near Stockbridge, Mass., or the New England tertianship at Pomfret Center, Conn., or the famous Gould estate, Georgian Court, at Lakewood, N.J. Frequently the "willingness to sacrifice" becomes a necessity when depression comes and money in the ground is less usable than ready cash. And depression did come for the Kuhnhardt family—the mills were overstocked, there was no market for their products, mortgages were overdue, Mr. Kuhnhardt fell ill and died. His widow offered the estate for sale at $250,000, but no one wished to buy. The price was reduced to $150,000, but there was no purchaser. For ten years the mansion remained unoccupied, until one day in the colorful fall of 1937 the Jesuit Fathers of the New England Province offered $35,000 for the whole property. The offer was accepted and Hardtcourt, the country-gentleman's estate, became Campion Hall, the New England Province retreat house for laymen.

A visitor to Campion leaves the public road through an unpretentious gateway on a wide well-kept drive, shaded by stately trees and bordered by lawns with clumps of flowering shrubs for some 400 yards. The main group of buildings appears as we approach from the north. A glance at the ground plan of the main connected buildings will give a general idea of the layout. The distance from the west end of the wing to the extreme east end of the swimming pool is about 300 feet. The north front of the mansion stands out well in the second illustration, but the guest house and the swimming pool extension are concealed by the trees. We drive through the shade of the aristocratic elm, under the porte-cochère. From the entrance (E) we pass through the vestibule (V) into the Reception room (R), formerly called the Living Hall, an imposing palatial room. The walls are cream-gray Indiana limestone, the floor paved with long, narrow, dark-red
tiles, set in herring-bone pattern. The doors, the window-trim and the generous panelling are all dark oak; the ceiling also is of polished oak, relieved by heavy oak ribs running the full length of the room, 35 feet, east to west. Directly opposite the vestibule is a large fire-place and mantel, all in carved limestone; to the left, at the east end, is a deep bay-window conservatory and to the right the grand staircase. The approach to the staircase takes us to a hallway; turning south, to the left, we come to the chapel (C) formerly, the Morning Room. This room gave little trouble in its change to a chapel; it is fitted with a very ornate oak altar and dossal, the walls and Stations of the Cross are of the same oak grain. Simple stained glass windows and really ecclesiastical pews for 50 or 60 retreatants complete its furnishing. Directly opposite the chapel door is the dining room (D); the original Kuhnhardt dining room, with decorated ceiling, large fireplace and mantel, and the windows looking west and south towards the lake. Here the fifty retreatants can easily be accommodated at breakfast as soon as Mass is over. From the dining room we turn right, south, through a wide plate-glass doorway, and we are on the porch (P). This is a cheery lounging place, 50 feet long, roofed in, with tiled floor, artificial stone balustrade, plenty of rockers and easy-chairs, a concrete paved terrace (T) in front, and 300 yards below is the beautiful lake.

Before we leave the Mansion, let us return to the Reception room and mount the grand staircase. This, like the rest of the woodwork, is of oak, generously large in construction, and shows no sign of age. The preservation is due, in large part, to the fact that some heat was kept in the house during its ten years of idleness, thus avoiding extreme changes of temperature and dampness, both so cruel to all fine hardwood ornamentation. The great staircase rises with dignified ease, branching both ways, right and
left, to meet the balcony of the second floor. This balcony forms three sides of a square, with massive oak guard rails and four ornamental oak piers at the corners, which reach up to support the decorative beams of the ceiling. The walls, here, match the richness of the woodwork, being covered with an embossed leather composition in warm brown and crimson picked out with gold. On this balcony open all the suites, rooms and corridors of the second floor main building and wing. These living rooms, with bath-rooms and clothes closets, care for the faculty and retreatants. On the top floor of the Mansion are seven more retreatants’ rooms, with bathroom accommodations. Most of the retreatants’ rooms, here and in the Guest House, are too large for individual occupancy, but no effort has been made to divide them. Rooms properly designed for the window lighting cannot be dissected without spoiling all parts. For this and other reasons the house layout has remained untouched, to the delight of all those who have had experience in trying to renovate a well planned home. A typical retreat room has two beds, two chairs, two desks, two rugs, two prie-dieus with crucifixes; all simple but sufficient.

If we return to the first floor by means of the great staircase and walk to northeast corner of the Reception room, we enter one of the closed curved galleries (W), the concave side of which, facing south towards the lake, is glassed-in. The red tiled, herring-bone pavement of the Reception room is continued through to the first curved gallery, through the Conference room, in the Guest House, and on through the second gallery to the swimming pool. Let us step out from this first gallery to the lawn and we are looking at the front of the Guest House (G). This is a very pleasing two-story frame building, facing south, 60 feet long, with a very ornamental front, the heavy dark exterior woodwork resembling that of the Mansion, and with a roof of many gables. On the second floor are five retreat-
ants' room with showers and lavatories attached. The whole first floor, between the curved galleries, is occupied by two small chapels and the Conference room (Conf.). This Conference room (fourth illustration) is one of the very important rooms of Campion Hall. It is ideal for the purpose, large, over 50 feet long, pleasingly irregular in shape, with tiled floor, high ceiling and deep recessed fire-place; it is a cheerful room, the south front, mainly of glass, admitting sunshine at all hours of a cloudless day; plenty of armchairs and rockers, desks and tables leave no convenience wanting for conference, discussion, and smoking at ease.

At the far end of this room is a glassed door to the second curved gallery; this gallery, symmetrical with the first in shape, position and construction, leads directly to the swimming pool. On the right are the dressing rooms, at the left a shower room with hot and cold water. Passing through this gallery we are at the pool, not very large but an artistic gem in a perfect setting. The basin is oval in shape, about 30 feet wide and 40 long, lined with small decorated tiles, varying in depth from 9 at the near end to 2 or 3 feet at the extreme east. The pool rim is wide enough for a walk-way which is protected on the outside by a metal hand-rail. Surrounding the pool is a band of tall rhododendrons, 8 to 10 feet high, and outside of this flowering grove is a fine stand of hemlocks, interspersed with white pines, widening, deepening and rising until the evergreen privacy-wall becomes 30 or 40 feet high. The full beauty of this setting is seen in late June, when the glossy green leaves of the rhododendrons support the rose and purple blooms of varied shades and shapes against the lacy foliage of hemlocks to make an exquisite bowl for the shell-like pool below.

Leaving the pool and passing through the pine grove (P.G.), if we walk a short distance east, we come out on what looks like a wide, better-than-ordinary coun-
try road, fairly smooth, guarded on both sides by neat-post-and-rail fences and bordered with stretches of green and many flower-beds. This is the outdoor Way of the Cross. The Stations are simple, neat white crosses fastened to posts or trees and numbered in order. Stations one to seven, included, are set on the south side of the road, about 60 feet apart, and run east to a quaint open "tea-house" (a Hardtcourt name). From this point the numbered crosses, eight to fourteen, return on the north side of the road. By a happy coincidence, or choice, the last few Stations are placed in the dim religious light of the dense pine grove.

If we go back to the "tea-house" and turn south, to the right we find ourselves descending a rather rustic and very rutty road for a little over 200 yards to the lake. Here we find a large, solidly built boat-house, showing signs of age, a spacious wharf and Lake Cochichewick, a beautiful, irregular stretch of clear water, with a shore-line of nearly 9 miles, green-walled by the mothering hills. This lake, the "Great Pond", as neighbors call it, is the water supply of North Andover, and while bathing in it is forbidden, the owners of estates bordering its shores may use it for fishing and boating in summer and for skating in winter.

Following an old bridle-path to the west, parallel to the water edge, we pass another Hardtcourt creation, not now in use, the "Childrens' Play House", a small frame structure, surrounded by giant rhododendrons. Turning north again up the hill we return to the Mansion. To complete the property description we should mention the Gate-House, large enough in itself to be a manor house, at the other entrance to the grounds, the gardener's cottage with its nine rooms and two baths, two other six-room cottages and a green-house to furnish cut flowers in winter and spring supplies for the many flower-beds. The stables are in keeping with the estate; two fine harness rooms, five box-stalls and six ordinary stalls for horses, eighteen
stanchions for cows, two bull-pens, a dairy and a large room with floor space for forty cars.

We have described the expensive elegance of Campion Hall not in a boastful way but to record facts as they are. The material magnificence does not make a bad impression on the retreatants; they realize that what was Hardtcourt is now Campion Hall and that they come not to gaze with admiring awe, but to live the retreat. If things are "rough and ready," if surroundings are somewhat poor, the week-end retreat men are apt to worry about the material and be distracted from the spiritual. Material worry may easily last for two or three days, while excess magnificence may be forgotten in an hour or two.

Campion Hall is almost ideally located for week-end retreats. It is only 28 miles from Boston, with good train service and very good driving roads; other large centers of population are much closer, for instance, Lawrence, Lowell, Lynn, and many other smaller towns which crowd northeastern Massachusetts.

Though Campion is still young as a Laymens' Retreat House, its success is already quite marked. Here are some figures for 1939. In twelve months 916 men have made a week-end retreat; during that time in the summer months 137 boys made a retreat; in addition, there was also a retreat for 27 blind boys, a day of recollection for five priests, and 20 Jesuit Fathers made their annual retreat under the ægis of Campion. The total of retreatants for the year 1939 was 1105.

There are retreats every week-end, winter and summer, except during the Christmas and Easter holidays. The men arrive Friday night in time for dinner at seven o'clock. An hour or so after dinner is dedicated to general greetings. At nine o'clock there are points followed by Benediction, night prayers and bed. The day begins with morning prayers and the Holy Sacrifice of the Mass. At 9:30 there are points followed by meditation. After a short respite, there is the rosary
in the chapel and an hour before dinner there is a conference. The afternoon begins at 3:00 with the Way of the Cross in common, which is held outdoors when the weather is favorable, a half hour's spiritual reading, and then points and meditation. The same order is followed the succeeding day, the retreat closing about six o'clock Sunday evening with Benediction and the Apostolic Blessing.

The groups of men making the retreats are not organized according to parishes or clubs, but the generic plan has been that of the industrial organizations. For example, there are the Edison Electric Guild, the Tanners Guild, the Moving Picture Guild, the Journalists Guild, etc.; then, there are the professional men, St. Luke's Guild, the Law Associates, Brokers, etc.

During the summer months in between the weekend retreats, the boys' retreats are held. A judicious arrangement of the horarium gives the boys plenty of time for sunshine and out-of-door games. Many boys from Boston who see nothing but red brick buildings and crowded streets have the opportunity to wander in the woods and, while they are moulding their characters, to store up physical energy for the exercises of the tedious school year ahead. Perhaps more far reaching are the effects singled out by an enthusiastic man of Catholic Action, who assisted in the organization of the boys' retreats. "The boys", he said, "have reaped much profit from their stay at Campion Hall, but to my mind two benefits are outstanding: they are acquainted with the Closed Retreat Movement, about which I never heard for 45 years, and they have had intimate contact with the Jesuit Fathers."

There is still much to be done before Catholic men can be called Retreat-Conscious. To spread this movement, so dear to the heart of St. Ignatius and to our present Father General and so strongly urged by our late Pontiff of happy memory and our present Pope, is worthy of every effort on the part of each individual
Jesuit. To urge men, with whom you come in contact, to make a closed retreat is an Apostolic Work; it is an opportunity for you to invite them to greater personal sanctity and to put them in touch with the powerhouse of Catholic Action, since the success of Catholic Action, depends principally on the deeply religious and moral life of the layman. Where can this be done better than in a closed retreat according to the Ignatian method? Here is, as Our Holy Father, Pius XI, put it in his encyclical on the Spiritual Exercises (Mens Nostra, Dec. 20, 1929) “an apt and systematic plan of making a spiritual retreat wherein the faithful are greatly helped to detest sin and to model their lives after the example of our Lord, Jesus Christ.” “It is, therefore,” he continues, “our earnest desires that these exercises will find greater use from day to day, and that retreat houses, as the seminaries of perfect Christian life... will become more numerous and operate more splendidly”.

A.M.D.G.
RELIGION TEACHING BY SCHOLASTICS
DURING THEIR TRAINING

WALTER J. ONG, S.J.

There are five hundred children scattered about the city of St. Louis who depend on the Jesuit scholastics studying philosophy at St. Louis University for the only formal religious training which most of them will ever receive. Nearly all these children are religiously under-privileged, and many of them are under-privileged in other ways as well, so that the prospect life offers them is not done in the brightest hues.

Not only the St. Louis University philosophers, but other scholastics in their training—novices, juniors, philosophers, and theologians—have to deal with such children. The responsibility of the scholastic teaching religion is, therefore, surprisingly great. Often he is the one tenuous thread that connects the child with the Church. He must spin other threads, strong threads, if he will be reasonably certain that, when the child no longer attends the weekly catechism class, he will continue that contact with the Church which will enable him to save his soul.

The importance of teaching catechism need not be dwelt on here. It has been stressed by the Holy See again and again,¹ St. Ignatius insisted on it for the early fathers of the Society,² and even prescribes it for novices "prout occasio obtulerit."³ In twentieth-century America the importance of religion teaching outside school is increased by the fact that the ones whom this teaching reaches are the very ones in greatest danger of becoming religious derelicts.

This paper is intended to give a brief general survey of the work of Jesuit scholastics who are engaged in part-time catechetical instruction during their train-

See Notes 1, 2, 3, on page 70
ing. It cannot be complete, nor treat of any one aspect of their problem thoroughly, but may serve to break the ground for discussion by presenting some of its essential aspects. It if can be of service to those engaged in this important field, it will be worth far more than the time spent on it.

The points herein made are largely the result of having conferred with scholastics from every province in the United States. Of these scholastics, who were kind enough to assist with their own ideas and suggestions, all of whom, except those of one province, had themselves taught catechism in their own province very recently. Many were teaching at the time they were approached. All these catechists and ex-catechists were agreed among themselves in surprising detail with regard to the nature of the major problems to be solved. These problems are apparently the same in every province of the United States.

1 The following documents, among others, are important:
The encyclical of Pius X, Acerbo Nimis (“On Teaching Christian Doctrine”), April 15, 1905, published in the Catholic Mind, 1905, pp. 203-18. In this encyclical the regulation is laid down that all parish priests and all to whom the care of souls is committed should provide for the faithful a minimum period of one hour a week for religious instruction (pp. 214-15).

The prescriptions of this encyclical have been drafted into the new code of canon law. See Canon 1333, relative to catechetical instruction by those other than pastors; Canon 1334, relative to the obligation of religious, “etiam exempti.”

Benedict XV’s letter to Italian bishops, May 31, 1920, published in Acta Apostolicae Sedis, XII (1920), 299-300. This letter is in the form of a questionnaire on the enforcement of Church legislation concerning the teaching of Christian doctrine.

The motu proprio of Pius XI, Orbem Catholicum, June 29, 1923, published in Acta Apostolicae Sedis, XV (1923), 327-29. In this document the late Holy Father constitutes a catechetical office in the Sacred Congregation of the Council, which has since issued numerous decrees. The Pope says, “Ita feliciter, speramus, fiet ut maxima illa nationum catholicarum macula eluatur quae est divinae religionis ignoratio” (p. 329).

2 See Constitutiores Societatis Jesu cum Declarationibus (Rome: Vatican Press, 1908), pp. 90, 131, 136, 217, etc.

3 Ibid., p. 21.
SOME GENERAL ASPECTS

In all justice a discussion like the present should emphasize the unselfishness and whole-souled zeal of scholastics, who, without exception, are willing to spend themselves to the utmost in the interests of those who are given to their care. They are in every case laboring under difficulty. First of all, they are inexperienced, and, though they may start with a naïve belief that mere good will and sincere concern about the moral welfare of the pupils will somehow or other spontaneously suggest a simple solution to every difficulty, they soon come to realize the need of a definite organization of the catechetical center, of a definite determination as to the content of the course, and of efficient pedagogical methods.

We can take up these problems, then, in order: organization, content, and method.

1. Organization.—We are not concerned here with setting up a catechetical center, but rather with the internal working of one that is established. We must, of course, remember that the conditions under which catechetical instruction is given are extremely varied. In fact, the most common response which the author has received from scholastics when he first approached them about this work, was a “Well—I don’t know that I can be of much help. We have a problem all our own at the place where I teach.” Nevertheless, in a recently organized catechetical discussion group many matters of common interest were discovered by a group of Jesuit scholastics who taught at such heterogeneous centers as a city reform school, a home for the feeble-minded, parish churches, a social center, and a hospital for colored people. Under the variety of conditions which exist in these different places, much of the detail of organization is determined by the conditions at the individual center. Nevertheless, there are

---

4 The first meeting was held at St. Louis University, March 6, 1939, under the chairmanship of Mr. David F. O’Brien, S.J.
many important problems common to all alike.

One is the matter of continuity of instruction. At most centers the children are under several catechists successively. This is often true whether they come back for more than one year's instruction or not. In some places the year is divided into two terms (in one novitiate into three), and in each term a set of catechists at least partly new is employed. Substitution of teachers for a class or two at a time is often very frequent.

Under such conditions we can easily see the importance of a simple, well-defined, practical organization. In its absence, precious time is lost in re-orienting the program of instruction at every change of catechists, and the pupil's interests are greatly jeopardized. The new teacher must make a survey of the entire situation, determine how long each pupil is likely to be in attendance at the center, try to find out exactly what the last three or four catechists have taught and organize as best he can for his brief term of teaching. Often, in actual practice, he may spend two months—which is sometimes more than a third of his term—in blundering about among these preliminaries. He may become discouraged, and finally settle into a hand-to-mouth method of teaching, where he merely tries to make the best of each half-hour session as it arrives, and spends sleepless nights feeling sorry for the man who must follow him.

Many catechists are quick to say that the definite organization of the center is the most pressing problem at the place where they teach or taught. This organization involves two distinct problems: (1) the keeping of individual records of pupils, and (2) the working out of a definite syllabus to be followed over the entire period of time—one year, two years, eight years—during which the class receives instruction. The latter form of organization we can leave to be discussed when we take up the question of the content of the course. The former can be briefly treated here.
Quite commonly the inexperienced catechist, or even the experienced catechist who has worked only under such conditions as we have just described, will minimize the importance of keeping records. He knows all his children by name, he will say, and can tell when they are absent. Perhaps he is totally unaware that he spent three months in learning their names when he could have learned them in two weeks, could even have used them in his first class, if he had been given and had employed a well-kept class record. Further, he would have known immediately who were the consistent absentees needing personal attention, and not have been forced to learn who they were over a period of several months, during which time these pupils missed perhaps the greater part of their classes, whereas with a little initial stimulus to attendance they might well have been at them all.

Without accurate records, how does the catechist know which of his pupils have been baptized? This is not one of the self-evident truths. One catechist reports an instance where a boy had been receiving Holy Communion for several months, when the installation of a system of record-keeping suddenly disclosed the fact that he had never received the sacrament of baptism. Such instances, we fear, are probably multiplied elsewhere. The value of pupil records is not one of the self-evident truths either, but a little reflection on the disastrous inefficiency of hit-and-miss methods will serve to make it clear. We must drop the matter here and let catechists who read this fill in from their own experience the other examples which we have no space to give.

Perhaps the most practical and simple method of keeping paper records is to have a card for each pupil as a permanent record, and a small attendance book with the pupils' name for each catechist's working (attendance) record. A tried and proved form of registra-
tion card is given here (Fig. 1), though one or two items on it may be superfluous under certain conditions.

Fig. 1.—Registration card for pupils at a catechetical center. This form may be mimeographed satisfactorily on a four-by-six-inch file card, if a typewriter with elite type is used.

<table>
<thead>
<tr>
<th>Date of birth</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last name</td>
<td>First Name</td>
</tr>
<tr>
<td>Address</td>
<td>School</td>
</tr>
<tr>
<td>In what church do you go to Mass?</td>
<td>Catechism Class</td>
</tr>
<tr>
<td>In what church?</td>
<td>First Communion?</td>
</tr>
<tr>
<td>Confirmed?</td>
<td>What year?</td>
</tr>
<tr>
<td>Patter's first name</td>
<td>Is he</td>
</tr>
<tr>
<td>Date</td>
<td></td>
</tr>
</tbody>
</table>

* On the reverse side, if father is not living, give mother's full name; if neither parent is living, give guardian's name.

(For remarks see reverse side)

The working attendance record may be very simple, with merely a list of pupils' last and first names followed by squares, one for each class day. It is well if the catechists at any one center follow a uniform marking system; e.g., indicating absence by a single diagonal mark (/), tardiness by a double diagonal (X), and, if the pupil is present, leaving the square blank. Mechanical details such as this are exceedingly helpful, especially in the beginning. The ease and speed with which the catechist can use a system like this will encourage him to keep it up. He will need encouragement, as everyone does in keeping to a routine, especially when time, in and out of class, is a paramount consideration. A definite system will help him, too, to be scrupulously faithful in keeping his records.
strictly up-to-date. Inaccurate records are little better than no records at all, and accurate records can be kept.

A file of these cards will be found to aid greatly in classifying pupils. The problem of classification is itself a complex one, and depends on so many varying factors that we can say little about it here. The conditions at the individual centers, the age limits of the pupils, the space usable for classes, the number of catechists available—these all enter in. It may be interesting to note, however, that as a matter of fact the size of single classes at the different centers runs as high as fifty or sixty pupils, and as low as two or three. Some catechists work with one pupil at a time, but hesitate to denominate their charge as a “class.”

2. Content of the course.—The problem of what to teach is not the easiest one for a catechist to answer. Although he knows that he is to teach Christian doctrine, and in such a way that it will influence his pupils’ actual lives, he is faced with the problem of selecting the most essential points in a body of doctrine that ramifies in a hundred directions at once. He must adapt the wealth of the Church’s teaching to a course of instruction which most often is limited to a half-hour period a week, and which the individual pupil may attend only one year. To do this requires skill and experience.

Catechists are at one in recognizing the importance of this problem. As a group they are fairly familiar with the larger division of religion courses into creed, code, and cult. They realize the importance of basic truths such as the Trinity, creation, the fall, the incarnation and redemption. But it is difficult for anyone not yet schooled in theology to draw up alone a detailed course which he feels is really adequate for the center where he teaches.

Recourse must be had, then, to material which has been gathered or published by others. Books treating of religion teaching in schools are of little immediate
worth here. Some teachers follow an abridged edition of the Baltimore catechism as an outline, but the catechism has definite limitations when put to this use. Even books which treat explicitly of teaching at catechetical centers have ordinarily little to offer in the way of an outline of what is to be taught. The reason is obvious: the scope of the outline is to a large extent relative to the conditions of the individual center. However, as we have remarked before, the centers do have much in common. A simple, adaptable skeleton outline prepared by the Rev. Aloysius J. Heeg, S.J., in his *Teacher's Manual for Jesus and I,* the outline is based on Father Heeg's text *Jesus and I,* for first communicants, but is adaptable to the catechism or to other texts, or to classes where no particular text at all is followed.

This will do as a skeleton for the content of a first Communion class or of a beginners' class. For more advanced groups, or for all groups where the period of instruction may cover four to eight years, outlines may be taken bodily or adapted from the *School Year Religious Instruction Manual,* issued by the National Center of the Confraternity of Christian Doctrine. These outlines are less valuable because longer than that in Father Heeg's *Teacher's Manual for Jesus and I,* and consequently less flexible for adaptation, but they represent the best available published matter.

Whatever the outline followed, too much stress cannot be laid on the importance of a settled and definite syllabus for each class at every center. If the members of a class are instructed for a year only, the syllabus should be made to cover a year's work; if they will be

---

5 (Chicago: Loyola University Press, 1936), pp. 7-14.
6 (Chicago: Loyola University Press, 1933).
7 Anon., *School Year Religious Instruction Manual,* two volumes in pamphlet form: (1) for grades one through four (Paterson, N.J.: St. Anthony Guild Press, 1937: 30 pp.); (2) for grades five through eight (Paterson, N.J.: St. Anthony Guild Press, 1936-37: 38 pp.)
attending the center for two years—or for eight years, as is sometimes the case when classes are conducted at rural public schools—the syllabus should take this fact into consideration. A syllabus is necessary when an experienced teacher is conducting classes in an ordinary high school; it is doubly necessary when inexperienced teachers are conducting classes under very definite handicaps, with class hours and the time available for preparation extremely limited, and with the added though unavoidable disadvantage of a frequent change of teachers.

A group of catechists can do much toward increasing their standards of teaching if they will plan a syllabus to cover the complete course of instruction which a child receives at their center. This is not an impossible task even when all the children do not attend for the same number of years. They can be sorted out into some kind of ordered grouping. It is important to remember that for most of the children this will be the only opportunity of receiving a knowledge of their faith, and they must receive as well-rounded a knowledge as possible. The only way to be sure that they receive this knowledge is to know definitely what they are to be presented with each week, and to know this in advance. A syllabus must be constructed and clung to tenaciously. The author can cite an instance where failure to do this resulted in a catechist's spending nearly the whole year on what should logically have been about one-sixth of the year's course. Perhaps the reader can parallel this instance with others from his own knowledge.

3. Methods.—Many scholastics show unusual skill and versatility in the use of teaching methods. Here books having reference to methods for grade and high schools are decidedly useful, especially those dealing with graphic methods of presentation. These, and similar simple methods, can be taken over bodily by the catechist, but, as a general rule, nothing very elaborate can be used because of the limited time for preparation and instruction.
The blackboard is a *sine qua non* for most catechists, and the most used methods center around it. Real skill is required to get the children to do any work at all out of class, and project methods are difficult for this reason. However, anything that is at all novel and usable is seized upon avidly, for nearly every catechist has a twofold problem which teachers in the grade school or high school do not have. First, he must depend on his ability to interest the children as a principal means of assuring their attendance at subsequent classes; and, secondly, his hours for teaching come generally at the fag-end of the day.

There is one difficulty in the field of method encountered among younger catechists often enough to deserve mention here. Sometimes an initial enthusiasm for some teaching device, such as the use of pictures, is so great that the essentials of Christian doctrine and its practical application are obscured in the mêlée. It does not follow from the fact that a certain method will insure the best order, that this method is invariably the best adapted for attaining the objective of every lesson.

Discipline is an ever-present problem for some teachers. It can be met partially by the use of interesting methods. Here, as has been suggested above, the catechist finds himself in a peculiar situation: he must enforce discipline, and he must "make them like it." Otherwise, some of his pupils may not come back. Discipline enforced by means of competition among the members of the class is often successful. One catechist makes a practice of writing the names of his class on the blackboard at each session, and keeping a record of deportment and learning achievement after each name, offering a prize (merely a holy card) every month to the pupil with the highest score. He, and others who have tried his method, report extraordinary success with it.

*Miscellaneous problems.*—The whole situation which we have been considering is beset with obstructions,
some of which we may clear, others of which we can only walk around. In order to attain to a quasi-completeness, as well as to open the way for subsequent discussions, we may here complete the litany of difficulties involved.

There is the problem often arising from the lack of close supervision of catechetical work. This situation arises from (1) the lack of time to devote to organizing the teachers; (2) the need of someone in each house with the time, experience, and skill which would enable him to help in organizing the centers, settling the content of the courses, suggesting methods, and solving practical problems; (3) the fact that teaching is done at scattered centers away from the house where the scholastics live. This condition must, perhaps, necessarily remain in statu quo; still, it is well to take cognizance of it.

This difficulty is balanced by the fact that in most places the catechists have an ample supply of reference works, often set aside entirely for their use. Some few houses, however, may be handicapped by a shortage of such books at present.

At many centers the immediate surroundings are far from satisfactory. At one center, for instance, four classes are conducted in one small—almost tiny—room, with the result that when one of the scholastics produces a picture for exhibition, the other three are forced to produce as good a one for their respective classes or pay the price.

In addition to this, the working arrangements at many centers are rather temporary, and catechists must be careful not to give to those in control of the grounds any offence which might lead to the closing of the center. This would seem not to be the general rule, however, for at most places the scholastics are welcome and are on friendly enough terms with whoever is in charge of the building where classes are conducted. There are many instances of generous cooperation on the part of externs. At a public school, for in-
stance, the writer recalls a non-Catholic teacher who was willing and even anxious to teach the children during school hours whatever hymns the catechists wanted. Every one of her pupils, saving two, were Catholics.

The shortness of class hours has been mentioned above. This factor, too, varies. The shortest teaching periods in the experience of any catechist interviewed averaged twenty minutes—and this short period was available only three times each month of the school year. The longest periods, however, will run to an hour and fifteen minutes, this every week in the school year. At many places the catechists are actually present for a longer period, but there may be Mass, confessions, or a time for playground activities. One class a week is the rule for almost all places, with an occasional semi-weekly arrangement.

The length of teaching terms has been treated above. They vary in duration from three months to three years.

In the light of our discussion, considering the fact that the scholastic catechists whose work we have been outlining, are absorbed in other immediate interests which occupy nearly all their time, we must sincerely praise their whole-hearted efforts. Christ-like zeal is in evidence always. If results are not entirely satisfactory, we must plan more carefully for the future. For, if any one thing is evident as a result of this cursory study, it is this: Our objective must be intelligent, farsighted planning of definitely organized centers, with a program of instruction having a specific content fitted to the needs of the individual locations, a program not scrambled together at a moment's notice, breaking down completely in a year's time, but one which we have reason to believe will constantly and consistently help to bring nearer to the Shepherd the sheep who are in danger at the edge of the fold.
RELIGION TEACHING BY SCHOLASTICS

BIBLIOGRAPHY
FOR THOSE WORKING AT CATECHETICAL CENTERS

Note: The works here listed refer directly, at least in part, to the catechetical center.


Father Joseph A. Fortescue was born in Philadelphia on the 13th of April, 1886. He attended St. Patrick's parochial school and was an altar boy in St. Patrick's Church. He retained fondest recollections of his school days there and every year was on hand for the celebration of St. Patrick's day, frequently as an officer of the Mass and always as a guest at the banquet that followed. His preparatory studies were made at St. Joseph's Prep and he received his A.B. degree from St. Joseph's College in 1904. On August 13th of the same year he entered the novitiate of St. Andrew-on-Hudson where he made his noviceship and finished his classical studies in 1908, when he went to Woodstock for philosophy. In 1911 he was sent to Loyola High School, Baltimore, remaining there until 1913, when he was transferred to St. Peter's High School, Jersey City. In 1916 he returned to Woodstock for theology and was ordained in Dahlgren Chapel, Georgetown University, June 28, 1919.

On the completion of his theological studies in 1920 he was named professor at St. Joseph's College, Philadelphia and the following year, 1921-1922, made his tertianship at St. Andrew-on-Hudson. In 1922 he was appointed minister of the St. Joseph's College community and in 1923 dean of the college. In 1924 he was assigned to the 4th year class in the Prep, in which position he remained for fifteen years, until in January, 1939, his failing health necessitated his retirement from active work.
Father Fortescue lived a very active life and spent his efforts in many fields, always seeking to bring consolation and encouragement to those in trouble, to comfort the sick and to brighten their hopes. In all he accomplished he was working as a Jesuit, striving to make the Society better known and to secure lasting and influential friends who could and would aid us in our work. He cultivated the friendship of the secular clergy, always taking an interest in their parish celebration, their jubilees, and the like, and, whenever possible, attending the funerals of priests, as well as of the friends who had shown a particular interest in our work and had aided us by their advice or by financial help.

Every project which made for the advancement of the college and high school found him thinking out ways and means to further that project and throwing himself wholeheartedly into the work to accomplish it. When it was decided to erect the college on City Line, Father Fortescue gave all that was in him to further the undertaking. On every possible occasion he talked up the college and the high school.

Perhaps the outstanding trait of his character was thoroughness. He showed this as a teacher in being satisfied with nothing less than the very best a student could accomplish by his own efforts, furthered by the personal interest and help he gave in a special way to those who were less talented. Almost every Saturday, the weekly holiday, he spent several hours of the morning with the weaker students in an effort to pull them up to the high standard he held for his class. Some regarded him as a hard task-master, but later realized what a friend he had been to them. These boys and their parents remember him today with gratitude and are expressing their appreciation of his untiring devotion in their service by establishing the "Reverend Joseph A. Fortescue, S.J., Memorial Library" in the high school with the very best
of modern library equipment. The same thoroughness manifested itself in another task he took upon himself, the training of the commencement speakers and those who took part in state and national oratorical contests. Long and careful drilling had their reward; on one occasion he had the pleasure of knowing that his thorough coaching had no small part in the winning of a national oratorical contest by one of his boys.

One class of people, the deaf-mutes of Philadelphia and vicinity, will miss him especially. For many years they were his charge. Every Sunday afternoon he gave them an instruction and a sermon; every year during the week preceding Palm Sunday he provided them with a mission; he was constant in visiting them in the hospitals and in their homes helping them in the knowledge and practice of their holy religion. They loved him for his devotion to their interests and showed their appreciation by faithfully attending the Sunday afternoon exercises. His place in their hearts was well shown, when they gathered in large numbers about his casket, and with the Redemptorist Father who had given them several missions prayed in the sign-language for the happy repose of his soul.

He was best known, perhaps, throughout the city for his visitations of the sick and the infirm. His sympathy for them was real and deep and they were quick to perceive it. His cheery presence and consoling words brought them relief and ever mindful of his priestly ministry he never left them without turning their thoughts to their souls and God. A relic of St. Francis Xavier always accompanied him on these errands of mercy and many were the recoveries attributed to the intercession of that saint. He was particularly devoted to the relatives of Jesuits, especially of those who had long since gone to God. Every Friday while he was in Philadelphia he spent an hour with the invalid mother of a Jesuit priest whom God had called to Himself many years ago.
Father Fortescue was a very large man and had a presence which commanded attention; he could deliver an excellent sermon and his rich, resonant voice was heard on the first Sunday of every month at the 9:30 o'clock Mass. It was his pleasure every year on Good Friday to read the prayer at the Three Hours' Devotion, his magnificent voice carrying with perfect distinctness to every part of the great church of the Gesu.

Father Fortescue was one of those large men who are large in every sense. He was very large in stature but there was not a lazy bone in his great frame; he seemed to suffer very little from fatigue and was able to go about on his errands of zeal with no regard for the physical effort they entailed. He gave himself to every phase of a Jesuit's life without limit, in as far as circumstances allowed. He was ever animated by his love for the Society and spurred on by a yearning to do ever more and more for the glory of God and the good of souls. His life was filled with deeds done for others, until he so spent himself that his great heart finally weakened and he had to be relieved of all work. Six months' confinement in a hospital bed must have proved a real trial to one who had always been so active. At the end of that time the improvement in his condition seemed to warrant his going to Stone Harbor, N.J., as a companion to Father Herzog who was to give the annual retreat to the priests of the Camden diocese, but there the angel of death came to him. Fortified by the sacraments he passed to his Lord and Master Whom he had served so long and so well, so faithfully and so constantly, by a most edifying Jesuit life of thirty-five years.

R. I. P.
The suddenness with which the death of Father George Bull came was so completely shocking that, in all probability, the loss to the cause of Catholic education, especially in the field of philosophy, which his passing entails, will be realized only after the lapse of time. For, not only Father Bull's influence as the Head of the Department of Philosophy in the Graduate School of Arts and Sciences at Fordham University, where since 1932 he had steadily built, rebuilt, and stabilized the courses of study, but his power for good and the respect in which he was increasingly held by serious thinkers everywhere, whether of our faith or not, all pointed to an eminence to which Divine Providence saw fit he should not entirely attain.

For some months previous to his death Father Bull had been ailing, but to no apparently alarming degree. Special examinations revealed a mild diabetic condition and a state of the heart in which rest and a moderated tempo of work were indicated. Father Bull, however, continued with his regular duties and had even accepted an invitation to make an address at Georgetown University on May 29th. His address was never to be delivered, for on Saturday, May 27, 1939, he was suddenly taken ill. A chance visitor to his room at about a quarter to one came to his aid and summoned Doctor Carroll and Father Minister. So rapidly did Father Bull sink that within twenty minutes from the time the doctor and the nurse from the infirmary began to work over him, he passed away, fortified, thank God, by the sacrament of Extreme Unction. Doctor Carroll pronounced his death due to coronary thrombosis.

George Dennis Bull was born in New York City, October 3, 1889, the eldest son of James Francis and
Mary Merrigan Bull, both born in Ireland. George and his two brothers, James and Edwin, still living, were left orphans at an early age when both father and mother died suddenly. George's grammar school education was received in Yorkville at Public School 90, from which he graduated to enter Fordham Prep in 1904. Here his vocation to the priesthood in the Society developed, so that he entered the novitiate at St. Andrew-on-Hudson, Poughkeepsie, New York, August 14, 1908.

After the usual studies in the Juniorate (1910-12), where his mental acumen in and out of the classroom gave promise of great advancement, studies in philosophy were begun at Woodstock College. Here the expectancy was not disappointed, for Mr. Bull remained at Woodstock, on completing the regular course, for private study in preparation for a Public Act in the entire course of Ethics. This was held in the spring of 1916 with great distinction.

The years 1916 to 1920 were spent in regency at Holy Cross College, where Mr. Bull in addition to conducting the debating societies, taught Freshman, and during the wartime S. A. T. C. period, the History of Military Science. Theological studies at Woodstock, with ordination at Georgetown, June 28, 1923, followed.

Father Bull next devoted himself to a biennium in moral philosophy in Rome, with one year in the same at Cambridge University and another to prepare his dissertation, at Fordham University.

After the Tertianship at St. Andrew-on-Hudson (1928-29), Father Bull was Professor of Ethics and Natural Law at Woodstock College until 1932, when he was appointed to teach Ethics in the Graduate School of Arts and Sciences, Fordham University. Here began and continued in the midst of addresses to many groups of learners and the learned, of articles in *America* and various reviews in the philosophic and
OBITUARY

educational field, the work of co-ordinating, building and expanding the courses in philosophy. As Head of the Department of Philosophy Father Bull accomplished a splendid achievement as director and as an executive who knew his aims clearly and was practical and judicious in selection of the means to carry them out. Further, he was at the same time giving his classroom lectures with no less energy than he brought to the task of systematization.

Father Bull's extraordinary mental equipment was characterized by a great gift of the power of keen analysis. But he was not only quick to grasp the crux of a problem; he was also resourceful in his excellent memory to bring to the solution thereof the matters of his extensive reading. Fundamental principles were his from deep and thoughtful study; he used principles effectively because he could remember them so well and see their relation to diverse instances in the concrete.

Father Bull's occupations in the Society did not bring him often to the pulpit—he will not be heard commended as a great preacher; but as a teacher and public lecturer he held his hearers with ease and at ease. In a few years more he would have been in full stride toward acclaim in the learned world as a worthy representative of Catholic thought in philosophy and education.

This sketch would be incomplete without a word about one of Father Bull's endearing personal traits. He was hearty and friendly toward everybody. Right through from the novitiate to the end, his fellow Jesuits delighted to have Father Bull's companionship—was it at recreation, where he was jolly; was it at Villa, when on a picnic his booming bass voice was loud with the notes of his old favorite "Wait for the Wagon"; was it in an argument on some point in philosophy, when he could sack you without making you feel inferior. R. I. P.
OBITUARY

FATHER LAURENCE KENT PATTERSON

1890-1939

The untimely death of Father Patterson on June 14, 1939 stopped in full career one of the most striking personalities and, in his own field, one of the most conspicuous and successful workers among the American Jesuits of our generation.

Father Patterson was born in Philadelphia on August 14, 1890 of old American stock. On his father's side he was descended from Robert Patterson, a Protestant Irishman, who left his native country in resentment at English oppression and came to Pennsylvania in 1768 where he engaged in teaching.

During the American Revolution Robert Patterson fought for the liberties of the colonists. He served as military engineer under Washington and rose to the rank of brigade-major. He shared the hardships of the terrible winter encampment at Valley Forge. After the evacuation of Philadelphia by the British Forces, Robert Patterson was one of the officers appointed to hold the city for the Americans. In 1779 he was appointed professor of Mathematics at the University of Pennsylvania. In 1805 he was appointed Director of the Mint by Thomas Jefferson and from 1810 to 1813 he was ViceProvost of the University of Pennsylvania.

Father Patterson's father, Robert Baskell Patterson, in his own sphere showed that he had inherited the generosity, virility and intelligence of his ancestor. Entering the service of the Pennsylvania Railroad as a surveyor, he advanced to the high position of Superintendent of Freight, a post where, as his son was proud to relate, he might have made himself a millionaire many times over, had he been willing to employ the dubious practices which were only too common in the boom days of American railroading. But Mr. Patterson had been converted from Anglicanism in middle
life and was too thorough a Catholic to tamper with his conscience. This conversion had been the fruit of deep and sincere thought and study, especially it seems, of the writings of Cardinal Newman. Father Patterson in after life regarded it as one of God's greatest mercies that he had been given a father who from his earliest years opened his mind and brought him to love the intense sincerity, the thirst for Truth and Holiness which exalted the genius of the great Oxford convert.

On his mother's side Father Patterson was descended from an old cavalier family which for centuries have held estates in Montgomery County, Virginia, and in Somersetshire, England. The English branch of the family claimed distant kinship with the Royal House by collateral descent from John of Gaunt. Mrs. Patterson followed her husband into the Church. How solid was the faith and piety of the couple may perhaps be seen in the fact that two sons became priests and a daughter consecrated herself to God as a Religious of the Sacred Heart.

Laurence Kent Patterson studied as a boy at Holy Ghost College, now Duquesne University, in Pittsburgh until his family, following one of the many promotions earned by Mr. Patterson in the service of the Pennsylvania Railroad, returned to Philadelphia. He was then entered at Saint Joseph's College where he was graduated in 1910 earning from his senior professor of philosophy, a man whose encomiums were not lightly bestowed, the praise of having been the most brilliant student who had ever passed through that college. At this time Laurence Patterson was looking forward to the legal profession and entered Fordham Law School where he studied for one year. During this time his vocation to the Society was made clear to him, and after a trip to Europe with his parents he entered the novitiate at Poughkeepsie on his twenty-first birthday, August 14, 1911.
Laurence Patterson came to the novitiate, a thin, short-sighted, bookish young man who must have felt very much out of place at first among the healthy ignorance of the high school boys who constituted the majority among his comrades. At home he had heard keen discussion of international affairs, of political issues, and of historical problems, particularly those which touched points at issue between the Church and modern heretics. Moreover, although he had been manager of his college baseball team, and even at that age was a man's man who unconsciously imposed his personality on those who conversed with him, he was not an athlete, he felt no zest in moving huge rocks, or chopping wood, or going out on Long Walks. In short he was handicapped by his exceptional refinement. And this handicap, though of course diminishing rapidly with the years, may be said to have followed him during the subsequent years of study in the Juniorate and Philosophate. He never felt quite so keen about the conquest of Greek and Latin grammar as those to whom it had been the chief if not the only field of scholastic glory. He was interested in the history of great institutions, above all in the role which the Church was called on to play in the dramatic issues of the modern world.

However it must not be supposed that he was isolated or supercilious or felt hampered in his general development. He had an intense interest and a really generous appreciation of the good qualities of the younger men about him. Father George Pettit, his Novice Master and Rector, was himself a convert and his a late vocation and so he could heartily sympathize with the particular trials of his novice.

Again he had caught from his father's discussions of history some sense of the significance of the establishment and growth of the Society, which he rightly regarded as amongst the most portentous influences of modern times, and so even in the novitiate he had
wherewith to keep his mind busily and happily occupied. Later on, as a philosopher at Woodstock, his reading was always serious and led him to a solid knowledge of economics, of European history and of current affairs.

There was another way too in which Laurence Patterson's early years in the Society supplied him with useful training for his future work, and this in addition to his ascetical training, which, of course, as a good religious he never neglected. Mention has been made of the exceptional environment of his early home and the stimulus of his father's virile and keen mind. But Father Patterson's work was to be with those who had not these exceptional advantages, with ordinary American Catholics, and it may be said that his close and admiring observation of the young men from ordinary Catholic homes, his warm friendship with many of his companions, who were not from cultured old American families but who were only one or two generations removed from peasant stock, broadened his early outlook and fitted him to become what in later life he was,—the champion of the working classes. One instance may illustrate this. In his early days in the novitiate he believed that the upper bourgeoisie, that is the people who lived at least in part on invested funds or inherited property, were the brains and backbone of our nation. He was even heard to say that we needed laws forcing men to work six days a week, and that thus great corporations had to be protected from the laziness and arbitrary demands of employees. Some years later in conversation with a scholastic who felt that priests should go much farther than they had yet gone in fighting for industrial democracy, he expressed serious alarm that this sort of talk would encourage Socialism. Those who knew the mature Father Patterson will recognize the distance he had come when he himself was accused of being an enemy of vested wealth. Now almost entirely this progress was
due in great measure to his contact with his fellow Jesuits, and also of course to the realism and keenness of his mind which could not fail to see the true issues of the social conflict when later in life he met the actual conditions of life in great American and European industrial centers.

Father Patterson made his philosophical studies at Woodstock from 1914 to 1917 and then was sent for four years regency at Loyola School in New York City. In these days a brilliant student with a year of law school to his credit could in ordinary circumstances expect to be sent to complete his law course or to pursue social studies in a University. But in Father Patterson's time "these things were hidden" from our eyes, and so he spent the time happily and busily teaching the puerilities of a boy's school work, in directing plays, in running a school book store, *ab omni specie negotiationis immunitis*, and in moderating the ardors of a high school hockey team. Again the incidental training was enormously valuable. He came away from his contact with the beneficiaries of Capitalism more attached than ever to the sturdy virtues of its oppressed, and thanks to his superabundant energy and his keen intelligence better grounded than before in history and in modern economics and politics. This discovery which our regents generally make of latent reserves of initiative and administrative ability seems to have been particularly stimulating to Father Patterson whose mind hitherto had been immersed more even than is ordinary among our students in erudition and speculation. In later life he never had a moment's hesitation in taking up any call for preaching, writing or lecturing on matters which came within his field. He used to reflect with satisfaction and apparently with justice that he could have become an efficient procurator if loss of voice or weakening eyesight incapacitated him for teaching. The point is possibly a slight one but it seems worth making. Father Patterson seemed to those who knew him well never
to have obtained the eminence in his field of history which his intelligence and tireless labor might have won, and for this limitation perhaps our old blundering system of encouraging talent may be held in part accountable. But there is something to be said on the other side. Had he been protected and carefully nurtured as a future savant or writer he might never have had the hardy vigor, the alertness, the tact and the sense of reality which made his actual teaching, lecturing and writing so effective.

Theology was made partly at Woodstock, partly at Valkenburg in Holland. Then came his three peaceful and successful years studying history at Cambridge.

Father Patterson returned to the United States in the summer of 1928 and was assigned to teach ecclesiastical history. This was not his real field but it was found necessary to use him as a substitute for the regular professor who was called away for Tertianship. Father Patterson's own Tertianship followed the next year, and in 1930 he was assigned to the History department at Fordham. After four years service there he was recalled to Woodstock, first to supply a vacancy which had again occurred in the chair of ecclesiastical history, then to conduct the newly established courses in secular history for the Philosophers.

In January 1939 he remained at the college during the Christmas holidays complaining of fatigue, headaches and indigestion. It was thought that he was suffering from the aftermath of an influenza which he had contracted, and after some weeks of illness he was removed to Mercy Villa, a nursing home in Baltimore. Here he remained until late Spring and showed some signs of recovery. However his eyesight began to fail and a brain tumor was suspected. Exploratory operations disclosed a deep seated cancerous growth. Father Patterson mercifully never knew the real nature of his disease, but he was aware that his case was desperate. He resigned his life into the hands of God with readi-
ness, even with a touch of his characteristic humor. He was deeply penetrated with gratitude for the solicitude of Superiors, for the spontaneous outpouring of charity which, God be thanked, the Woodstock community has never been known to fail in and he died peacefully on June 14, just two months short of his forty-ninth birthday. The number of friends who came from Baltimore, Washington and Philadelphia to attend his obsequies was the largest perhaps that has ever been seen at a funeral in Woodstock. Father Patterson's short life as a priest in the active ministry won him recognition as a preacher, a teacher, a lecturer and a journalist.

He was a ready and forcible preacher. The passion of his life was the success of the Catholic Church, its divine power and mission, its unique successes; its never-failing solace to the perplexed or wounded mind was the favorite and constant theme of his sermons. A mind stored with knowledge like his and inspired with this passion could not fail to speak out in stirring words. "Affectation is the death of preaching" he had said. In his case there was no need for affectation. His character and his splendid training assured him of success.

The following lines on Father Patterson as a historian are written by one of his colleagues:

"Father Patterson followed the courses in history offered at St. Joseph's in Philadelphia and later in the theologate of the Maryland-New York Province. These were probably not very extensive in his time. They were supplemented, however, by wide reading which resulted from a strong predilection for history. Two years of theology at Valkenburg do not seem to have left much trace in his historical thought or writings. His real formation was acquired at Cambridge in England where he read for the Cambridge Historical Tripos from 1925 to 1928."

In an interesting article in the Historical Bulletin for March 1929, Father Patterson has described his course at Cambridge. The standard of lecturing was high but the lecturers were "avowedly guide posts for hard-reading men." The real key of the system was the tutor
whom he met once a week. The Tripos did not aim at producing specialists but rather at giving a broad background and a sure foundation for future work on narrower fields. Its purpose was above all cultural and humanistic. A power of analysis and rapid synopsis as well as a lucid and forceful style were the main requirements. Father Patterson notes that the danger of such a course was the creation of too journalistic an outlook.

English constitutional and English economic history were stressed. The former gave a splendid background for the medieval Church and the Reformation settlement; the latter much information on medieval guild life and on the economic aspects of monasticism. The professors while English and Protestant did not attempt to "sell" the Empire or attack the Catholic Church. Their ideas might however have proved dangerous for one unversed in Catholic philosophy.

Father Patterson took First Honors in his first examinations at Cambridge and consequently won a Lady Margaret Scholarship, in Christ's College which included free tuition for the second part of the Tripos. Owing to sickness, he had to be content with Second Honors in his final examination.

As an historian, Father Patterson's principal work was done in his classes at Woodstock and Fordham. He loved to lecture and had a real talent for the forceful exposition of his ideas. His lectures were mimeographed several times and even printed in galley-proof form. Those on the French Revolution had been worked out with particular care and at the time of his death, their author was preparing a book on The Church and the French Revolution for the Religion and Culture Series, edited by Father Joseph Husslein, S.J., for the Bruce Publishing Company of Milwaukee. In the field of Church History another of his main interests was the history of the papacy. His three lectures on the Survival of the Papacy delivered at Fordham in 1932 were carefully worked out.

Between 1929 and the time of his death, Father Patterson published a great number of historical articles in America, The Historical Bulletin, and Thought. Some of these were reproduced in the Catholic Mind. These essays are interesting because they reveal certain conclusions to which his historical studies led him. Father Patterson was definitely opposed to exaggerated nationalism. Almost all modern wars appeared to him
unnecessary if not unjust. He ardently desired the elimination of war and realized that shouts for peace and good will among nations were not enough. Nations, including the United States, must be ready to make sacrifices. To prevent war, he advocated free trade, a really effective world court and a league of nations which would be powerful enough to protect minority rights. Education, he held, would have to be revised the world round with a view to creating a peace atmosphere. He also advocated taking the profits out of war and mutual disarmament.

For Father Patterson the cause of peace was the cause of Christ. He resented keenly being called "a good pedant" by a writer in Army Ordnance for September 1933, for he was well aware that war must come and that the United States had to prepare for it. As early as 1933 he clearly predicted the war which broke out shortly after his death. He believed, however, that peace could be assured for the future. He held indeed as a general thesis that the true progress of the race is not due to hard-boiled realists who accept evil and vice as inevitable, but rather to enlightened minorities and baffled idealists, often defeated in their own time but harbingers of victory in ages to come.

Father Patterson died too young and was ill too long before his death to have been able to give the full measure of his abilities as a historian. Moreover during the short ten years which intervened between the completion of his formation and his death, classroom assignments took him from secular to ecclesiastical history and back again twice over. He did competent work in both fields as his notes, now in the hands of most of the younger students of history in the Province, testify; but his efforts were somewhat dispersed. He was aware of this but accepted the handicap as cheerfully as possible. It was an inevitable result of the disordered condition of historical studies in the Province, a condition which Father Patterson did much to remedy.

His work as a professor is thus evaluated by one of his last pupils:

"Father Patterson fulfilled the primary requisites of a successful teacher in that he encouraged and inspired those who had the good fortune to study with him. Somewhat over half of his teaching career was spent at Woodstock directing students in Ecclesiastical and
Secular History. Hence it is that many future writers and lecturers upon these subjects will doubtless, upon reflection, attribute whatever success they may have to the encouragement and example of Father Patterson. Many are the articles, syntheses, book reviews and the like which young Jesuits were able to place in Thought, America and other publications as a result of their devoted History teacher's selfless enthusiasm for his students' enterprise. That devotion begot devotion is evidenced by the fact that one of Father Patterson's greatest consolations during the hardships of his last lingering days were the frequent visits of his younger friends.

He was nothing if not contagiously dynamic; his life was a living crusade preached against the 'inert intellectualism' he so heartily detested. Teaching was an all day job with Father Patterson; his day's work was not finished in the fifty minutes of a single class period. Many will remember the 'news flashes' and cartoons he posted on his own special bulletin board in the Philosopher's Wing together with his vivid discussions and explanations of the current world crises—forums where all were confronted with the living problems of the day.

For his unceasing activity Father Patterson was extraordinarily well equipped; from his voracious reading his bull-dog memory held on to not only the essential facts of history, but to a plethora of little-known episodes the recounting of which always made him a fascinating talker.

At Woodstock Father Patterson's classes, luminous moments in a sometimes dull day, were, despite his often repeated adage of "light, not heat!", invariably climaxed by bombshells shot into our sheltered minds as he vehemently pleaded for the rights of the downtrodden Jew and Gentile alike, according to the tenets of the philosophy of his beloved Pius XI. Indeed, while dictating in mortal illness the last article he ever wrote, an appreciation of the Pontificate of the Pope of Peace, he asked that prayers be directed for him to the lately deceased Pius XI for whom he was making his little contribution and who he trusted would surely pray for him. Father Patterson's whole social doctrine was founded on the consistently constructive and progressive Catholicism of the Quadragesimo Anno. He regarded it as one of the sins of neglect of our times that the Christian Constitution of Austria, the Estado Novo of Salazar's Por-
tugal, and Catholic reorganization in Ireland were never sufficiently supported or popularized in the press. The problems involved in share-cropping, slum clearance, unemployment, anti-Semitism, and their essential relation to the intelligent liquidation of Communism were of vital moment to him; and his approach to them was never that of the 'clerical mind' so prone to over-simplification, against which he constantly cried out in warning. His great honesty and humility frequently prompted him after one of his luminous and moving expositions of a contemporary problem, to conclude:— 'Gentlemen, I haven't got the answer!'

The same enthusiasm and love of teaching which Father Patterson showed in the class room inspired him when he was before the wider audiences of his public lectures. These he was called upon to give two or three times a month during the winter under the auspices of our colleges, of convents, of Catholic societies of various types all over the East, and even before non-Catholic organizations. His manner and his style were alike dynamic and the effect was unforgettable. As an instance of his readiness in speaking it may be recalled that on one occasion he was invited to lecture in Baltimore on the growth of the Nazi movement which was then in its infancy. A few days before the lecture the King of Spain was deposed and the Jesuits were driven into exile. After a few sentences on the German political situation Father Patterson asked his audience if they would prefer to hear him speak on Spanish affairs. When they signified that such was their desire he swept aside his notes and gave ex tempore a fascinating exposition of the causes and probable outcome of the Spanish upheaval.

Consciously and unconsciously Father Patterson had prepared himself all his life long to become an effective writer. His spoken language was spontaneously rhetorical. This probably was a natural gift stimulated by his wide reading of practically all the orators who have played a part in history, particularly Cicero, Edmund Burke and the American politicians from Patrick Henry to Mr. Roosevelt. He was aware of this
rhetorical tendency and tried to curb it in his articles. The training which he underwent at Cambridge where the ideal set is a mean between florid eloquence and legal or scientific dryness was probably very beneficial to him in this matter, but to the end of his life he had an amusing and pathetic sense of his inferiority in style to our litterateurs. Whatever may be thought of the matter technically, it will probably be universally agreed that he always wrote as a well bred gentleman and a conscientious scholar. To look for anything more in the circumstances is mere foppery.

Father F. X. Talbot, editor of America, writes the following lines in appreciation of Father Patterson's work for that review.

"I have always regarded Father Patterson as one of the most brilliant and most sound Jesuit contributors to America. Whenever I received an article from him, I took it for granted that the article would be acceptable, even before I examined it. And just now, I have consulted the record. From 1930 till 1938, Father Patterson submitted seventeen articles for publication in America. His score was sixteen "accepts" and one "reject," certainly a record that few can equal.

We valued him and his work, and I have often assured him (sometimes assurance was necessary for him) that we wanted more of his writings for publication. I found in his articles a most incisive analysis of modern international problems, a full understanding of the complex elements, a balanced appraisal of conflicting forces, a recognition of the historical influences on contemporary events. His style impressed me; he had the power of the brilliant phrase, and could swing a sentence beautifully and effectively. He possessed nervous intensity in his writings, and was always invigorating. He was a scholar who was a journalist.

Frequently, Father Patterson differed from us in our editorial policies and our conclusions on, mostly, economic and social questions. His letters of disagreement were tart, oftentimes explosive and violent in their denunciations. They always were worth reading carefully, for they contained viewpoints which would help further to determine our policies. The storms would
OBITUARY

pass, there would be mutual understandings. He had the humility, on occasions, to admit that he had changed his views; and he had the frankness, on other occasions, to continue demanding that we change our views.

During a certain period when certain labor questions were being hotly debated, and when he was sending protesting letters at the rate of two or three a week, he warned me that he would place a certain mark on the envelope—this mark would warn me that the contents of the envelope were vituperative and that I did not have to read the letter if I did not wish to do so.

With him, I found that a mild answer turned away wrath. His arguments arose only from his tremendously active brain and from his love of justice and honesty. In all of my experience with him, as a friend of long years and as editor to contributor, I found him to be a man of deep sympathies, kindly and responding to kindness, but rigid in intellectual convictions.

The Society lost two of the best intellects and best souls when Father Patterson and Father George Bull were translated to heaven."

To add to this summary statement of Father Patterson's activities an account of his personality would of course, be the natural thing if there were any hope of bringing the man in his true dimensions and his living colors before the reader. But in a conventional sketch such as the present such a description would be impossible. Father Patterson was not a conventional person. His friends may recall what one of his favorite authors, James Boswell, has to say of biographical candor in the preface to his Life of Dr. Johnson. What follows then will be a tribute, a sincere and well deserved tribute to his memory.

What struck everyone first in Father Patterson was his intense intellectual energy. He had the scholar's passion for solid learning and this, applied to his special branch of History, and to his favorite field, the present condition of the Church, made him seem a living library, or to use a juster image, an erupting volcano of facts, quotations and parallels. And all this erudition was uncannily accurate. For example, he
knew the number of Catholics in every country of Europe and the percentage of men in each who annually made their Easter duty. He once stopped at Lyons for a few days in vacation. On Sunday we find him going to the masses at the Basilica, the Cathedral and a parish church, ascertaining the attendance and counting the proportion of men to women. He had happened to read the *Autobiography of Edward Gibbon*. Years later he could quote verbatim the passage in which the famous infidel records the intellectual stagnation of Oxford in his student days.

This extraordinary mental keenness was balanced, as it is not always so balanced in intellectual men, by extraordinary depth and generosity of feeling. His sympathy for the oppressed classes in our country, for the victims of persecution in Russia, Mexico, Germany and Spain is surely too well known to need comment. Some minor manifestations of his unobtrusive, day by day charity, however, may be mentioned. When he was in England he was constantly soliciting alms for needy converts. While at Valkenberg a rather large donation came to him from his family. Instead of laying it out in much desired historical books he obtained permission to turn it over to the Professor of Biology, the venerable and distinguished Father Wassman, to assist him in his researches. Whenever he heard that one of Ours was under a cloud, or to use a current phrase, was “down and out”, he always made an extra effort to make the tried and afflicted man feel his sympathy and loyalty. Father Patterson had a keen wit apt to flash like lightning in conversation. It would be too much to maintain that such flashes never gave offense, but one who knew him for nearly thirty years is willing to testify that after every such incident Father Patterson, who often had the greater cause to be aggrieved, would ask pardon and protest sincerely his innocence of any malicious intent.
Another fine quality of his character was his readiness to see good in others. During his last years as a Professor at Woodstock he was constantly heard to praise now one now another fellow member of the faculty as being superior to himself in some intellectual or spiritual quality. This habit is, of course, one which we read of in the lives of almost all the servants of God, and, to be sure, it is loveable and Christ-like in all. But found in a man of such keen critical perceptions as Father Patterson it may justly be regarded as extraordinary.

A final word about his personal piety. Father Patterson's absorbing interest in life was the Church and his passion naturally was devotion to her Divine Founder. His orientation towards this devotion seems to have been based on the attitude and teaching of Cardinal Newman. The fruit of this piety was an intense absorption in an intellectual apostolate, a strong effort to promote the sacramental life, and negatively a horror of clerical disedification. Father Patterson gave himself wholeheartedly to the work that absorbed his life, despite the fact that he was periodically under the torture of neuralgia and neurasthenia and often greatly fatigued from his magnificent efforts; his mind was ever filled with great thoughts for the alleviation of the lot of the workman and the poor and glowed with fervent hopes for the salvation of souls. His heart was ever open to all who studied under him, his great learning and his time were ever at their disposal. His fondest hope was that many of them might be inflamed with the enthusiastic fire of love for God and man that glowed so strongly in his own heart, and that they might go on perfecting the work so dear to this heart. May his dear soul rest in peace!
On Wednesday morning, September 6, 1939, just as the clocks of the city were striking ten, Reverend Francis J. Dolan, S.J., President of Holy Cross College, died at St. Vincent's Hospital, Worcester, Massachusetts. Twenty seven years before to the day, he had left his home in Jamaica Plain, Mass., to join the Society of Jesus. On the feast day of Our Lady's Nativity he began his Jesuit life in the Novitiate. On the same beautiful feast, two days after his untimely death, he was laid to rest in the familiar little burial ground of the Society at Holy Cross College. It was all very fitting. There was the simplicity he would have chosen. There was a steady drumming of rain that muted the tolling of the tower bells as Jesuit hands placed this humble little man amongst his brothers in Christ who had preceded him into Heaven.

Everyone who knew Father Dolan intimately, knew that he was an extraordinary friend of the poor, but scarcely anybody realized how far-reaching his generosity had been, until the revelations after his death made his benefactions manifest. It had all been unobtrusive, simple, disguised as ordinary and commonplace...as all his work had been. Yet the beautiful Memorial Chapel at the College was too small to accommodate the throngs that came to do him honor. No more solemn occasion ever took place on Mt. St. James. His poor were there, side by side with Bishops and priests, leaders of Church and State, students of the College and his fellow Jesuits in a demonstration of affection seldom, if ever, equalled in the history of Holy Cross. There were unashamed tears on many faces...but for the most part the gathering was stunned by the bewildering suddenness of his death
and listened to the burial prayers with a strange sense of unreality.

Father Dolan had said Mass on Sunday morning at 6:30 a.m. as had been his custom ever since coming to Holy Cross. Not feeling quite himself he went to bed after a light breakfast. He spoke of a sore throat. He was not really sick, but remained in bed on the advice of the doctor. His throat remained sore and on Tuesday the doctors decided that to relieve him they would perform a local operation. So they asked him to come over to St. Vincent’s Hospital. Complying easily and readily Father Dolan dressed himself, went down stairs, had a cheery greeting to all he met, saying he would be back in the morning. He got into the college car and went to the hospital. On Wednesday morning, the operation was performed. It all seemed simple and obvious, but shortly afterwards, without a word of warning, to everyone’s shocked amazement, he passed peacefully away in death. It was the death he would have chosen, a gesture that gave no trouble to anyone, demanded no attention, patterned on the simplicity that had marked all his days and all his movements for years. And still it was tragic in every sense, and the news of his dying struck the Community with consternation.

He died in the midst of a great work. Although his term of President had gone past the customary limits, although he was longing for the time when he might step down and hand the reins to someone else, he remained as head of Holy Cross to finish the work he had instituted, to finish the work upon beautiful Wheeler Hall, the latest addition to the college building program at Holy Cross. Wheeler Hall, the last word in dormitory and class room construction, was dedicated on the feast of The Immaculate Conception, December 8th, and it is a fitting monument to the man whose soul went into it.
He labored long and well, fighting this disappointment and that, so that Holy Cross could expand and do more for Catholic Education and for God.

Father Dolan was born July 14, 1893, in Jamaica Plain, a suburb of Boston, Mass. His humble Irish parents, knowing the value of a Catholic education, sent him to Boston College High School where he rapidly made a reputation for himself both in the classroom and on the athletic field. He was a brilliant middle distance runner and outstanding in baseball and football. Upon his graduation from Boston College High he entered Boston College, more than fulfilling the promise of his High School career in his college academic and athletic achievement. But the Lord had other things for him to do and so on September 8th, 1912, he answered the call to the religious life, and entered the Society at St. Andrew-on-Hudson, Poughkeepsie, N.Y., where he spent the two years of Novitiate. From 1914 to 1916 he studied the classics...a study that was always dear to him. In 1916 he went to Woodstock College, Maryland for his philosophical studies. After finishing his philosophy, he was sent to Loyola College, Baltimore to teach the classics. In the year 1921 he came to Holy Cross to teach the same studies. After two years he returned to Woodstock College for his course in theology. He was ordained priest in 1926.

After another year's study of theology he was appointed Dean of Freshmen at Boston College, and professor of Natural Theology in the Graduate School, duties which he performed until 1929. The next year was the year of his tertianship, which he made at St. Beuno's College in North Wales. He was appointed Dean of Studies at Holy Cross College in 1930. For three years he administered this office and then, despite his youth, for he was only 40 years of age, he was raised to the position of President of the College.

He was a doer of deeds, a man of action, intense,
OBITUARY

persistent, painstaking. Indeed his Presidency upon
the Hill of Pleasant Springs was one long rosary of
great acts. He finished Kimball Hall, the most mod­
er of dining halls, and introduced a system of super­
vision there which has been a model for many colleges
in the country. Wheeler Hall was started and built
by him and the grounds so beautiful with gardens,
lawns and macadamized roads that in a material sense
there is a new Holy Cross, one that had long been
dreamed of but never expected so soon.

He was a teacher. He never forgot that. Despite
all the administration which he was called upon to
attend to, he was accessible to the students, an eager
listener to their plans, every day of his life. We have
seen him during his recreation periods surrounded
by boys who welcomed his opinions on all branches
of study, and would expect from him ready answers
about Hecuba and Horace, as well as solutions for
their gravest philosophical difficulties. He never re­
fused to see a boy who came to him with a problem.
It was his joy to lift their cares, and his quiet admoni­
tion and little smile lit for many a student the way to
success and to the altar of God.

The passing of Father Dolan is indeed a sorrow, and
yet, paradoxical as it may seem, there is a blessing in
it all. God has Father Dolan, we have the memory of
his gentleness, kindness, simplicity and faith. Well
we recall hs favorite expression...“There is no Peace
without God.” Father Dolan now rests in Peace.

A. M. D. G.
OBITUARY

BROTHER FERDINAND PETER

1863-1939

An outstanding member of the New Orleans Province of the Society of Jesus passed to his eternal reward in the person of Brother Ferdinand Peter, S.J., on July 10th, 1939. Brother Peter was in his 77th year and a Jesuit for 55 years and 3 months. He was born at Tissis in the former Kingdom of Austria on April 26th, 1863. On April 10th, 1884, at Florissant, Missouri, he entered the Society of Jesus. The Master of Novices, Father Frederick Hagemann, S.J., saw to it that the foundation of the Brother's spiritual life was solid, and as events have proved, it was lasting.

On July 10th, 1885, Brother Peter arrived at the Church of the Immaculate Conception, Baronne St., New Orleans, and three days after (July 13th), was appointed Sacristan of the Church. He held that position all through the long years and only laid it down with his life.

Think of it! Fifty-four years in the same position and in the same place! It is a record—a thing unique in the Jesuit Order where, like soldiers, the members, as need requires, are moved from one place to another at the command of the Superior. It is needless to say that Brother Peter was a model Lay-Brother who led an irreproachable life, and who gave thorough satisfaction in his office. Brother Peter was no ordinary man; indeed had he chosen a career in the outside world, he would doubtless have risen to the highest position in that career.

The writer of this sketch has known Brother Peter for 42 years and was never able to perceive any change in his wonderful character. As its chosen guardian, he loved the glory of God's house and always worked with that interior spirit of lively faith
in the real presence of Jesus Christ in the Tabernacle. It was not merely work well done, but work done for God with such cheerfulness that it never seemed to be a burden to him. If you came upon him in his busiest moments, no matter whether you held a high position or none at all, Brother Peter would welcome you with that wonderful smile of his—a smile that made you feel that you were in the presence of one who was very dear to God. And if you watched, unknown to him you could perceive that while his hands and body were actively employed there was a peculiar interior calm about him which manifested that the motive behind his work was to do the will of God. During the week of the Eucharistic Congress in New Orleans, though Brother Peter was then old and frail in health, he in no way showed it. Numberless Masses were said during that holy week in the Jesuit Church, but Brother Peter was there to see that each priest had what was needed before going to the altar.

Brother Peter trained hundreds of altar-boys—many of whom are now priests, and they will tell you that the example of Brother Peter was the first thing to influence them to select the priesthood as their vocation.

One Jesuit priest who had been one of Brother Peter's altar-boys over 50 years ago, told the writer that he had always noticed that as soon as the priest had left the sacristy for the altar, Brother Peter would go to a retired corner in the sacristy, open Ver- cruysse's "Daily Meditations" and be absorbed in it until the priest returned from the altar. When he had attended to the priests who were to say the next masses, he again retired to his corner and continued his morning's meditation. Prayer and frequent communion were the means that made him strong in spirit for his daily round of duties.

Brother Peter never seemed to grow tired of his work. But attending to the sacristy and the altars was only a part of his day's work. When you consider
the almost countless number of people who receive Holy Communion at the Jesuit Church and then hear that it was Brother Peter who baked and prepared the altar bread for all these Communions which, with the passing of 54 years must have gone into the millions—you will have just another little glimpse of Brother Peter’s work. Add to this the counting of the church collections, etc., (in the days before machines were in vogue) and you will have a pretty good idea of Brother Peter’s work as sacristan of the Church of the Immaculate Conception for 54 years.

Except once, after having undergone a severe surgical operation, Brother Peter never took a vacation. On that occasion, he was allowed by his superiors to recuperate for a couple of weeks at the home of his sister in North Carolina. Once a year, he took his altar-boys on a picnic and always made the day a happy one for them.

When, three weeks before his death, he fell seriously ill, it became evident that his work in the world would soon be over. He received the consoling Last Sacraments of the Church, and with perfect resignation to God’s holy will, died in the peace of Christ at 2:30 A.M., July 10, 1939. The Office for the dead was recited for his soul in the Jesuit Church, Baronne St. (where his body lay in state). On the morning of July 11th, a Requiem Mass was offered for him at 8:00 A.M., after which his remains were taken by train to the cemetery at St. Charles College, Grand Coteau, La., where, in presence of all the priests and scholastics, the final prayers for his interment were recited.

Brother Ferdinand Peter’s simple life is a shining example to the people of our times that, no matter what their vocation may be, they can serve God by doing their daily work for Him and thus secure the reward that God gives all those who have loved Him—the reward of Eternal Life with Him in Heaven.

R. I. P.
Books of Interest to Ours


Father Ferroli, a member of the Venetian Province which is now in charge of the Society's work in the Diocese of Calicut, has in this book made a worthy contribution to the celebration of the Fourth Centenary of the Society of Jesus. Moreover, this scholarly work was needed to fill a gap in the annals of the Indian Missions. The story of the worthy mission pioneers will now enjoy a deserving light of recognition long denied it. To lovers of the Society's past, especially of her glorious missionary activity, this book will bring a great deal of pleasure and knowledge. The general reader will enjoy a real treat in this history written in a clear and interesting style.

A vast amount of well documented matter is presented very simply. Introductory Indian history fills the first 120 pages, affording an interesting background—political, religious and commercial—sufficiently detailed to give the reader a satisfactory appreciation of the complicated and difficult conditions into which the companions and followers of Xavier were to step. The work is divided into three main periods: the first discovers the history of Christianity in Malabar before the coming of the Portuguese; the second describes the coming of the Portuguese and the relations of the Jesuits with both natives and Portuguese up to the year 1601; the third gives us the story of the foundation and first years of the Province of the Society in Malabar up to 1650.

The work of Father Robert De Nobili is written up at some length and contrasts greatly with the methods and manners of the usual missioners. The difficulties met with from the Assyrian heretics, native St. Thomas Christians, and clergy are equalled only by the distractions and worries caused by the Rajahs and the Portuguese themselves. The story of the martyrs of the period is a powerful attestation of the worthy labors of so many Jesuits from Portugal and Italy.

The last chapter, entitled "Jesuit Contributions to Letters and Discoveries", bring to light important information concerning
Father Thomas Stephens, S.J., the first Englishman to come to India via the Cape of Good Hope; concerning Father Fenicio, for whose discovery even Ours are indebted to a non-Catholic; on the literary works of De Nobili; and, finally, concerning Father Cacella and the Mission leading to the discovery of Cathay.

The book is recommended for its stimulating and enjoyable treatment of early Society men, works, and manners.

Father Ferroli's second volume, now in course of preparation, will deal with the labors of the Carmelites in Malabar.

P. B. H.


This is an attractive, pocket or handbag size, English translation of the Office of the Dead. To Catholics in general, less familiar with the official prayer of the Church for departed souls than is desirable, it will be a revelation. Awaiting discovery are prayers that explore the recesses of their hearts and adequately express their profound desires for the speedy flight of loved ones to Paradise. The Psalms, in language exquisitely beautiful, are hymns praising the creative handiwork of God, voicing submission to His Holy Will, acknowledging the transient nature of an individual's years on earth, begging mercy for those who have died and confessing dependence on the Lord of All. Down through the centuries, these hymns have been sung, and in them the seeker will uncover new shades of meaning, profitable to himself and his dead. In addition, there are prayers suitable for the day of burial, the anniversary of burial; prayers for the faithful departed in general, as well as for popes, priests, parents, relatives, friends and benefactors.

Remembering the plea of St. Augustine that the disposition of his body was of little moment to him in comparison with his desire for prayers to be offered at God's altar for his soul, Catholics should avail themselves of this book in order to join themselves liturgically with the Church in abbreviating the sufferings of the souls in Purgatory.

E. H. M.


A Papal encyclical is always news but its news value is exceptionally high when it happens to be the first circular letter issued by the latest successor to the See of Peter. According to tradition such a letter should announce the aim to which the
new Pontificate will be dedicated; it should give in broad outline the policies that will be followed and, for the gratification of the many who go in for such things, it usually supplies a motto for the reign.

"Summi Pontificatus", however, was written in trying times and this fact plus the timeliness of its message and the colored and highly publicized interpretations that were given it by the Anglo-American press might cause you to believe that the Pope has departed from this tradition in his first encyclical. Hence the letter must be read, not in the excerpts given in the daily press, but in its entirety and in the authorized translation. This America Press pamphlet enables you to do just that with a minimum of eyestrain.

When read itself the encyclical is surprisingly different from what the comments would have you believe. For, more explicitly perhaps than in any recent letter from Rome, it is stamped from beginning to end with the spirit of Catholicism in the etymological sense of the word. It is universal in its view, its doctrine is the brotherhood of all men in nature and in the Body of Christ, its appeal is to men of all nations, to the faithful and those of good will though not of the faith to rally round Christ the Eternal and Universal King in the face of a "common threat from a common danger."

This danger the Pope finds rooted in doctrines which, by nature, are opposed to Christian totalism—racism, the stressing of the value of a particular community or ethnic group to the denial of the natural equality of all men, and totalitarianism, the philosophy which refuses to base the authority of the state on the law impressed by God on the nature of mankind; twin errors arising from a single source, a partial or particularized view of the nature of things.

To answer the threat the Pope returns to the basic nature of the Catholic faith, its Catholicity, and in impressive argument restates the truths of Catholic philosophy. For the conflict before us at present in which our most intimate rights as individuals are at stake is the result of a denial of the nature of the faith, its Catholicity.

F. J. McC.

On the first of November, 1939, Our Holy Father, Pius XII, sent his brief encyclical, Sertum Laetitiae, to the hierarchy of America, the occasion of the letter being the one hundred and fiftieth anniversary of the establishment of the Catholic hierarchy in the United States, concretely the consecration of John Carroll as bishop, and his appointment to the See of Baltimore.

The letter points out how the Faith and the nation have been mutually helpful, the free nation welcoming refugee priests from lands of persecution, the Faith standing as a bulwark of morality, so necessary in any nation. It mentions to the credit of American Catholicity, among other things, the frequent reception of the sacraments, the number of retreats, of vocations, of Catholic schools and hospitals, of missions abroad and at home, among Indians and Negroes, charity work, Catholic Action and the Sodality.

But that this praise "may be salutary," words of admonition are added. Every Christian is a soldier for Christ in a war that has no ending until death. The purpose of the war and the ideal of the Christian is liberty, the liberty of obedience to the commandments of God. The refusal to obey these commands is the root of evil. In the new world of America the refusal is not unknown. God is often forgotten, even positively despised, in education. Often by these evils of divorce and birth-control the dignity of married life is destroyed. That the sacredness of marriage is of great value even for "the progress and prosperity of civil society...is recognized even by no small number of men who though estranged from the Faith are entitled to respect for their political acumen." The Holy Father goes on to recommend to Catholics the study of letters and the sciences that they may be able to "impart with clarity and eloquence" the teaching of the Faith.

Finally, commending the study made here of the two great social encyclicals, defending the right of labor to form unions, and maintaining the honor of the poor, in whom "the sweet discerning eyes of Faith see Christ...the mystic suffering members of the most benign Redeemer", the encyclical ends with a hope that men may accept the rule of Christ,—rule of truth, of justice, of peace.

E. D. C.
Maryland-New York: A Letter of the Great-Great-Nephew of Saint Isaac Jogues

Maryland-New York: A Letter of the Great-Great-Nephew of Saint Isaac Jogues

Fr. John J. Wynne, S.J., who was Vice-Postulator in the Cause of the American Martyrs, was kind enough to send us a copy of the interesting letter of the great-great nephew of Saint Isaac Jogues addressed to the Governor of New York State. M. de Dreuzy's paternal ancestry is traced to the days of Columbus and Joan of Arc and the maternal from days of St. Louis IX and the end of the Crusades.

La Turpiniere
Sennely Foiret
July 21, 1939

The Governor of New York State,
Albany, New York,
U. S. A.

Your Excellency the Governor:

We have learned with great interest that a monument has been erected in memory of our great-uncle, Saint Isaac Jogues, French Missionary who suffered at the hands of the Iroquois in Canada in 1646, and that this monument was recently dedicated by the Governor of New York State.

Being a great-great-nephew of this martyr-saint, residing in Orleanais where he was born in a house still in my family's possession, it would be a great pleasure to me, Your Excellency the Governor, to have one or
two photographs of the monument erected in memory of my ancestor, to know exactly in what place this monument has been erected and what souvenirs link this place to his life or his martyrdom. Could I have a small map of the region?

I beg pardon for the liberty I am taking, Your Excellency, and I thank you in advance, confident that you will kindly reply to my request.

Being an officer in the French Marine and a veteran of the World War, numerous sympathetic souvenirs ally me to your country in the past as well as the present. Several of my ancestors, officers of the Royal Army and Marine, fought on your soil for the Independence of America in the 18th century, and one met death there. I am proud that I myself was able to witness in the past, which is not so remote; the bravery of my former American comrades who fought in the World War.

Again expressing my thanks, I beg Your Excellency the Governor to accept my sincere respects.

(Signature) M. de Dreuzy

Address: M. R. de Lamothe-Dreuzy,
Chateau de la Turpiniere
par Sennely Foiret,
France

*St. Louis: The Radio League of the Sacred Heart*

A new road over the air has been opened at radio station WEW, St. Louis University—a road which brings men to the supernatural. It was by way of experiment that Father Eugene P. Murphy, S.J., minister of the Philosophate at St. Louis University, and Father Wallace A. Burk, S.J., director of WEW, introduced a Sunday afternoon program in honor of the Sacred Heart in January, 1939. Today the program has grown until it has 60,000 listeners in the city of St. Louis and St. Louis County, and approximately 100,
in all the territory served. Besides, it is well on its way toward spreading out over other stations to include a wider range. Then, too, it has become a daily offering now over WEW, going on the air each weekday morning and every Sunday afternoon.

Religious programs are not a new venture in radio work—certainly not over WEW. From this station a program, entitled “The Day’s Dedication”, had been going out each morning over the air for a period of sixteen years, being in fact the oldest religious radio program in the United States. It was a success, and a steady success—nothing phenomenal, constant receipt of postcards and letters gave assurance of its appeal. It went on the air, however, at a time when there was little competition—at the grim, gray hour of six in the morning. The program consisted of the Morning Offering, some spiritual reading, and a sprinkling of music in the background. And so it continued during sixteen years, for people who rise in time for a six o’clock radio program are of stern stuff and quite dependable.

The Sacred Heart program, however, was a specifically new idea. Somehow, before this no one at St. Louis University had set about popularizing devotion to the Sacred Heart over the radio. But the new Sunday afternoon broadcast began to draw listeners, and it was not long until it occurred to the station directors that “The Day’s Dedication” program might do more good if it, too, could take on some of the personal appeal which attaches to Our Lord’s Sacred Heart. Accordingly, in May, 1930, it was re-christened “The Morning Offering” in an effort to make more prominent its use of the prayer of that name. But this was only a half-way measure which obtained for a few months when the Radio League of the Sacred Heart, which had until that time been confined to its weekly Sunday afternoon broadcast, took over the daily program bodily. Since then “The Morning Offering” program, broadcast daily from 7:45 to 8:00 A.M., and
"The Sacred Heart Program", broadcast every Sunday from 2:30 to 2:45 P.M., have been under the Radio League, directed by Father Murphy.

From the beginning the program has been active in promoting membership in the Apostleship of Prayer. Through the Radio League of the Sacred Heart which is merely the local center of the Apostleship of Prayer, 7,500 League leaflets are distributed in the mail monthly. These are not sent at random, but only to those who have written to the station and asked to be enrolled or who have said that they have already joined the League. Recently the registration has climbed steadily at the rate of five hundred each month.

Other figures will bring into relief the significance of these 7,500 leaflets. If the total number of listeners to the Sacred Heart broadcasts is 100,000, which is as near an estimate as can be made, a distribution of 7,500 leaflets means that for every thirteen listeners one League leaflet goes out, 5,000 in all to persons who were not members of the Apostleship of Prayer until they heard the radio programs. Now in the area covered by station WEW there are approximately 800,000 Catholics. This means that one out of every one hundred and sixty Catholics in an area over which the Sacred Heart programs are available becomes a member of the Apostleship of Prayer as a result of the broadcasts. Thus, if the programs, or similar programs, were available for the United States, the increase in membership in the Apostleship of Prayer would be something like three-quarters of a million. Figures like this are rough predictions, of course, but they show the size of the field open for radio work.

In addition to distributing these leaflets, the Radio League has succeeded in opening three new centers of the Apostleship of Prayer in neighboring towns.

An important stimulus to listeners and League members has been a specially designed emblem of the Radio League which is given free of charge to those
who write for it. This emblem, in the form of a pin, has been in use since October.

The program which is the center of all this activity is very simple, and on week-days generally follows this order:

1. Organ prelude 1/2 min.
2. Introductory announcement and reading of petitions and thanksgivings 1 1/2 min.
3. "The Morning Offering" and a prayer for the dying 1 min.
   (On Fridays a special novena prayer to the Sacred Heart is added here).
4. Hymn (solo, or choir) 2 1/2 min.
5. "Our Thought for Today" (an informal talk) 7 to 10 min.
6. Angelus (with organ background and chimes) 1 1/2 min.
7. Special announcements, if any.
   Organ postlude.

The Sunday broadcast varies somewhat from this, and includes a consecration of families to the Sacred Heart.

The Radio League also sponsors special activities when the occasion offers. At the outbreak of the present war, a prayer drive for peace was announced over the air, and listeners were urged to notify the program director of their contributions by mail so that the results might be forwarded to the Holy Father. As a consequence, a cablegram was sent to Rome on the Feast of Christ the King, 1939, with the following spiritual bouquet for peace:

101,242 Masses
71,451 Holy Communions
225,914 Rosaries
56,075 Ways of the Cross
20,715 Holy Hours
810,946 Various prayers and works
The radiogram reply was prompt and gratifying:

THE RADIO LEAGUE OF THE SACRED HEART
ST. LOUIS

THE MOST SOVEREIGN PONTIFF AFFECTIONATELY
ACKNOWLEDGES YOUR GIFT OF PRAYERS WITH HIS
APOSTOLIC BENEDICTION

CARDINAL MAGLIONE

During the month of October the Spiritual Exercises of St. Ignatius were broadcast daily to give those otherwise unable to do so the opportunity of making a retreat to the best of their ability. The most recent activity of the Radio League of the Sacred Heart was an hour of reparation on the last day of the year 1939. It was held in St. Francis Xavier Church, attached to the University, St. Louis, from 4:00 to 5:00 in the afternoon, and members of the league, not residing in St. Louis or unable to attend the services, were invited to take part in them as they came over the radio into their homes. The church was filled for the service, and, significantly in the eyes of those interested in the program, nearly one-half the congregation were men. Men will not write letters to radio stations as readily as women will, and their attendance at the hour of reparation indicated something of the influence exerted on them by the radio work.

Financing the program has not proved difficult. There are, of course, mailing and office expenses, but these are taken care of by voluntary offerings made by listeners to the programs. Offerings, however, are not solicited.

At present negotiations are under way to broadcast over station KMOX in St. Louis jointly with station WEW, the University station. This would permit a coverage of the entire Mississippi Valley, and would include such cities as Chicago, Milwaukee, Omaha, Kansas City, Cincinnati, Louisville, Evansville, Memphis and Nashville. KMOX is a point of origin for programs on the Columbia chain, and getting the pro-
gram out over it would be the first step toward a network broadcast. Meanwhile, since arrangements with KMOX are still pending, a small hook-up with radio stations in Missouri and Illinois will probably be completed by February 1st.

The amount of good done by the broadcasts of the Radio League of the Sacred Heart cannot be estimated this side of Eternity. From the letters of listeners that arrive in the daily mail bag, the peculiar value of the radio program is clear. It reaches out from the Church to those who are never seen near the House of God; it comes directly into the home; it brings the Sacred Heart of Jesus to places where He might otherwise be a stranger and makes Him a better known Figure in the life of the world. Lastly, it welcomes petitions, spiritual and temporal blessings, that will ease the path of the faithful.

Other Countries

Shanghai: Father Jacquinot

Writing in the Sunday Graphic, London, E. E. P. Tisdall tells us the interesting story of how Father Jacquinot, the famous one-armed Jesuit of Shanghai, saved General Gort, now Commander-in-Chief of the British Forces in France but at that time in command of the British defense forces in Shanghai, from a threatening Chinese mob.

When Father Jacquinot learned that a Chinese mob had surrounded a convent of nuns and that the Sisters were in grave danger, he went to General Gort and told him of the grave situation. The General officer and the Jesuit, alone and unarmed, hurried to the place and found the mob breaking down the door of the convent. The surprise on seeing the gallant British officer enabled the General to get the Sisters out, but as
they were leaving the Chinese grew bolder; an angry mob surrounded the General and in a moment he was their prisoner. The faces of the nuns, Mr. Tisdall writes, went gray and, were it not for the Jesuit, Gort would not have escaped. Father Jacquinot tried to reason with the Chinese; with all the feeling and skill with which 40 years in China had inspired him he pleaded with the people to whom he had devoted his life. His plea was successful. Sullenly, the men who had hold of the General's arm let them go.

Safely back in the Settlement, Gort shook the hand of Father Jacquinot with a sincerity that his simple "Thank you" did not attempt to adorn. Britain too should be grateful to the Father.

*Rome: The Gregorian University*

The academic year of the Pontifical Gregorian University—the 386th of this illustrious institution—was solemnly inaugurated in the presence of His Eminence Guisseppe Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities and, as such, Grand-Chancellor of the Gregorian University.

At the side of Cardinal Pizzardo were the Vice-Grand Chancellor, Father Vladimir Ledochowski, Superior General of the Society of Jesus, and the Rector Magnificus, Father Vincent McCormick.

The students of the Gregorian in the last academic year reached the number of 2,367, of which 1,434 were in the faculty of theology, 101 in the faculties of preparation to the seminaries, 224 in the faculty of canon law, 526 in the faculty of philosophy, fifty in the faculty of missiology, four in the high school of Latin literature, twenty-five in the preparative courses for the faculty of philosophy.

The reigning Pontiff is the thirteenth Pope who was a former student of the Gregorian University, where he was a student of philosophy in the scholastic year 1894-1895, while he was a pupil of the Almo Collegio
Capranica, and later of Canon Law in 1899-1900. The other twelve are: Gregory XV (1621-1623), Urban VIII (1623-1644), Innocent X (1644-1655), Clement IX (1667-1669), Clement X (1670-1676), Innocent XII (1691-1700), Clement XI (1700-1721), Innocent XIII (1721-1724), Clement XII (1730-1740), Leo XIII (1878-1903), Benedict XV (1914-1922), and Pius XI (1922-1939).

Cardinal Maglione, the Papal Secretary of State, was also a student at the Gregorian.

St. Noël Chabanel, Patron of Misfits:
A sketch by Fr. J. Brodrick, S.J., reprinted from The Tablet.
St. Noël is a *hapax legomenon* in the Martyrology, the first and only saint of that seasonable name; and when he was canonized, less than ten years ago, all the world’s square pegs in round holes might have shouted for joy. For the occasion was the apotheosis of the square peg. There is a deep theological sense, of course, in which everybody is a square peg, no matter how comfortably he seems to fit into his socket. Not only theologians, but poets and lovers and romancers, have borne testimony to the chasm between a man’s reach and his grasp, and even the small boy, coping with his Christmas dinner, is well aware of it. But our concern now is with square pegs of a less metaphysical type, pathetic people hampered in their longing to understand and be of use by very concrete, personal limitations. There is the man, for instance, who try as he may, can never learn to speak a foreign language. One has seen him in Italy, in Germany, in France, with his sad, frustrated eye roving towards an Umbrian child or a Black Forest market-woman, whom he would love to address if he knew how.

Other square pegs are made such by their nerves, which cannot, without acute suffering, endure contact with squalor or ugliness. They are in no way to blame, any more than the still larger class who find noise, particularly in its soprano forms, their most devastat-
ing foe. But perhaps the saddest cases of maladjustment are those of good men who, in a position of danger, discover that they are physically cowards.

By the goodness of God not many people are square pegs in all those ways at once, but St. Noël was such, and that for us, who do not find the world entirely moulded to our heart's desire, is the comfort of his story. It is a story even more black and negative to appearance than that of the Child who was born in a stable, for there is neither an angel's song nor any rumor of a star.

Noël's family name was Chabanel, and he came into this world at Saugues in the department of Lozère, France, on February 2nd, 1613. Seventeen years later he joined the Society of Jesus at Toulouse, and then for the following thirteen years lay perdu in colleges and other such levelling institutions. Not a word remains to tell us what he was like during all that period, except the remark that "God had given him a strong vocation" for work among the Red Indians of New France. To that work he sailed at the age of thirty, in a small, unsanitary ship that heaved and tossed on the Atlantic for three solid months before making Quebec. Conditions on board would have turned the stomach of the toughest Grimsby fisherman, for, as one who made the voyage feelingly recorded, the passengers were "packed into the dismal and noisome hold like sardines in a barrel." It was a good initiation for the shy and sensitive humanist whose company hitherto had been aristocratic French boys and the gentle ghosts of Vergil and Cicero.

St. Noël's first trial in his land of heart's desire was the Indian language. For five years he slaved away, endeavoring to master whatever grammar it possessed and to commit its dreadful vocabulary, which sounded like the chatter of monkeys, to a memory saturated with the cadences of Greece and Rome. At the end of that long effort he was almost in despair, for, as his superior, Père Nagueneau, reported, "he found his
progress so slight that hardly could he make himself understood, even in the most ordinary matters, which was no little mortification to a man who burned with desire for the conversion of the savages.” And what savages they were, among the vilest and most degraded known to anthropology. Their habits nauseated St. Noël from the very first, despite his utmost efforts to overcome the loathing. He had to live in closest contact with those dirty, malodorous, vermin-ridden, cruel, foul-tongued travesties of human nature; to share their disgusting food, and to work all day in a hovel described by Père Ragueneau as “un petit enfer de fumée.” The place was crawling with vermin, as well as with scrubby children who fought and squalled and yelled from morning to night. One’s bed was the bare ground, and often in the morning Noël woke to find that Nature, for a frolic, had provided him a counterpane of snow. His food when times were good consisted of a paste made with Indian meal boiled in water; when times were bad, of acorns.

These physical discomforts were, however, only the fringe of St. Noël’s bloodless martyrdom. Even the constant dread in which, being a timid soul, afraid of pain, he passed his days that he would be captured and tortured by the sadistic Iroquois, did not mark the limits of his unhappiness. There was a far worse trial even than that. Other saints, his companions on the terrible mission—the lion-hearted de Brébeuf, the gentle Jogues, the sturdy, indomitable Garnier, had visits from the angels to cheer them, or tokens no less plain of God’s benevolence, but for St. Noël, Heaven kept silent up to the very end. “When God,” as Ragueneau says, “withdraws His sensible graces and hides Himself from a person who longs only for Him; when He leaves him a prey to sorrow, to disgust, and to the repugnance of Nature—these are trials not within the compass of ordinary virtue; and the love of God must be strong in a heart if it is not to be stifled by them...
It was in this abandonment that God willed to put to the test for five or six years the fidelity of this good Father. But assuredly the devil never got the better of him upon that account, although he represented to him every day that by returning to France he would find the joy, repose and comfort which during all his past life he had received; that there he would not lack employment better suited to his disposition, employment in which so many saintly men nobly practise the virtues of charity and zeal, expending their lives for the salvation of their neighbour. Never, for all that, would he break away from the cross on which God had placed him; never did he ask to come down from it."

On the contrary, to exclude any possibility of escape, Noël drove in an extra ghostly nail by making the following vow on the feast of Corpus Christi, 1647, when he had been four years among the Indians: "Jesus Christ, my Saviour... I, Noël Chabanel, in the presence of the most holy Sacrament of your Body and your Precious Blood, which is the tabernacle of God among men, make a vow of perpetual stability in this mission of the Hurons, understanding all things as the superiors of the Society expound them, and as they choose to dispose of me. I conjure You, therefore, O my Saviour, to be pleased to receive me as a perpetual servant of this mission, and to make me worthy of so sublime a ministry. Amen."

Only one letter of St. Noël, written to his brother, Pierre, who was also a Jesuit, has been published. In it he says: "Judging from human appearances, your Reverence has been very near to possessing a brother a martyr, but alas! in the mind of God, to merit the honour of martyrdom a virtue of another stamp than mine is needed. The Reverend Father Gabriel Lalemant, one of the three whom our Relation mentions as having suffered for Jesus Christ, had taken for a month before his death my place in the village of St. Louis, while I, as being more robust of body, was sent upon a mission more remote and more laborious, but
not so fruitful in palms and crowns, as that of which my cowardice has in God's eyes rendered me unworthy. It will be when it shall please the Divine Goodness, provided that I strive to be a shadow-martyr and to endure a bloodless martyrdom... The Relation will dispense me from adding anything else at present, as I have neither paper nor leisure save so much as are needed to entreat your Reverence and all our Fathers of your province to remember me at the Holy Altar as a victim doomed, it may be, to the fires of the Iroquois.

When parting for his last mission, where he was to be the companion of St. Charles Garnier, Noël said to the Father who used to hear his confession: "My dear Father, may it be for good and all this time that I give myself to God, and may I belong to Him." They were simple words, but uttered with so much feeling that their hearer exclaimed to a friend immediately afterwards: "Verily, I have just been deeply moved! That good Father has but now spoken to me with the look and voice of a victim who immolates himself. I know not what God wills, but I see that He is fashioning a great saint."

And so Noël went into the wilds to starve with Garnier. At last food of any kind became so scarce on their mission that there was not enough to keep the two of them alive, and Ragueneau therefore sent Noël instructions to repair to another station. He had been gone only two days when the Iroquois arrived and gave Garnier his crown. "A bullet from a musket struck him," says the Relation, "penetrating a little below the breast; another, from the same volley, tore open his stomach, lodging in the thigh, and bringing him to the ground... This good Father, a very short time after, was seen to clasp his hands, offering some prayer. Then, looking about him, he perceived at a distance of ten or twelve paces a poor, dying man. Love of God and zeal for souls were even stronger than
death. Murmuring a few words of prayer, he struggled
to his knees, and rising with difficulty, dragged himself
as best he might towards the sufferer, in order to as-
sist him in dying well. He made but three or four steps
when he fell again, somewhat heavily. Raising him-
self for the second time, he got once more upon
his knees and strove to continue on his way, but
his body, drained of blood, had not the strength of
his courage. For the third time he fell, having pro-
ceeded only five or six steps. Further than this we
have not been able to ascertain what he accomplished,
the good Christian woman who faithfully related all
this to us having seen no more of him.”

Meantime, St. Noël, having tramped about thirty
miles accompanied by seven or eight Christian Hurons,
found himself overtaken by night in the thick of
a vast forest. Bidding his men lie down and
sleep as best they could in the perishing December
cold, he knelt by them to keep guard and pray. To-
wards midnight he heard shouting in the forest, and
roused his companions, who at once melted into the
darkness. For a time he kept up with some of them,
but at last fell to his knees, exhausted. It didn’t mat-
ter about him, he said; let them go on and save them-
selves. What happened after that is a mystery which
has never been solved. At dawn, apparently Noël
struggled on alone to his destination, but he never
reached it. “Mine will be a martyrdom in the gloom,”
he had once said, and sure enough he died, like John the
Baptist, without any glory or human comfort, under
the tomahawk of a prowling Indian who hated him for
his faith. His last words to two of his brethren whom
he had met on the journey were these: “I am going
where obedience summons me. I may never arrive
there, but if I do I shall ask my superior to send me
back again to the mission which was my share of
work, for I must serve God until I die.”
**STATISTICS**

**RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE**

From Jan. 1, 1939 to Jan. 1, 1940

**TO SECULAR CLERGY**

<table>
<thead>
<tr>
<th>Location</th>
<th>No. of Retreats</th>
<th>No. of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antigonish, N.S.</td>
<td>1</td>
<td>120</td>
</tr>
<tr>
<td>Boston</td>
<td>5</td>
<td>822</td>
</tr>
<tr>
<td>Charlottetown, P.E.I.</td>
<td>1</td>
<td>75</td>
</tr>
<tr>
<td>Hartford</td>
<td>2</td>
<td>545</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>3</td>
<td>943</td>
</tr>
<tr>
<td>Portland</td>
<td>2</td>
<td>275</td>
</tr>
<tr>
<td>Providence</td>
<td>2</td>
<td>275</td>
</tr>
<tr>
<td>Springfield</td>
<td>2</td>
<td>495</td>
</tr>
</tbody>
</table>

**TO RELIGIOUS CONGREGATIONS (MEN)**

<table>
<thead>
<tr>
<th>Congregation</th>
<th>No. of Retreats</th>
<th>No. of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries of the Sacred Heart,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Natick, R. I.</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Congregation of the Holy Cross,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. Easton, Mass.</td>
<td>1</td>
<td>40</td>
</tr>
</tbody>
</table>

**TO SEMINARIANS**

<table>
<thead>
<tr>
<th>Seminary</th>
<th>No. of Retreats</th>
<th>No. of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brighton, Mass.</td>
<td>1</td>
<td>150</td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>1</td>
<td>225</td>
</tr>
<tr>
<td>Stamford, Conn.</td>
<td>1</td>
<td>92</td>
</tr>
</tbody>
</table>

**TO BROTHERS**

<table>
<thead>
<tr>
<th>Congregation</th>
<th>No. of Retreats</th>
<th>No. of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xaverian Bros., Danvers, Mass.</td>
<td>1</td>
<td>106</td>
</tr>
</tbody>
</table>

**TO RELIGIOUS WOMEN**

<table>
<thead>
<tr>
<th>Congregation</th>
<th>No. of Retreats</th>
<th>No. of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charity, Baltic, Conn.</td>
<td>1</td>
<td>88</td>
</tr>
<tr>
<td>No. Sydney, C.B.</td>
<td>1</td>
<td>33</td>
</tr>
<tr>
<td>Rockingham, N. S.</td>
<td>2</td>
<td>493</td>
</tr>
<tr>
<td>Wellesley Hills, Mass.</td>
<td>1</td>
<td>108</td>
</tr>
<tr>
<td>Charity of Nazareth, Newburyport, Mass.</td>
<td>1</td>
<td>48</td>
</tr>
<tr>
<td>Congr. Most Holy Redeemer, Danvers, Mass.</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Congr. Notre Dame, Antigonish, N.S.</td>
<td>1</td>
<td>120</td>
</tr>
<tr>
<td>Montreal, P.Q.</td>
<td>1</td>
<td>125</td>
</tr>
<tr>
<td>Daughters Heart of Mary, Burlington, Vt.</td>
<td>1</td>
<td>38</td>
</tr>
<tr>
<td>Location</td>
<td>Retreats No.</td>
<td></td>
</tr>
<tr>
<td>--------------------------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>Faithful Comp. of Jesus, Fitchburg, Mass</td>
<td>2 96</td>
<td></td>
</tr>
<tr>
<td>Providence, R.I.</td>
<td>2 68</td>
<td></td>
</tr>
<tr>
<td>Good Shepherd, Boston, Mass</td>
<td>1 25</td>
<td></td>
</tr>
<tr>
<td>Providence, R.I.</td>
<td>1 16</td>
<td></td>
</tr>
<tr>
<td>Holy Child Jesus, Melrose, Mass</td>
<td>1 20</td>
<td></td>
</tr>
<tr>
<td>Mercy, Burlington, Vt.</td>
<td>2 254</td>
<td></td>
</tr>
<tr>
<td>Danbury, Ct.</td>
<td>1 22</td>
<td></td>
</tr>
<tr>
<td>Fall River, Mass</td>
<td>3 245</td>
<td></td>
</tr>
<tr>
<td>Hartford, Ct.</td>
<td>5 581</td>
<td></td>
</tr>
<tr>
<td>Hooksett, N.H.</td>
<td>2 306</td>
<td></td>
</tr>
<tr>
<td>Leicester, Mass</td>
<td>1 100</td>
<td></td>
</tr>
<tr>
<td>Manchester, N.H.</td>
<td>3 229</td>
<td></td>
</tr>
<tr>
<td>Manville, R.I.</td>
<td>2 205</td>
<td></td>
</tr>
<tr>
<td>Milford, Ct.</td>
<td>2 328</td>
<td></td>
</tr>
<tr>
<td>New Bedford, Mass</td>
<td>1 70</td>
<td></td>
</tr>
<tr>
<td>Portland, Maine</td>
<td>2 393</td>
<td></td>
</tr>
<tr>
<td>Worcester, Mass</td>
<td>1 45</td>
<td></td>
</tr>
<tr>
<td>Notre Dame, Boston</td>
<td>1 75</td>
<td></td>
</tr>
<tr>
<td>Charlottetown, P.E.I.</td>
<td>1 90</td>
<td></td>
</tr>
<tr>
<td>Lawrence, Mass</td>
<td>1 56</td>
<td></td>
</tr>
<tr>
<td>Lowell, Mass</td>
<td>1 96</td>
<td></td>
</tr>
<tr>
<td>Tyngsboro, Mass</td>
<td>3 286</td>
<td></td>
</tr>
<tr>
<td>Waltham, Mass</td>
<td>2 274</td>
<td></td>
</tr>
<tr>
<td>Worcester, Mass</td>
<td>1 160</td>
<td></td>
</tr>
<tr>
<td>Presentation, Central Falls, R.I.</td>
<td>1 23</td>
<td></td>
</tr>
<tr>
<td>Staten Island, N.Y.</td>
<td>1 75</td>
<td></td>
</tr>
<tr>
<td>St. Casimir, Chicago, Ill.</td>
<td>2 229</td>
<td></td>
</tr>
<tr>
<td>St. Joseph, Chicopee, Mass.</td>
<td>1 105</td>
<td></td>
</tr>
<tr>
<td>Framingham, Mass</td>
<td>2 341</td>
<td></td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>1 154</td>
<td></td>
</tr>
<tr>
<td>Holyoke, Mass</td>
<td>2 460</td>
<td></td>
</tr>
<tr>
<td>Springfield, Mass</td>
<td>1 60</td>
<td></td>
</tr>
<tr>
<td>Weston, Mass</td>
<td>1 189</td>
<td></td>
</tr>
<tr>
<td>St. Martha, Charlottetown, P.E.I.</td>
<td>1 67</td>
<td></td>
</tr>
<tr>
<td>Union of Sacred Hearts, Fall River, Mass</td>
<td>1 46</td>
<td></td>
</tr>
<tr>
<td>Taunton, Mass</td>
<td>1 40</td>
<td></td>
</tr>
</tbody>
</table>
### STATISTICS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ursulines, New York, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Providence, Holyoke, Mass.</td>
<td>3</td>
</tr>
<tr>
<td>Malden, Mass.</td>
<td>1</td>
</tr>
</tbody>
</table>

**TO SECULAR LADIES AND GIRL STUDENTS**

<table>
<thead>
<tr>
<th>Location</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cenacle, Brighton, Mass.</td>
<td>9</td>
</tr>
<tr>
<td>Newport, R.I.</td>
<td>1</td>
</tr>
<tr>
<td>Charity, Baltic, Conn.</td>
<td>3</td>
</tr>
<tr>
<td>Wellesley Hills, Mass.</td>
<td>2</td>
</tr>
<tr>
<td>Elizabeth, N.J.</td>
<td>1</td>
</tr>
<tr>
<td>South Orange, N.J.</td>
<td>1</td>
</tr>
<tr>
<td>Christian Education, Arlington, Mass.</td>
<td>1</td>
</tr>
<tr>
<td>Daughters Heart of Mary, Burlington, Vt.</td>
<td>2</td>
</tr>
<tr>
<td>Good Shepherd, Hartford, Ct.</td>
<td>2</td>
</tr>
<tr>
<td>Mercy, Burlington, Vt.</td>
<td>1</td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>1</td>
</tr>
<tr>
<td>Hooksett, N.H.</td>
<td>2</td>
</tr>
<tr>
<td>Milford, Conn.</td>
<td>2</td>
</tr>
<tr>
<td>Portland, Maine</td>
<td>1</td>
</tr>
<tr>
<td>Notre Dame, Boston, Mass.</td>
<td>2</td>
</tr>
<tr>
<td>Staten Island, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>St. Francis, Lancaster, Pa.</td>
<td>1</td>
</tr>
<tr>
<td>Peekskill, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>St. Joseph, Chicopee, Mass.</td>
<td>2</td>
</tr>
<tr>
<td>Stamford, Conn.</td>
<td>1</td>
</tr>
<tr>
<td>Sacred Heart, Newton, Mass.</td>
<td>2</td>
</tr>
<tr>
<td>Providence, R.I.</td>
<td>3</td>
</tr>
<tr>
<td>Cathedral High School, Waterbury, Conn.</td>
<td>1</td>
</tr>
<tr>
<td>Aquinas High School, New York, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Sacred Heart Church, Stamford, Conn.</td>
<td>1</td>
</tr>
<tr>
<td>Ursulines, New York, N.Y.</td>
<td>1</td>
</tr>
</tbody>
</table>

**TO STUDENTS (BOYS) IN COLLEGES AND HIGH SCHOOLS**

<table>
<thead>
<tr>
<th>College</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston College</td>
<td>4</td>
</tr>
<tr>
<td>Holy Cross College</td>
<td>3</td>
</tr>
<tr>
<td>Boston College High School</td>
<td>2</td>
</tr>
<tr>
<td>St. John's Preparatory School</td>
<td>1</td>
</tr>
</tbody>
</table>
### STATISTICS

<table>
<thead>
<tr>
<th>Location</th>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Campion Hall</td>
<td></td>
<td>37</td>
</tr>
<tr>
<td>Campion Hall (Boys)</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Keyser Island (Boys)</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

#### SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>Group</th>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priests (Secular)</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Religious Congregations (Men)</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Seminarians</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Religious Brothers</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Religious Women</td>
<td></td>
<td>72</td>
</tr>
<tr>
<td>Secular Ladies and Girl Students</td>
<td></td>
<td>46</td>
</tr>
<tr>
<td>Students (Boys) Colleges and High Schools</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Laymen</td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>Private</td>
<td></td>
<td>10</td>
</tr>
</tbody>
</table>

Total                                          | 207      | 22841 |
Baltimore's Loyola College dared to present a three hundred and thirty year old Jesuit play in a large downtown theater for four performances on February 29, March 1 and 2, of this year. Its courage was well rewarded, as the following excerpts from critical notices in the local press and from unsolicited letters of praise from disinterested members of the audience will indicate.

The *Baltimore Evening Sun*, (Friday, March 1, 1940), in a critical review of the play, said in part:

"In a performance that for smoothness might have been that of the professional stage, the cast of *Cenodoxus*, which had its premiere in English in the American theater last night at the Auditorium, acquitted itself with more than a modicum of distinction.

A serious spectacle drama of the early seventeenth century, the play, filled as it is with allegorical characters, has lost none of its dramatic power if the reaction of last night's audience is to be taken as any indication. . ."

Reporting more enthusiastically, the *Baltimore News-Post* of the same date, added:

"Its dramatic and poetic passages, humorous situations and character delineation have been brilliantly translated. . .Gorgeous settings and costumes conceived and executed by local artists, gave a capacity audience the most ambitious amateur production ever presented here. . ."

To which comments, *Time* (March 11, 1940), added:

"The play has many picturesque moments, one towering one: the trial scene, with Christ, surrounded by
saints and angels, in the Judgment Seat. At high moments, Cenodoxus is capable of a stern eloquence; at low ones, of a quaint humor."

Of the non-professional criticisms, the following were of flattering interest to Loyola:

"I had to stand for the whole performance; but I would do it again gladly to see such a competent and enjoyable performance."

"We were delighted with the smooth performance by the cast."

"The play was beautifully and ingeniously staged."

"You have succeeded in something almost untried before."

"The music was so admirably blended with the action and so fitted to the varying moods that I was never conscious of it as music."

One of the scholastics from a neighboring College wrote:

"Your performance showed me how wise the old Society was in its theatrical policies. Such a play as you have produced should have great apostolic value. Is there any way of finding what the lay audience thought about it? I think it might help to arouse an interest in Catholic drama among the potential moderators of dramatic societies in the scholasticates if you would send copies of your press notices to them."

The Editor of the Woodstock Letters has kindly granted me the opportunity of complying with the above suggestion. The most significant lay comment, however, is contained in the following letter which is quoted in entirety:

"I saw the performance of Cenodoxus Saturday night and I must tell you what a splendid achievement I feel the production to be. It is seldom that those of us to whom the theater means something more than entertainment are offered such a play; and I am convinced that you and the College have done something that will not only be remembered and discussed for a long time, but which may also encourage others in Baltimore to attempt fine things which apparently have no commercial appeal.

I took two young friends with me to see the play and I think you would have been interested to observe how much both of them were moved by it, although as a rule I am afraid that anything in the nature of a religious idea lives very far out in the
suburbs of their minds. Indeed, the revival of such work as Bidermann's seems to open up an endless vista of possibilities, religious as well as artistic. I hope you are making definite plans for the publication of the play so that it may be available not only to church groups, but to colleges, little theaters and community groups throughout the country.

I should like to thank you and everyone who worked on the project for a rare evening's pleasure."

Father Moritz Meschler¹ has described the two principal aims or objectives of the "Jesuit Theater" as follows:

"By means of their theatrical presentations, their, (the Jesuits'), young students are intended to become accustomed to a lack of self-conscious constraint in appearing before a large audience, to a nobility of carriage, to an easy grace in the use of gestures, to clarity of diction, to true and just expression of sentiments. Moreover, the memory should be thereby more developed, and their vocabulary enlarged and perfected. . .

The second aim of the Society's dramatic presentations was moral instruction. Its basic principle was the sound one that an extraordinary power for spiritual reform was to be found in a good theater where by use of various external means it is possible to work upon the will through the senses and the imagination, presenting Virtue as attractive and Vice as something horrible. The history of the Jesuit Theater gives testimony of a splendid spiritual influence on both actors and audience. The Jesuit Theater served religion. . ."

This summary of the twofold objective of the Society's dramatic endeavors needs no comment; and it deserves careful consideration by all those among us who are desirous of helping to reestablish the eminence and influence which the Jesuit Theater once had, not only in Germany and Austria, but in practically every country in Europe. Any efforts to revive a Jesuit Theater will be wasted if the second of the two purposes on which the true Jesuit Theater should be founded is overlooked. The production of plays which neglect this apostolic ideal are, at best, only fifty percent effective; and often of only doubtful

value either to audience or actors.

If the recent success of Loyola's revival of *Cenodoxus* has any real significance, it is to demonstrate that even a frankly religious or moral theme can be made to interest and deeply impress a modern audience. There are many more excellent plays by Bidermann, and hundreds by other Jesuit dramatists of what has been called the "golden age of the Jesuit Theater," which have yet to be translated and be made known to American audiences. Such plays will necessarily have to be adapted and revised for the modern stage. And even though they be not produced, they will reward study with inspiration and serve as a school for dramatic writing for today. There is no reason to believe that the Society cannot produce a modern counterpart of Bidermann, or of Avancini, Balde, Masen, Simon, Luis da Cruz, Stefonio, Benci, Donati, de Cerceau, Jouvancy, and the host of others of the "old Society."

*Cenodoxus*: the Doctor of Paris, (to give the complete title), is considered the masterpiece of Father Jacob Biderman, S.J., a dramatist whom Scheid calls the "Shakespeare of the German Baroque period" and Nadler, "the high point of Bavarian Baroque literature." Biderman was born at Ehingen, in the Schwabenland, in 1578; and studied at the Jesuiten-gymnasium in Augsburg from 1586 to 1594. He entered the Society at Augsburg in 1594 and after his philosophical and theological studies at Ingolstadt, he was ordained in 1606. Thereafter he taught philosophy, from 1606 to 1613 at Munich, and from 1615 to 1618 at Dillingen, in which later place he taught theology from 1618 to 1626. In 1626 he was called to Rome, to act as "Censor Librorum," in which office he continued till his death on August 20, 1639. He began to write early, and his first important work

---

(3) Jos. Nadler: *Literaturgesch. der deutschen Stamme und Landschaften*
was the long narrative poem, "Herodias," in some 4000 Latin hexameters, which was written between 1600 and 1602, and was published in Lyons and Venice, as well as in Augsburg. Shortly after this, he wrote one of the first German novels, the *Utopia Didaci Bemardini*, which handles in part a theme similar to that of Shakespeare's *Taming of the Shrew* and doubtless derived from a common source, likely Ludwig Holle’s *Somnium vitae humanae*. Besides his dramatic works, which include ten full length plays and several short “dialogues,” Bidermann’s extant works include a life of St. Ignatius, a book of Spiritual Reflections, (*Deliciae Sacrae*), and several books of poetry. Of his ability as a poet, Adrien Baillet quotes Olav Borrichius, a critic of 1683, as saying that “there is not one among the best poets of antiquity with whom Father Bidermann cannot legitimately dispute the top honors of Parnassus,” (il n’y aurait aucun d’entre les meilleurs Poetes de toute l’Antiquite, auquel le P. Bidermann ne put legitimement disputer le premier rang sur le Parnasse).

The drama, *Cenodoxus*, (according to Johann Mueller, S. J.), was written while Bidermann was a scholastic, teaching the humanities at Augsburg, between 1600 and 1602; but it is fairly certain that it was not given its first performance until 1609, when it was produced in Munich, where Bidermann, then a priest, was teaching philosophy. The story of the Doctor of Paris, a learned man who was condemned to hell for his unrepented sins, forms the basis of the play; it was a story familiar as the legendary reason for St. Bruno leaving the world and founding the Carthusian order. Bidermann made of this material a dramatically powerful analysis of the egotistic public idol, who gambles the friendship of God for the adulation of men. *Cenodoxus*, (an eponym, from the Greek, for vain-glory, empty-show), is the personifi—

(4) A. Baillet: *Jugemens des Scavans sur les principaux ouvrages des auteurs*, IV, 4, 110. (1686)
cation of that selfish pride, based on riches and honor; against which St. Ignatius warns us in the third point of the first part of the meditation on the Two Standards, the root and source of all other vices by which the devil drives a man headlong; ... and which is in reality a violation of the first and greatest of the commandments. In his own brief foreword to the play, Bidermann tells us that he deliberately chose the vice of Pride as being responsible for the Doctor's downfall because it was not only psychologically likely, but also “the most decent for portrayal on the stage.” In commenting on the Baltimore production, (or revival), of the play, the Theater editor of Time makes the rather obvious remark that “had Cenodoxus—who was, after all, a Parisian,—gone in for a few of the more scarlet sins, he might have become, like Faust and Don Juan, a really immortal sinner.” Nevertheless, Bidermann’s decision to “burden his hero with the sin of Pride” was shrewd. The sin of pride is so universal that no one of his audience could in conscience shrug off the fate of Cenodoxus as something merely objective, the fate of someone in a sphere different from that of ordinary mortals; he is not the victim of some peculiar or extraordinary circumstances, as is Oedipus or Lear. The secret of the power which Cenodoxus exerts on an audience is the paradoxical one that each one in the audience finds himself in some way identified with the protagonist, with the condemned. And that very subtlety, and herein lies the paradox, seems to weaken the force of the final catastrophe because the spectator finds himself making excuses, not so much for Cenodoxus, as for himself, saying: After all, he is only guilty of pride. That is the Pharisee’s mistake.

One weakness in the dramatic construction of Cenodoxus is the difficulty of presenting the development of the consummately proud man, the complete hypocrite. The plot proceeds along the lines of the Plautean and Terentian drama, rather than according to the tight plot construction of Greek tragedy. The
character of Cenodoxus is portrayed in a series of episodes, some comic, almost slapstick in broadness; some tragic. When the true character of the learned Doctor has been well exposed to the audience, his death and condemnation follow. The onslaughts of the forces of evil, personified in the allegorically-realistic characters of the demons, Hypocrisy and Egoism, both underlings of Panurge, are more picturesque than the serenely serious attempts of the Guardian Angel and Conscience, representing the powers of Good; and for that reason may seem to overbalance the odds against Cenodoxus. But at no time is there any doubt that Cenodoxus is the master of his fate, that he himself is free to save or deliberately destroy himself. Incidentally, the indictment spoken by Panurge against Cenodoxus in the ‘towering’ trial scene is one of the most powerful dramatic speeches in the literature of the theater. Only less electric are the speeches of the Guardian Angel, sorrowfully renouncing his foster-son, and of Christ, the Judge, regretfully but justly pronouncing sentence in the same amazingly powerful scene.

In short, Cenodoxus warrants the estimate of it given by Dr. Josef Gregor 6 (curator of the Theater Museum of the National Library of Vienna, who also prepared the adaptation of the play for its revival in Vienna in September 1933):

“In the year 1609, Cenodoxus, the work of the great dramatist, Jacob Bidermann, was presented in Munich. Neither the name nor the work is familiar to us, but the piece itself was one of the greatest successes of all time... It is far more realistic than Shaw and O'Neill... The dramatic genius of this Jesuit father was so great that in his last act, earth, heaven and hell, his whole world-embracing philosophy are shown in unity upon the stage... Shakespeare would never have ventured to present such a mystic conception in his plays... Cenodoxus is an extraordinary play...”


Loyola College Baltimore, Maryland.
Introductory Note:—With the confirmation of the Society of Jesus in 1540, a new category was introduced in religious orders, that namely, of an order that was missionary in the fullest sense of that word. In the words of Father Brou, S.J. “Before the time of the Society of Jesus and for more than ten centuries, missionaries—monks and religious of the Mendicant Orders—had been issuing from convents and monasteries by the score. They had, however, but one thing in common, voluntary dedication to the work. None of them had been sent officially and in virtue of obedience. The essential vows of religion did not of themselves and directly look to apostolic endeavor.”¹ Born out of the desire of its founder to spread the Kingdom of Christ under the Standard of Christ, the missionary idea is basic in our Institute. We read in the Epitome:

“Sunt autem missiones inter praecipua Societatis ministeria; et ideo omnes ad eas expediti esse debent, semperque parati diversa loca peragrare, et vitam agere in quavis mundi plagae, ubi majus Dei obsequium animarumque auxilium speratur.” (n.612)

“Missiones apud infideles, haereticos ac schismaticos in praecipuis Societatis ministeriis habendae sunt, earumque necessitatibus liberaliter providere oportet, etiamsi ideo Provinciae de sua tenuitate dare debeant atque hominibus sibi valde utilibus privari.” (n.630).²

In order the better to assure this carrying out of the Society’s missionary purpose, St. Ignatius, in the Constitutions, gives the General complete powers with regard to the direction of mission activities:

² Cf. also the Epitome, n. 477; n. 613.
“Idem Generalis in missionibus omnem habebit potestatem. Mittere ergo poterit omnes sibi subditos, sive professionem emiserint, sive non emiserint, quos mittendos judicaverit ad quasi libet mundi partes, ad quodvis tempus, vel definitum vel inde finitum, prout ei videbitur, ad quamvis actionem ex iis quibus uti ad proximorum auxilium Societas solet, exercendam.”

(P. IX, c.3, n.9)

The purpose of the present chronological conspectus is to set forth in relief some of the more important accomplishments of the Society’s missionary activities during the four hundred years of her existence.

1540—1640

1540—Confirmation of the Society of Jesus, Sept. 27, 1940, by Pope Paul III. The Society was the first religious order in the Church to dedicate itself formally by its Constitutions to the work of the missions.

1541—Francis Xavier sails for India.

1546—Xavier sails for the Moluccas.

1547—3 priests, one scholastic, and a lay brother are sent to the Congo.

1549—The year which marks the first appearance of the Society in the New World—4 priests are sent to Brazil. The year which marks the death of the first martyr of the Society—Father Antonio Criminale, killed in India.

1549—1551—Work of Xavier in Japan. St. Francis Xavier was the first to preach Christianity in Japan.

3 The word ‘missions’ is used here in the sense in which it defined in the Epitome (n. 612) “Missiones dicuntur expeditiones apostolicae jussu Summi Pontificis vel Superiorum Societatis susceptae ad majorem Dei gloriam et animarum auxilium, ut plurimum extra loca residentiae nostrae.”
1552—Death of Xavier at Sancian Island, off the coast of China.
1553—Death of Father Gaspar Baertz, sent by Xavier on a mission to Persia and later appointed rector of the College at Goa.
1555—Melchior Nunez, first Jesuit to reach China.
1556—Father John Nunez Barreto departs for Abyssinia. An example of the missionary spirit of St. Ignatius is to be had in his great desire to bring back Ethiopia to union with Rome. To bring about this purpose he had offered the entire Society to the King of Portugal and he himself volunteered to go into Ethiopia if the Professed Fathers agreed to his going.
—Death of Saint Ignatius. Before his death, St. Ignatius could count nine missions belonging to the missionary order which he had founded, and which had been approved but sixteen years before.
1560—Arrival of Jesuits in Angola (Africa); they take over the peninsula of Salsette (India) and convert the people of Carambolim and Auxin (India).
1561—Jesuits begin work among the natives of Monomotapa (Africa).
—Attempts were made to convert the Monophysitic Copts of Egypt.
—In this year, only twenty-one years after the Society’s confirmation, there were already 12 missions under the jurisdiction of the Province of India.
1562—The founding, at Macao, of the first house of the Society in China. (The Jesuits were the first to establish themselves permanently in China.)
1566—Saint Francis Borgia sends three Jesuits to Florida.
1568—Father Portillo and seven companions arrive at Lima, Peru.
—Melchior Carneyro, first bishop of Japan.
—The formation of the famous Nagasaki Christian community by Father Villela.

1572—Sixteen Jesuits sent by the General, St. Francis Borgia, to Mexico, to establish a province there.

1575—Mission of Fathers Lucas and Latinius to Crete.

1581—Fathers Sedeno and Sanchez arrive in Manila, Philippine Islands.
—In this year Father Ruggieri penetrated into China proper—the first Jesuit to enter the interior of China.

1582—Arrival of Father Ricci in China.
—Japanese Embassy to Rome, all the members of which later entered the Society.

1585—The Paraguay Mission begins when Vittoria, the Dominican bishop of Tucuman, procures Father Barazan and Father Angula for the conversion of the natives.

1586—Arrival of Jesuits in Quito.

1587—Taikosama's decree of expulsion from Japan.

1588—Inauguration of the Paraguay mission.

1589—Publication of the first treatise on missiology—Father Acosta's "De procuranda Indorum salute."

1591—In this year the first two Chinese to be admitted into a religious order were admitted into the Society of Jesus.

1593—In this year (only 44 years after the arrival of Xavier) the Vice-Province of Japan numbered 151 Jesuit missionaries, 207 churches, 217,000 Christians.

1594—Erection of the Philippine Vice-Province.

1595—Opening of Jesuit mission in Madura, India.

1596—Father Campo establishes a mission at Zamboanga, on the island of Mindanao.

1598—Through the instrumentality of the Jesuits in India the Thomas Christians were united with Rome at the Synod of Diamper.

1601—First Japanese priests ordained by Jesuit bishop
—Arrival of the Jesuits in Ceylon.

1603—Father Zgoda settles in Kaffa as a slave (for only as such could he enter the Crimea), preaches the Gospel to the inhabitants and forms a Catholic community.

1604—Jesuits in Guine, Sierra Leone, Cape Verde Islands, convert many of the chiefs and their subjects.
—Jesuits undertake the Llanos mission in Colombia.

1605—Building of first church in Peking by Father Ricci.

1606—Entrance of Father Robert de Nobili into the Madura mission.
—Erection of the Philippine Province.

1609—Beatitude of Saint Ignatius.
—French Jesuits reopen college at Constantinople.

1610—Death of Father Ricci at Peking.

1611—Arrival of Fathers Biard and Masse in Nova Scotia.

1613—Arrival of Mariana in Madagascar.

1614—Violent persecution of Japanese Christians under Daifusama. The persecution lasted for about fifty years giving numerous glorious martyrs to the Society.

1615—St. Peter Claver begins work among the negroes of Carthagena, South America.

1619—Martyrdom in Japan of Blessed Leonard Kimura and companions.
—China is made a Vice-Province.
—Beatification of Francis Xavier.
1622—Canonization of Xavier and Ignatius.
1623—Arrival of Father Alexander Rhodes in Cochín-China.
1624—Arrival of Father Andrade in Thibet.
1625—Lalemant, Masse, and Brebeuf arrive in Quebec. Jesuits settled at Aleppo in North Syria where thousands of schismatic Greeks were converted.
1627—Beginnings of Tonking mission.
—Martyrdom of Blessed Thomas Tzugi at Nagasaki.
1630—A Jesuit, the first missionary to enter Laos (Shan States of Burma).
1631—Arrival of Father Adam Schall in Peking. 4
1632—Martyrdom at Nagasaki of Blessed Anthony Ixida, priest of the Society.
1634—English Jesuits arrive in Maryland.
1635—Father Schall and Father Rho win the favor of the Chinese Emperor. The former was entrusted with the revision of the calendar, the latter was made a member of the Astronomical Council.
1638—French Jesuits begin work in the islands of the Caribbean, the Lesser Antilles.
1640—Arrival of Jesuits in Martinique.
—First Centenary of the Confirmation of the Society.

Some outstanding features of the Society's Mission History from 1540-1640.

1. The appearance of the greatest missionary since Saint Paul.
2. The erection of 8 provinces of the Society within mission countries.

3. Inauguration of the deservedly famous "Paraguay Reductions."

4. The sturdy Catholicism of the Japanese converts.

5. The large number of Jesuits martyrs of this period, especially of Japanese Jesuits.

6. The diversity of lands and peoples to which the new missionary society had spread—"Nostrae vocationis est diversa loca peragrare et vitam agere in quavis mundi plaga. . ."

1640-1740

1641—One century after the departure of Xavier to India—42 missions in the care of the Society.

1642—At Auriesville, New York, the martyrdom of Saint Rene Goupil.

1643—in Japan the martyrdom of Father Rubino and four companions.

1646—At Auriesville, New York, the martyrdom of Saint Isaac Jogues and Saint John De La Lande.

1647—First Jesuits—Grillet and Bachamel—come to French Guiana.

1648—in Canada, martyrdom of Saint Anthony Daniel.


1652—in Maryland, Father Thomas Copley (alias Philip Fisher) carries on the work of Father Andrew White.

—Martyrdom of Father Christopher Ferara in Japan. Father Ferara had been provincial of Japan; in 1633 he apostatized from the faith but nineteen years later returned and was martyred, suffering the torture of the pit for sixty hours.
1653—In Brazil Father Anthony Vieira defends the liberty of the natives against the persistent oppression of the authorities and the whites. In 1680, after many persecutions and uprisings, he was at least theoretically successful in having the enslavement of the Indians absolutely forbidden.

1654—Death of Saint Peter Claver, Apostle of the Negros.
—At this time, in Japan, even after all the ravages of the persecutions, there were still 44 Jesuits in the Japanese Province.

1656—Death of Father Robert de Nobili at Meliapore, India, at the age of eighty years.

1659—In the Philippine Islands the Jesuits were caring for the souls of 520,265 Christians in 84 different localities.

1661—Travels of Father Gruber in Thibet.

1666—Father James Marquette sent to the Indian Missions in Canada.
—Death of Father Schall at Peking. Father Verbiest was commanded by the Chinese Emperor Kang-Hi to continue the work of Father Schall.

1668—Arrival of Father Sanvitores in the Marianas Islands.

1670—Blessed John de Britto departs for India.

1671—In this year there were 71 priests, 15 scholastics and 15 brothers in the Philippine Province.
—Jesuits are established in Kurdistan.

1673—Father Marquette discovers the Mississippi River.

1675—Death of Father Marquette.

1682—Fathers Longeau and Pothier set out for Persia.
—Establishment of Reductions among the Moxos of Peru.

1683—Arrival of Jesuits in California (attempted establishment.)
1687—Arrival of French Jesuits in Peking.
   —Beginning of the mission at Eriwan, Persia.
   —Opening of the Sonora Mission in Mexico by Father Kino.
1688—Death of Father Verbiest at Peking.
   —Work of two Bohemian Jesuits in Ecuador—Father Fritz and Richter. The latter was martyred in 1695.
   —Beginning of the mission at Erzerum in Armenia.
   —Ordination of the first three Chinese Jesuits to be ordained in China.
1690—Foundation of a mission at Thessalonica.
1692—in China an imperial edict of tolerance allows the Christian religion to be preached.
1693—Beginning of the controversy about the Chinese rites.
   —Martyrdom of Blessed John de Britto in India.
1694—Expedition of Father Gabriel Marest to Hudson Bay.
1697—Beginning of Jesuit missions in California by Fathers Piccolo and Salvatierra.
1700—In India Father Beschi imitates Father de Nobili in living as a Brahman.
1702—Publication of first volume of 'Lettres édifiantes et curieuses des missionnaires de la Compagnie.'
1704—Condemnation of the Malabar rites in India.
1707—Condemnation of the Chinese rites by the Patriarch Tournon.
1710—Arrival of the Jesuits in the Pelew Islands.
1721—Pope Benedict XIV condemns the Chinese rites a second time.
1722—In this year there were 17 Jesuit missionaries at Peking, 16 at Canton, 10 at Macao and 21 in the provinces.
   —The number of Catholics in Persia was 400,000 at this time—this after missionary work of twenty-five years.
1723—The Vicar Apostolic of Cochin praises the obedience of our Fathers to the Bull ‘Ex illa die’ which had condemned the Chinese rites.

1724—Edict of the king of Persia suppressing the Christian religion.
—Decree of persecution in China.

1727—At Cairo the death of Father Sicard while serving the plague stricken. He had worked for twenty years among the Copts of Egypt.
—Establishment of mission stations among the Sioux Indians.

1736—Second decree of persecution in China.
—Jesuits active in missionary work at Antura in Syria.

1737—Martyrdom of four Jesuits at Tonking.

1740—Second Centenary of the Confirmation of the Society.

Some outstanding features of the Society’s Mission History from 1640-1740.
1. Of the Jesuit missionaries of this period nine are now canonized saints and one is a blessed.
2. During this period 153 Jesuit missionaries were killed out of hatred for the Faith.
3. The appearance of more great names in American mission history—the North American martyrs, Marquette, Kino, Salvatierra.
4. Severe trials in connection with the reductions of Paraguay and the controversies over rites.
5. Japan is closed to missionary activity for two centuries. But so strong and so deep had been the faith established in Japan by the Jesuits that after two hundred years of pagan surroundings, of privation of all sacramental help except Baptism, without priests, without preaching, without the Mass, 50,000 Christians were found still clinging to the Catholic faith of their ancestors. Japan is one of the glories of the Catholic Church and its staunch Catholicism a tribute to the missionary work of the Society of Jesus.
1740—1840

1740—Foundation of a Reduction in *Uruguay* by Father Strobl.

1741—Final condemnation in Chinese Rites proceedings.

1743—Reestablishment of Jesuit mission in Florida.

1744—Final condemnation in Malabar Rites proceedings.

1747—Martyrdom of three Jesuits at Fu-kien.

1749—Last attempt of the Jesuits of the old Society to reenter Japan.

1750—In the Philippines, on the island of Bohol, the martyrdom of Fathers Lambertini and Morales. At this time the Society in the Philippines had the spiritual care of 209,527 Christians in 93 parishes.

1753—Death of *Father Murillo-Velarde*, famous historian and cartographer of the Philippine Islands.

1759—Expulsion of the Jesuits from Brazil and from the Portugese mission in India.

1763—Expulsion of the Jesuits from Louisiana.

1767—Expulsion of the Jesuits from Paraguay, Chile, Ecuador, New Granada and Mexico.

1768—Expulsion of 16 Jesuits (15 priests—1 brother) from the California Mission. They were replaced by 14 Franciscans under Father Junípero Serra.

—Suppression of the Society in the Philippines. At the time 9 colleges were administered by the Society. There were 158 Jesuits in the Islands—20 Germans or Austrians, 7 Italians, 3 Filipinos, and the rest Spaniards.

1773—*Suppression of the Society throughout the world*. In the entire Society there were about 3,000 Jesuits on the missions.
1774—In Peking, death of Father Benoit, a scientist, for thirty years in the service of Kien Lung, Emperor of China. Father Benoit translated *The Imitation of Christ* into Chinese.

—In China, Father Hallerstein, president of the Tribunal of Astronomy, died of shock upon hearing of the suppression of the Society.

1781—Death of Father de Rocha, president of the Chinese Tribunal of Mathematics.

1784—Father John Carroll appointed superior of the missions in the 13 states of the Union and given power to confirm. There were at the time about 15,000 Catholics in the States of whom 3,000 were negro slaves.

1785—Death of Father Tiffenthaler who had lived forty years in Hindustan being the first European to write a description of that region. He was familiar with Hindustanee, Arabic, Persian and Sanscrit and wrote many scientific works on geography, astronomy, religions, history, and linguistics.

—In this year was published the thirteenth volume of Father de Mailla's important work on the history of China. He was the first to give to the world a knowledge of the classic historical works of the Chinese.

1789—Foundation of Georgetown College, the oldest Catholic College in the United States.

1790—Father John Carroll made bishop of Baltimore, the first diocese in the United States.

1793—Death of Father Amiot, specialist in Chinese literature.

1805—Restoration of the Society in Maryland.

1810—After five years of unsuccessful attempts to secure passage for the Chinese mission, Father John Anthony Grassi sails from Liverpool for the Maryland mission. Father Grassi subsequently became president of Georgetown College.
1814—Reestablishment of the Society.
1815—On Dec. 3, the feast of Saint Francis Xavier, the death of Archbishop Carroll, America's foremost missionary bishop.
—Georgetown College raised to the status of a university.
1821—Father Peter De Smet sails for North America.
1823—Father Van Quickenborne establishes a novitiate at Florissant, Missouri.
1829—At St. Louis, Missouri, the founding of a college which in 1832 was raised to the status of a university.
1830—French Jesuits begin a mission in Kentucky.
1831—Return of the Jesuits to Syria.
1833—Letter of Father General John Roothaan on the foreign missions.
—Maryland Mission becomes a Province.
1834—Opening of the mission in Calcutta.
1836—Reopening of the mission in Argentina.
—Death at Rome of Father Anthony Kohlmann, former president of Georgetown and zealous worker on the Maryland Mission.
1837—Return of the Jesuits to Madura.
1838—Father De Smet begins work among the Indians of the Northwest.
1840—Opening of the mission in Algeria.
—Missouri Mission becomes a Vice-Province.
—Third Centenary of the Confirmation of the Society.

Some outstanding features of the Society's Mission History from 1740-1840.

1. The Suppression brought about almost the total ruin of many flourishing missions destroying as it did one of the great missionary orders of the Church. The repercussions were felt throughout all the Catholic missions.

2. Upon the restoration of the Society Venerable Father John Roothaan, a man filled with the spirit of the Exercises and consequently with the missionary outlook of the Society, undertook to re-
awaken that spirit in the new Society. To him is due in great part the zeal for foreign missions characteristic of this period.

3. Not a small part of mission activity during these years was centered in the United States where the Church was being rapidly established.

1840-1940

1841—The French Jesuits return to the Chinese mission at Nanking.
—Founding of a college at Beyrouth.
1842—Return of the Jesuits to Colombia.
1843—Return of the Jesuits to Mexico.
1844—The mission of Madagascar is entrusted to the Society.
1848—Opening of a mission in Australia.
1850—Missions of Mauritius and Cuba begun.
—Foundation of the college at Zi-ka-wei, China.
1851—In this year there were 975 Jesuits on the foreign missions—443 priests, 210 scholastics, 322 brothers.
1854—The Bombay mission is entrusted to the German Province.
1857—British Guiana entrusted to the Society.
1859—Return of the Jesuits to the Philippines.
—Founding of the Ateneo de Manila.
—Dutch Jesuits begin work in Java.
—Bengal mission entrusted to the Belgian Jesuits.
1860—Opening of the College of St. Francis Xavier at Calcutta.
1862—Reopening of the Mindanao mission.
1865—Opening of the Normal School in Manila. All the Philippine public school teachers appointed between 1865 and 1901 were educated by the Society.
1866—Founding of the Manila Observatory by a scholastic, Mr. Francisco Colina.
1867—In this year there were 41 Jesuits working in the Philippine mission.
1870—In this year there were 1485 Jesuits on the foreign missions.
1878—Italian Jesuits receive the mission of Mangalore, India.
1879—Zambesi mission confided to the Society.
—Erection of the College of St. Aloysius at Mangalore.
1886—The Italian Jesuits of the California Mission began work in the difficult Mission of Alaska.
1887—Fruitful apostolate of Father Lievens among the Khols of Chota-Nagpur. To protect the natives from usurers he had successfully established a Catholic Cooperative Credit Union thus inaugurating a mass movement towards Christianity.
1889—In this year there were 79 Jesuit priests working in the Mindanao mission.
1892—The mission of Belgian Congo is confided to the Society by Pope Leo XIII.
1893—Establishment at Kandy of the Pontifical Seminary for the formation of native clergy for the island of Ceylon and for India. Pope Leo XIII entrusted its direction to the Belgian Jesuits.
—The missions of Jamaica and British Honduras entrusted to American Jesuits.
1896—1898—Revolution in the Philippines destroys much of the spiritual good that had been done by our Fathers there. The American annexation of the Islands offered many new problems for the missions.
1900—Reopening of the Tarahumara mission in Mexico.
—Four Jesuits killed for the Faith during the Boxer rebellion in China.
1901—Arrival in Manila of William Stanton, S.J. Father “Buck” Stanton was the first American priest to be ordained in the Philippines.
1904—Saint Francis Xavier declared patron of all Catholic Missions.
—Opening of classes at Aurora University, Shanghai.

1909—The California Mission becomes a Province.

1913—Opening of classes at the newly founded Catholic University of Tokyo.

1916—Letter of Father General Ledochowski on giving aid to the foreign missions.

1919—Letter of Father General Ledochowski on the choice and formation of a native clergy.

1921—Missions of Patna, India, and the Philippines entrusted to American Jesuits.

1923—In this year the Society had charge of 44 missions “in partibus infidelium.” In these missions there were 24 seminaries for native priests directed by the Society.


1926—Arrival at Hong Kong of Fathers Byrne and Neary to open the new mission of the Irish Province.

1928—Five Jesuits from the California Province begin work in China.

1929—At Rome, the Russian College is founded and committed to the care of the Society.

1930—At Holy Cross Mission on the Yukon, the landing of the first Alaska Mission plane, “Marquette Missionary.” Although this plane met with an accident in which Father Delon, the Superior of the Mission, was killed, another plane, “The Alaska Missionary”, was soon fitted out and piloted by two lay-brothers, Brother Feltes and Brother Lapeyre.

1931—Irish Jesuits open Aberdeen Seminary at Hong Kong. This seminary trains aspirants for the priesthood for 15 vicariates in the southern part of China.
1932—American Jesuits begin a college at Baghdad, Iraq.
—Irish Jesuits take over control of Wah Yan College, Hong Kong.
1937—The first International Eucharistic Congress in the Orient is held at Manila.
1938—In this year the number of schools of various kinds in Jesuit missions all over the world totals 12,084 with 533,903 students.
1939—One out of every eight Jesuits is on the foreign missions.
1940—Fourth Centenary of the Confirmation of the Society.

Some outstanding features of the Society’s Mission History from 1840-1940.
1. The United States begins to play her part in the work of the foreign missions.
2. Special efforts are made to develop a native clergy.
3. A greater insistence upon education as a most potent and necessary means of establishing a Catholic culture in mission countries.
4. The growth of the Society into the largest missionary organization in the Church.

"Nostrae vocationis est—diversa loca peragrare
et vitam agere in quavis mundi plaga
ubi majus Dei obsequium et animarum auxilium speratur."

Woodstock College.

A. M. D. G.
A SOUTHERN MARYLAND SHRINE

LAURENCE J. KELLY, S.J.

In this year of grace 1940 the Discalced Carmelite Nuns of the United States are celebrating the sesquicentennial of the introduction of their Order into this country, the first foundation having been made at Port Tobacco, Charles County, Maryland, on the feast of their holy Foundress, St. Teresa of Avila, October 15, 1790.

On the morning of July 9 of that year a sloop sailed from Norfolk, Virginia, up the Potomac River and touched at Brentfield in Charles County, a few miles north of Pope’s Creek. On board was Father Charles Neale, S.J., whose family came to America in 1642. He was a native of the same county, but had been for the preceding ten years (1780-1790) chaplain of the Carmelite Monastery in Antwerp, Belgium. Father Andrew White had been chaplain of the same monastery before his assignment to Lord Baltimore’s colonization expedition.

Father Neale was conducting a band of four Carmelite nuns who were coming to found a monastery in the adjoining county, St. Mary’s; but as satisfactory negotiations had not been completed, they were obliged to seek a favorable site in Charles County.

Three of the nuns were natives of this latter county, viz., Reverend Mother Bernardina Teresa Xavier (Ann Matthews) who had been Prioress for the preceding sixteen years of the Carmel in Hoogstraeten, Belgium, and her two nieces, Sister Mary Aloysia of the Blessed Trinity (Ann Teresa Matthews) and Sister Mary Eleonora of St. Francis Xavier (Susanna Matthews). Sister Mary Aloysia and Sister Mary Eleanora were sisters of Fr. William Matthews, who
was later on Pastor of St. Patrick's Church, Washing­
ton. Mother Bernardina had been appointed by the
Bishop of Antwerp as Prioress of the new foundation.
The fourth member of the band was to be the new
Subprioress, Mother Clare Joseph of the Sacred Heart
( Frances Dickenson), who had entered the Antwerp
Carmel from England. All four nuns had been
obliged to follow their vocation in Belgian monasteries
because the monastic life was banned in England and
America at the time. In Maryland the English penal
laws against Catholics were in force until the Ameri­
can Revolution; churches were forbidden and Mass
had to be offered in houses and small chapels. Mary­
land Catholics who could afford to do so sent their sons
and daughters to Europe for their education. In that
way a supply of priests was maintained, in spite of
the penal laws, for the Catholics who were growing in
numbers. Among this native clergy were Archbishop
Carroll, Archbishop Leonard Neale and his brothers,
Charles and Francis, Father Ignatius Matthews,
brother of Mother Bernardina, and many others.

Civil and religious liberty came for the colonies with
the surrender of Cornwallis to Washington at York­
town. A correspondence at once began between Mother
Bernardina at Hoogstraeten and Mother Mary Mar­
garet Brent, who was Prioress at Antwerp, and a
cousin of Fr. Neale. They discussed the possibility of
founding an American Carmel. In fact, when Mother
Bernardina’s nieces went abroad in 1783 to enter the
monastery at Hoogstraeten, they cherished the hope
of returning after their religious profession to assist
in such a foundation. Father Ignatius Matthews, see­
ing the coast clear, was urging his sister to act: “Now
is your time to found in this country”, he repeated,
“for peace is declared and religion is free.” Father
Neale, who, like Father Matthews, had been a member
of the Society of Jesus before its suppression in 1773,
readily fell in with the plan.
The matter was, therefore, put before the Bishop-elect John Carroll who was appointed to the See of Baltimore as its first Bishop in 1789 and consecrated in London the following year. He was heartily in favor of the foundation, for he was eager to enlist the prayers and holy lives of the Carmelites to support the labors of his clergy and save the faith of Catholics in his vast diocese which comprised the entire United States. He thus expressed his confidence and his hopes in the spiritual influence of these new recruits: "That the faithful may increase in numbers and in piety, and the Pastors in zeal, useful knowledge and truly Christian prudence." Father Anthony Kohlmann, S.J., Socius to the Jesuit Master of Novices, Fr. Francis Neale, would later recommend the Novitiate just opened at Georgetown to the prayers of the nuns; he wrote: "Thus it will come to pass that so many fervent servants of God, lifting up their hands in holy prayers, the soldiers of Jesus Christ will prove victorious against His enemies."

Bishop Carroll promised the nuns a cordial welcome and he was to be a tower of strength to their monastery for the next twenty-five years, until his death in 1815. Finally, the approval of the Bishop of Antwerp being given and the necessary funds for the voyage having been provided for by Mr. De Villegas, a most generous Belgian gentleman, the four nuns with their chaplain and another Jesuit, Fr. Robert Plunkett, made their way to Texel, a small island off the coast of Holland, from which they were to take ship for America. Four years later the French Revolution spread to Belgium, and the Carmelites in Hoogstraten and Antwerp had to seek a refuge in England.

The party sailed on May first, 1790. It was not a mere coincidence that these daughters of Our Lady of Mt. Carmel should begin their voyage in Mary's month and reach America on July 2, the feast of her Visitation. Nor did their heavenly Patroness fail them when she miraculously protected them from ship-
wreck; for a violent tempest battered their frail craft in mid-ocean. A stop was made at Teneriffe, one of the Canary Islands, where the Fathers met a Mr. Rooney who was lavish with his gifts to them and the nuns. Fr. Neale said Mass once on the voyage, and again at Santa Cruz, Teneriffe, where he reserved hosts so that they were all able to communicate several times on the way. After tedious delays which added 2,000 miles to their course, they landed, first at New York, and thence after two days they proceeded to Norfolk, Va. Father Plunkett left the little band when they arrived at New York and made his way overland to Georgetown. He had been appointed first president of Georgetown College by Bishop Carroll.

Father Neale and the four nuns reached Norfolk, July 9, and immediately engaged a small vessel to take them through the breakwaters of Chesapeake Bay and up the Potomac to Brentfield, the property of Robert Brent, three miles above Pope's Creek, where they arrived the same evening. Mr. Brent was the brother of Mother Mary Margaret Brent already mentioned. She had helped to plan and promote the undertaking but was prevented by death from leading it.

On Sunday morning, July 10, they all disembarked and Father Neale offered the Holy Sacrifice. They were met here by young Ignatius Matthews, a nephew of Mother Bernardina and brother of Sisters Aloysia and Eleanora. When the pioneers had been on their voyage eleven days, Mother Bernardina received a revelation of the death of her brother, Father Ignatius Matthews, at the moment when it occurred; and this was now confirmed by young Ignatius. Such divine favors were not unusual with this holy nun.

After resting a few days at the home of Mr. Matthews, they proceeded to Port Tobacco at the head of a creek named after the town. This creek was then a river, navigable by smaller craft to a distance of six miles from the Potomac River. On an eminence above the town was Chandler's Hope, a large estate of the
Neale family, that had become the property of Father Neale. The manor was unoccupied and the nuns took up their abode in it for the time being and resumed their Carmelite habits, for they had travelled incognito. Happy, indeed, they were when they could resume their conventual Mass, the first being celebrated, July 15, 1790, in the manor house.

Chandler's Hope was not suitable for a monastery and as plans for locating in St. Mary's County had failed because of the absence of Bishop Carroll in England at the time, Father Neale negotiated to exchange his property for Durham, a much larger one of 800 acres, two miles north of Port Tobacco, belonging to Mr. Baker Brooke. This property, more adapted to a monastery and its needs, was acquired in exchange for Chandler's Hope and the payment of some 1370 pounds and donated to the Carmelites by Father Neale.

There was a dwelling-house on the new property, but other buildings had to be erected one by one to complete the monastery. It was decided, with the authorization of Bishop Carroll, to make the final and canonical foundation on the feast of St. Teresa of Avila, the restorer of the primitive Carmelite rule. Though the buildings were not completed the nuns moved up to Mt. Carmel on October 15, 1790; it was a joyful day for them and a most auspicious one in the religious annals of this country. A curious tradition exists at Port Tobacco that the nuns moved away from the town to avoid the noise and brawling of the convivial sailors who gathered at that port.

When the Carmelites were celebrating the centenary of their foundation in 1890, Bishop Charles Currier wrote the history of that century under the title, *Carmel in America*. Most of the historical portion of this sketch has been taken from this book. Bishop Currier gathered his material from the archives of the Carmel in Baltimore which is the continuation of that first foundation. He was indebted also to records kept
at Woodstock College, Woodstock, Md., and at St. Thomas' Manor, Chapel Point, Md.; likewise to the official records of Charles County which he consulted at the Court House. Port Tobacco was the county seat until 1897, when the honors went to La Plata, following a referendum held in the County two years before. The records that had been preserved from a fire that destroyed the Court House in 1892 were then removed to La Plata.

During that first century, beginning with 1790, seventy-two nuns had made their profession in the Port Tobacco Carmel and in the Baltimore Carmel; of these twenty were living at the time of the centennial.

Bishop Currier calls the Carmel of 1790 "the first convent of religious women in the United States," and he quotes an entry in the Laity's Directory for 1822: "There is, near Port Tobacco, Md., a respectable house of female Carmelites. This is the oldest establishment of a religious kind in the United States of America. It was established but a short period after the American Revolution. Their number is always complete, a manifest proof of the order and regularity observed, and the happiness enjoyed by these truly respectable ladies, who have voluntarily secluded themselves from society to enjoy in retirement that peace which the world cannot give, which is a foretaste of the happiness of heaven." While the Bishop's claim is true of the United States as constituted in 1790, there was a convent of Ursulines at New Orleans, in the French territory of Louisiana, as early as 1727. But his claim is undisputed in respect to contemplative Orders of women. Mr. De Villegas, already mentioned as a true friend of Mother Bernardina and her pioneer Carmelites, intended to provide also for the foundation of a monastery of Visitandines in Maryland, but this was reserved for Archbishop Leonard Neale when he effected a canonical foundation at Georgetown in 1816.

Bishop Currier attempted a sketch or drawing of the Port Tobacco monastery, showing four sections in
line and connected by enclosed passageways. Beginning from the left or west side, the first building contained a large parlor or reception room; the next was occupied by the nuns' choir which opened on the chapel dedicated to the Sacred Heart. This chapel replaced a temporary one when the community grew in numbers; it also accommodated visitors and folks from the vicinity of Port Tobacco and Pomfret. The two buildings just mentioned had attics in which there were probably cells until a two-story annex was built about a hundred feet in front of and south of the main buildings. A long passage, running east, connected the choir with the infirmary and the adjoining kitchen. A picket fence enclosed the ground and buildings and a burial plot, in all, a space of some three acres. The chaplain's cottage consisted of two rooms and was situated west of the monastery, close to a small graveyard which has never been disturbed and in which may still be seen inscribed the names of the earliest Catholic families of the locality.

The farm produced wheat, corn and tobacco; the vegetable garden provided the usual fare of the nuns, according to their rule; fish was supplied from the river at Port Tobacco and from the Potomac. There was a watermill on the place in which corn and wheat were ground for the monastery and the negro slaves, who were about the only labor procurable in those days. The slaves were brought by the novices when they entered the community; but the nuns, like the priests, "spoiled" the slaves by their too kind and easy treatment, and, as a result, the farm was never much of a paying proposition. The slave quarters were at some distance to the east of the monastery. A flock of sheep supplied wool which the nuns spun and wove for the clothing of themselves and the slaves.

The monastery flourished under Mother Bernardina, who was re-elected and continued as Prioress until her death in 1800. The first novice was received in 1791; she was Elizabeth Carberry and took in religion
the name, Sister Teresa of the Heart of Mary. She was born in the adjacent county, St. Mary's, and had taught a private-school while waiting and longing for the coming of a religious Order to America. She was, then, the first nun to make solemn vows in this country and was favored by God with extraordinary supernatural gifts.

Mother Bernardina was succeeded as Prioress by her Subprioress, Mother Clare Joseph of the Sacred Heart, who was successively re-elected to that office until her death in 1830. This venerable Carmelite, who shared with Mother Bernardina the labors of the foundation in 1790, has ever been held in veneration by her Order in this country and is reputed their second foundress because of her forty years in positions of the greatest responsibility and on account of the part she took in overcoming every trial and difficulty during the last thirty years of the community's existence at Port Tobacco.

Father Neale, the chaplain, was the mainstay of Carmel, not only in spiritual but in temporal matters as well, during the thirty-three years from its foundation in 1790 until his death in 1823. He had entered the Jesuit Novitiate at Watten, Belgium, in 1771, and was still a novice when the Society was suppressed in 1773. He continued his studies for the priesthood and after his ordination remained in Europe. His longest service there was his ten years as chaplain of the Carmelites in Antwerp. He was affiliated to the Society of Jesus in White Russia, where it had continued to exist with the consent of the Popes, and made his vows in 1805 with three other former members of the Order when they renewed their solemn vows at Georgetown College. Archbishop Carroll and Archbishop Neale had been members of the Society before the suppression in 1773, but when it became possible for them to join the Russian Province in 1805, they decided that they could best further the cause of the Church and religion in this country by remaining at their
responsible posts. Father Robert Molyneux, one of the four just referred to, was appointed Superior of the American Jesuits, and it was his intention to appoint Father Neale as Master of Novices to train the new recruits for the mission. But at the intercession of Archbishop Carroll, who represented to Father Molyneux how urgently the monastery needed Father Neale, his brother Francis was appointed in his stead.

After the death of Mother Clare Joseph, the nuns remained but another year at Port Tobacco. It had become more and more difficult to obtain the necessary means of support from the farm, and there were some unfriendly neighbors who involved the nuns in unpleasant lawsuits, though without success. In one of these suits Archbishop Marechal engaged the future Chief Justice, Roger Brooke Taney, to defend the rights of the nuns.

The monastery buildings, never too secure or comfortable, had begun to let in the wind and weather and imperilled the health of the community. It was then that Archbishop Whitfield, the successor of Archbishop Marechal in the See of Baltimore, decided to transfer the nuns to Washington or Baltimore. In the latter city he found a large, three-story house on the west side of Aisquith Street, directly east of the Archbishop’s residence and visible from the same. It set well back from the street and there was land enough for a vegetable and flower garden and a variety of fruit trees. An addition was made to the building and the interior remodeled and adapted to the purposes of monastic life.

So, with many a regret, the nuns took leave of the old Mount Carmel, September 13, 1831, and, we should add, to the great sorrow also of the Catholics of Southern Maryland. Of the four founding nuns only one, Sister Mary Aloysia was living at the time of the transference of the Community to Baltimore. Two months later, Father Combs, S.J., wrote to one of the
nuns then in Baltimore: "You ask how old Mount Carmel looks? Oh! it would grieve your heart to see its deserted walls. Poor dear Mount Carmel! It is dead, but not buried. I sighed heavily when I entered its once forbidden precincts, and passed through its vacant chambers, and listened to its silent echoes. I hope God will preserve from profanation those holy places in which His hallowed Name has been so often and so fervently invoked. . .I have not yet said Mass at the Monastery but propose to do so very soon. The congregations are beginning to feel their loss. Sundays are now quite vacant days with them, having no church to visit. They would be very glad to see you return, but that will never be."

It had been the fond hope of Archbishop Carroll that the nuns would be able to supply the urgent need of Catholic education in his diocese. To that end he had procured from the Holy See in 1793 a dispensation from their strict rule of cloister and monastic discipline. Cardinal Antonelli, Prefect of the Roman Congregation of the Propaganda, while approving of the dispensation to teach, nevertheless added that the nuns should not be compelled to undertake the care of young girls, as such work was not in accord with their rule, but they should be exhorted not to refuse the work which would be so pleasing to God and was so badly needed on account of the scarcity of workers and the lack of educational facilities. Archbishop Carroll always respected the scruple of the nuns regarding their rule. Moreover, it would have been extremely difficult to conduct an academy for boarders at Port Tobacco because of the inadequacy of the buildings and the uncertainty of sufficient patrons.

In Baltimore, the need was more urgent and Archbishop Whitfield obtained a renewal of the dispensation from Rome on the arrival of the nuns in Baltimore. Obedient to their Archbishop, one year after their arrival, they opened an academy outside the cloister for young girls, and so continued for the
next twenty years, i.e. until December 20, 1851. The Prioress, Mother Angela of Saint Teresa, assigned four of her nuns to this work, and they imparted a liberal education which included painting in oil colors. In Bishop Currier's account we read: "Our Lord seemed to bless the spirit of self-sacrifice which animated the Sisters. It was a great trial to them, after having lived so long within the solitude of their cloister, to have to mingle again with the world and to engage in a work so foreign to the spirit of their vocation. But as it was the will of their Superior they knew it to be the will of God, and they cheerfully undertook the task before them."

Another forty years passed and Archbishop Spalding favored the removal of the community from Aisquith Street to the present substantial monastery at Caroline and Biddle Streets, in the northeast section of the city. It is a brick structure and, as it was built for the traditional number of nuns, it is perfectly adapted to their monastic mode of life. The community took possession March 27, 1873, within a year of Archbishop Bayley's succession to the see of Baltimore. The present Prioress is Mother Seraphim of the Holy Spirit.

The monastery buildings at Port Tobacco were all of frame construction, and although Father Neale was preparing to replace them with brick structures, his health became too enfeebled and he was obliged to abandon the plan. After a century had passed all but two of the group had succumbed to the ravages of time. They were the smallest of the group that had most probably been used as the infirmary, and the two-story building, the last to be erected and which had been moved up and attached to the smaller one. They were occupied by tenants engaged to farm the large property. In 1934 those two survivors were little more than a ruin which any violent wind could have easily blown from the hill.

In that year a society was organized in Washing-
ton by some of the descendents of the original Maryland families for the purpose of saving and restoring these two venerable and sacred buildings. Maryland was celebrating the tercentenary of its founding, and buildings and landmarks of historic interest were being restored from a sense of patriotism and civic pride. Particular interest was centered on the restoration of the old State House at St. Mary's City, for there had been laid by the Catholic Pilgrims under Lord Baltimore the foundation of religious liberty in the colonies and, in fact, in the United States. Why should not that site and those buildings be restored and honored where the foundations of Catholic Convent life had been laid in the young Republic a century and a half later? A group of the charter members of the new society called on His Excellency, Most Reverend Archbishop Curley, and laid the plan before him. His Excellency gave it his hearty approval and suggested that the society be called "The Restorers of Mount Carmel in Maryland." Rev. John H. Farley, S.J., nephew of the Cardinal Archbishop of New York, was named its first chaplain. The officers consist of the Honorary President, Archbishop Curley, a President, two Vice-Presidents, a Secretary, a Treasurer, an Historian, a Chaplain, and a board of four Governors. Brother William E. Carley, S.J., is custodian of the shrine. Rev. Charles J. Hennessy, S.J., Pastor of Sacred Heart Church, La Plata, in whose territory the monastery was situated, assisted in the negotiations which finally led in 1935 to the purchase of about seven acres of the original Brooke or monastery farm; namely, that part which included the buildings, the burial acre, and sufficient ground for pilgrimage purposes.

It was not difficult to identify the site and surviving buildings. First, there was the popular tradition; the place had never ceased to be known as "The Monastery." The two surviving buildings corresponded perfectly to descriptions in the Carmelite records; in fact, in the larger building, outlines of the nuns' cells could
Mt. Carmel, Charles County, Md.
From Bishop C. W. Currier’s “Carmel in America”

Tentative sketch of the original monastery.
From left to right (in line) the Chaplain’s cottage, the reception rooms, the choir (chapel to rear), the infirmary and kitchen. The two story structure below was moved up and attached to infirmary. These two surviving buildings are seen below, before and after restoration. Crosses indicate site of burial plot.
still be seen. The widow of Dr. Edward N. Sanders, an octogenarian, who inherited the best part of the large farm, remembered distinctly the chapel, the chaplain's cottage and other buildings that had disappeared, one after another.

Archbishop Curley contributed one thousand dollars to the purchase price of the needed seven acres, a matter of $2,250; and the deed, dated April 21, 1936, was made out to him as Archbishop of Baltimore and his successors in that See.

The restorers engaged Architect Philip Hubert Frohman of Washington to draw plans and specifications for the restoration which included an entire new foundation of concrete and brick, as the supporting beams had been broken and the buildings were sagging considerably. The weather boarding was renewed according to the original pattern and a slate roof was put on for safety and permanence. The interior of the lower floors was brought back to its monastic simplicity. The walls were not plastered but inlaid with brick, as formerly, some of the original brick being found in condition to use again. The well of clear, cold water was bricked and covered and the "old oaken buckets" were restored. We have therefore at Mount Carmel not a reconstruction according to surviving plans of historic buildings, as at St. Mary's City in Maryland and Williamsburg in Virginia, but the identical surviving buildings themselves of the old monastery that had been occupied by the Carmelite nuns for over forty years.

The first Mass in over one hundred years was celebrated there on the feast of Our Lady of Mount Carmel, July 16, 1936. The smaller and older of the two buildings was converted into a temporary chapel and nearly one hundred pilgrims assembled in it and in the adjoining room of the second building. The Prioress of the Baltimore Carmel, Mother Seraphim, kindly loaned for the occasion some of their treasures: the silver chalice, ciborium and monstrance which Father
Neale and the nuns had brought with them from Belgium and used daily. His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States, paid a visit to Mt. Carmel, June 6, 1937, when he made a tour of Charles and St. Mary's Counties to see the Catholic churches and schools and historic spots. From a point at the extreme west of St. Mary's County he viewed the large cross on Blackistone Island in the Potomac River, called by the pilgrims St. Clement's, that had been erected in 1934 to commemorate the first Mass offered there by Father Andrew White, S.J., March 25, 1634. On the occasion of a large pilgrimage, July 16, 1938, His Excellency, Most Reverend Bishop McNamara, Auxiliary of Archbishop Curley, blessed and rededicated the buildings. He congratulated the Restorers most warmly on their true Catholic loyalty and patriotism and on the remarkable progress they had made in so short a time in their devoted work of rescuing from destruction and oblivion that venerable and unique Catholic landmark which he believed should ever endure as a memorial of the Catholicity not only of Maryland but of the entire country.

In response to a petition sent to the Holy See by Archbishop Curley, His Excellency received a Rescript, May 19, 1939, from the Apostolic Penitentiaria, the special Commission of the Pope for indulgences, "granting a partial indulgence of five years to be gained by the faithful if with at least contrite heart they visit the chapel, and a plenary indulgence to be gained by the faithful under the usual conditions of confession and Communion as often as they make a public pilgrimage to the same chapel and pray for the intentions of the Sovereign Pontiff."

The reason given by the Archbishop in the petition for the grant were: that this shrine would promote the honor of the Virgin Mother of God, the Queen of Carmel; that it would be an enduring monument to the Catholicity of Maryland and the Church in the United States, and that it would perpetuate the memory of the
heroic nuns who had the courage to brave the perils of the deep when coming to America to undergo the many hardships and trials connected with this early foundation.

The Restorers' Society leads three formal pilgrimages to the Shrine each year: in May, to commemorate the departure of the Carmelites for America, May 1, 1790; another for the feast of Our Lady of Mt. Carmel, Patroness of the Shrine, July 16, and a third for the feast of St. Teresa of Avila, October 15, which is also the anniversary of the canonical foundation of the monastery. As many as two hundred pilgrims from Washington, Baltimore, and other cities, and from the Counties of Maryland have come for these pious exercises. The greatest need now felt is of a chapel large enough to accommodate three or four hundred pilgrims. If the funds for this can be donated or collected the construction can go on at an early date; the restoration of the upper rooms of the buildings is not so urgent. The "mount" can be made very beautiful, but neither is this desirable improvement so necessary as the chapel.

A most enthusiastic Chapter of the Restorers' society was organized in Boston three years ago with the approbation of His Eminence Cardinal O'Connell. Pilgrimages are made by the members to the Carmelite Monastery in Roxbury, Mass., a foundation made by nuns from Baltimore. The Chapter has rendered very fine material assistance to the work of restoration.

Another Chapter was organized a little later in Charles County, Md., by Catholics at La Plata, in the vicinity of the old monastery. It was only to be expected that those closest to it should take part in the movement for its restoration. The families of those pioneer Carmelites and of those who joined their community from Southern Maryland, still dwell thereabouts: the Matthews, Neales, and Hamiltons; the Brookes, Mitchells, and Brents; the Mudds and Johnsons. It is, moreover, the devout wish of the Restorers
to see chapters of the Society established wherever the Carmelite nuns are continuing the work of their holy and courageous founders, that perfect form of Catholic Action, Apostolic Prayer.

From the Baltimore continuation of the Port Tobacco Carmel the first foundation was made in St. Louis in 1863. Six other direct foundations were made in Boston, Brooklyn, Seattle, Bettendorf (Iowa), Wheeling and New York City. From these seven have sprung fifteen others; three of them began with nuns who had entered the Order in Baltimore. There are at least seven other monasteries of Discalced Carmelites of the same rule in the United States, one at Loretto, Pa., founded recently from Lisieux, and six founded by nuns from Mexico who sought a haven in this country in 1915 from the impending storm in their own country.

In this year, the sesquicentennial year of the foundation of the first Carmel in this country, at Port Tobacco, plans are being made to celebrate it in a fitting manner on or about October 15, the day on which this work of God was begun in post-colonial Maryland. Woodstock College.
JESUITANA FROM A CARROLL COLLECTION

V. C. HOPKINS, S.J.

The following list is a selection of titles from the Carroll Collection in the possession of the Jenkins Library at Loyola College, Baltimore, Maryland. They are all concerned, some remotely, some proximately, with the suppression of the Society, particularly in France. The majority of the items have the autograph of Charles Carroll of Carrollton on the title page; they are all from his library. The compiler makes no pretence of offering the reader a catalogue raisonné. His sole purpose is to call the books to the attention of Jesuit historians to whom they may be of special interest either by reason of their subject matter or their association.

1. **A M***
   
   Tout n’est pas fait | dans l’affaire des | Jésuites !
   
   ou | Lettre | D’Un | De Leurs Créanciers | A M***
   
   Avocat Au Parlement. | A Lyon, | M. DCC. LXV.
   
   Pp. i to 52.

2. (Anonymous)
   
   Apologie | De L’Institut | Des Jésuites. | Nouvelle
   
   Édition revue & corrigée. | Première Partie. |
   
   (Design) | M. DCC. LXIII.
   
   Pp. 302; the two parts are contained in one volume.

3. (Anonymous)
   
   Appel | À La Raison, | Des | Écrits Et Libelles |
   
   Publiés | Par La Passion, | Contre | Les Jésuites
   
   De France. | Nouvelle Édition. | Augmentée de
   
   plusieurs choses intéressan- | tes, parmi les-
   
   quelles sont deux extraits | de Lettres de M. le
   
   Cardinal de Fleuri. | (Quote) | (Design) | À
   
   Bruxelles, | Chez Vandenberghe, Imprimeur-

173
Libraire. | M. DCC. LXII.


4. (Anonymous)
L’Oracle | Des | Nouveaux | Philosophes; | Pour servir de suite et d'Éclaircissement | aux Œuvres de M. de Voltaire. | (Quote) | À Berne. | M DCC LXI X.
Pp. 388.

5. (Anonymous)
Pp. 43.

6. (Anonymous)
Nouvel Appel | À | La Raison, | Des | Écrits Et Libelles | Publiés | Par La Passion | Contre | Les Jésuites De France. | (Quote) | (Design) | À Bruxelles, | Chez Vandenberghen, Imprimeur- | Libraire. | M, DCC. LXII.
Pp. 273.

7. (Anonymous Collector)
This item contains:
(a) A Letter from his Holiness, | Clement XIII to the Most Chri- | stain King, Lewis XV. | June 9, | 1762.
Pp. 5.
(b) To Alexander, Bishop of | Valence. | Clement XIII.
Pp. 4.
(c) The | Answer | Of A | Young Jesuit | To A | Letter from his Friend, | who solicited him to quit his Order.
(d) Adieux aux Jésuites. | Par Monsieur Gresset,
JESUITANA FROM A CARROLL COLLECTION

| a l’Abbé Marquet. |
| Pp. 4. |
(e) Monsieur Gresset’s Adieu to the Jesuits, On quitting their Order. To Abbé Marquet. |
| Pp. 4. |
(f) A Translation of an original letter from the celebrated M. de Voltaire to Father de la Tour, of the Society of Jesus, and Principal of the College of Louis le Grand. |
| Pp. 11. |
(g) The Answer Of Henry IV. of France, To The Deputation from the Parliament of Paris, Concerning The Re-establishment of the Jesuits. |
| Pp. 15. |
(h) Very Heavy Accusations Against The Jesuits. Drawn from a work, printed at the Louvre, Anno 1617. |
| Pp. 42. |
(i) A Letter from the Bishop of Carpentras, to the Chancellor. |
| Pp. 6. |
(j) A Letter of the Lord Bishop of Lisieux, to the Lord Archbishop of Paris. |
| Pp. 4. |
(k) Extract of a Letter from the Archbishop of Colocza, in Hungary, to Cardinal Torregiani, Secretary of State to his Holiness, Clement XIII. |
| Pp. 7. |
(l) A Letter from the Lord Bishop of Bayeuce, to the Count de St. Florentine. |
| Pp. 9. |
(m) A Letter from the Archbishop of Armagh, Primate of all Ireland, to Clement XIII. |
| Pp. 3. |
(n) A Letter from the Lord Bishop of Lodeve, to the Archbishop of Paris. |
| Pp. 3. |
(o) A Letter from the Lord Bishop of Apt, to
the Lord Chancellor.
Pp. 3.

(p) A Letter from the Lord Bishop of Verdun, to the Chancellor.
Pp. 3.

(q) A Letter from the Archbishop of Prague, to Clement XIII.
Pp. 2.

(r) A Memorial for the Jesuits, by Stanislaus, King of Poland, Duke of Lorraine, presented by his Majesty in Person, to the King of France.
Pp. 7.

(s) A Case of Conscience, With Regard to the Oath tendered to the Jesuits by the several Parliaments, and in particular by that of Bourdeaux.
Pp. 25.

(t) A Pastoral Letter Of The Lord Bishop of Lavaur.
Pp. 12.

(u) A Letter from the Archbishop of Evora, to the General of the Society of Jesus.
Pp. 2.

(v) Clement XIII. Pope, to the Bishops of France.
Pp. 7.

(w) Extract of a Letter from the Lord Bishop of St. Dons, of the 17th of September 1761, on the Arrests issued against the Jesuits.
Pp. 9.

(x) To our venerable Brothers De Bernis, De Rohan, De Choiseul, Cardinals of the Holy Roman Church.
Pp. 2.

(y) Clement XIII. To the venerable Archbishops and Bishops of the Kingdom of France, assembled at Paris, sends greeting, and apostolical Benediction.
Pp. 8.
8. (Anonymous)
Relation | D'Une | Guerison | Miraculeuse | Ar-
rivée à Rome par l'intercession | de S. Louis De
Gonzague, | de la Compagnie de Jesus. | (Design)
| Traduit sur l'Exemplaire imprimé à Rome. | A
Liege, | Chez Barthelemi Collette, | Imprimeur &
Libraire, au bon | Pasteur, sur Meuse. | M. DCC.
LXV. | Avec approbation & permission des Su-
périeurs.
Pp. 27.

9. (Anonymous)
The | Judgment | Of The | Bishops of France, | !
Concerning | The Doctrine, the Government, | The Conduct and Usefulness, | Of The | French
Jesuits. | (Design) | London: | Printed by R.
Balfe, in the Old Baily; | and sold by T. Lewis, in
Russel-Street, | Covent Garden.
Pp. 72.

10. Besançon, Parlement de
Remontrances | Du Parlement | de | Besançon,
| au sujet | De L'Édit | Du Mois De Novembre
1764 | Concernant Les Jésuites. | M. DCC, LXV.
Pp. 36.

11. Chevalier de Malthe
Lettre | D'Un Chevalier | De Malthe | A Monsieur
| L'Évêque De *** | Nouvelle Édition | Revue &
Corrigée.
Pp. 72.

12. Clement XIII
Bref | De | Notre Saint Père Le Pape | Clement
XIII, | Au | Roi Très-Chrétien, | Touchant la per-
sécution des Jésuites | de France.
Pp. 8.

13. ibid.
A Brief of our Holy Father the | Pope, to the King
of Poland, and | Duke of Lorraine.
Pp. 10.

14. ibid.
Sanctissimi in Christo Patris | Et Domini Nos-
tri Domini | Clementis | Divina Providentia |
Papae XIII. | Constitutio | Qua | Institutum Societatis Jesu | denuo approbatur. | Juxta exemplar impressum | Romae, MDCCLXV. | Typis Reverendae Cameræ Apostolicæ.  
PP. 12.

15. (Dame Philosophe)  
PP. 56.

16. (Docteur de la Sapience)  
L'Esprit | des | Magistrats | Philosophes | ou | Lettres | Ultramontaines | D'un Docteur de la Sapience à la Fa-| culté de Droit de l'Université de | Paris. | (Quote) | À Tivoli | M. DCC. LXV.  
PP. 256.

17. (English Jesuits of St. Omer)  
The | Protest | Of The | English Jesuits, | At | St. Omer, on being deprived of their College.  
A broadside.

18. Montesquiou, Henri-Jacques de, Bishop of Sarlat  
Instruction | Pastorale | De | Monseigneur | L'Évêque | De Sarlat, | Au Clergé Seculier | Et Regulier, | Et a tous les Fidèles de son Diocèse. | M. DCC. LXV.  
PP. 248.

19. Rochechouard, Pierre de, Bishop of Bayeux  
Discours | De | Monseigneur | Pierre | De | Rochechouard | Évêque de Bayeux. | À l'Assemblée Provinciale de Rouen | le 25 Février 1765. | M. DCC. LXV.  
PP. 12.

20. Saint Pons, Bishop of  
Lettre | De M. L'Évêque De S. Pons, | A Monseigneur | L'Archevêque De Tours.  
PP. 8.
NOTES ON CHILE

By Gustave Weigel, S.J.

The Chilean Province of the Old Society had a long and glorious history. Today the independent Vice-Province of Chile is valiantly struggling to re-establish what our Fathers had built before the destruction of the Society in the 18th century.

Before speaking of the work of the Society in Chile, it seems necessary to say something of the country itself. People in the United States have only the vaguest notions concerning the countries of South America. We shall begin, then, by sketching a brief outline of Chile, its people and its history.

Chile is a long narrow land lying between the Andes and the Pacific Ocean. It stretches some 2,500 miles from the straits of Magellan up to Peru. To the east, on the other side of the vast mountains, lie Argentina and Bolivia. The language of Chile is Spanish, spoken in the manner of Andalusia whose sons were the first to bring Castilian to the land. The population is small; only 4,500,000 inhabitants occupy an area equal in length to the distance between the tip of Florida and the top of Labrador.

Chile is divided by nature into three sections. The northern zone, extending some 800 miles down from Peru, is absolutely barren, except for a few isolated valleys. Nothing grows in this desert, not even the cactus. In spite of this, there are three well-known cities in the north, important ports through which pass the copper and nitrates found in the interior. Perhaps once in twenty years rain falls in these cities, but in the interior it never rains at all. Except for these ports, there are few real cities in the north, but some of the mining camps are very large, Chuquiquimata, for example, has a population of 20,000 souls.
The central zone contains the majority of the population. Here are the large cities of Santiago and Valparaiso and it is here that Chile is beginning her industrial development. In this section, too, are found the most productive farms, for the climate here is ideal. It never becomes excessively cold in winter and is never too hot in summer. There is abundant rain during the winter, even though there is no rain at all in the summer time. The water is brought down from the mountains by means of irrigation canals. The peaches, plums, apricots, nectarines, pears, oranges, and grapes grown here are of excellent quality and usually larger than those of the same species in the United States. Wheat, corn, barley and other grains grow in rich abundance. Chile's real wealth is in its agriculture; this is especially true since her monopoly of nitrates came to an end.

The southern zone extends some 700 miles. It is thinly populated and the farms are very extensive. Here, also, cattle is raised but not to a degree to make Chile a rival of Argentina in this line. The weather is not as mild as in the central zone. The famous Chilean lakes attract many tourists, who have named this region "the Switzerland of America."

As is evident from what has been said, Chile is an isolated country. Along the full extent of her eastern border lies the great barrier of the Andes. On the west Chile's only neighbor is the Pacific Ocean. To the north is Peru, but between Peru and central Chile lies an immense desert. Moreover, the population is very scanty for such an immense country. It is only recently that Chile has made a beginning in the industrial line and her big city, Santiago, is a thing of this century. Chile is by her tradition an isolated agrarian culture. However, this tradition is being modified by the universal trend of the times which is leading all nations to develop their industries, and, in consequence, to increase their urban centers.

This change in Chile is a critical one for the coun-
NOTES ON CHILE

try. Its isolation and scarcity of population allowed an economic and social system to continue in the land long after it had disappeared in other parts of the world. This system is really feudal in character and reminds one of the old South so romantically described in postbellum literature. The essential feature of the system is this. One man, called the padrón, owns a very large farm. Unlike the farmers in the Eastern United States and the Middle West, this Chilean farmer does not work his own lands. The work is done by the inquilinos, who, as their name indicates, are dwellers on the farm. They have a small house, usually made of mud daubed white, and a few acres, which they cultivate for their family needs, but the house and acres belong to the padrón. The inquilino pays no rent, but he and his family are bound to work the fields of the padrón, for which each worker is paid a meager wage, which in American terms amounts to fifteen cents and an allotment of beans and bread, for each day of work.

This low salary on the land causes a low salary in the cities, because Chilean industries have not yet reached the point where they need a vast army of workers. Moreover, due to their late development, they are beginning with and not changing to the complicated machines that eliminate much human labor. As a result, the salary of the unskilled worker in the city averages about fifteen dollars in American money a month.

As is abundantly clear, the working class, which as in all countries constitutes the great majority of the nation, is very poor. What is worse, there is a stigma attached to the worker. In the city he is called the roto, i.e., the ragged one, and in the country he is called the huaso, which cannot be exactly translated but carries with it the notion of boorishness. The upper class, socially recognized as such, is made up of
the families who have been landowners for generations. It is not wealth as such that puts a man in the upper class. It is his name. If a man is of a hereditary landowning family, he belongs to the best society. Generally this indicates some degree of wealth but in recent years many of these aristocrats have lost their lands and are now definitely poor.

The middle class in Chile is comparatively small and of recent origin, but is rapidly increasing and becoming more and more important. Strange as it may seem to American readers, the middle class, instead of being a stabilizing element in the evolution of the country, is the main source of its unrest. However, this is not so unreasonable when we understand its structure. This class is composed of 1) professional men: doctors, lawyers and professors, who have risen from the working class; 2) a growing army of government employees; 3) business men, who as a rule are not connected with the aristocratic families; 4) such landowners as do not belong to the gentry. This entire class bitterly resents the attitude of the upper class, which manifestly would entirely ignore them, were it not that circumstances compel them to deal with the middle class. Up until recent times, the aristocracy held undisputed sway over the land, but now, in spite of their bitter resistance, they are being gradually ousted from their privileged posts. In this class struggle, which has been at the root of the political difficulties in Chile, the middle class has this great advantage that they can manipulate the working class against the aristocrats. The aristocrats, on the other hand, cannot appeal to the workers because the old names, partly because of a spontaneous reaction and partly because of deliberate hostile agitation, have become odious to the workers.

The economic and social structure of the country is not without its influence on the Church. Colonized as it was by Spain, Chile from the beginning was Cath-
olic and the Church an essential element of its social being. Such a concept was, of course, in contradiction to the philosophy of liberalism that swept over Europe in the 19th century. Chile, although isolated, was not uninfluenced by European thought and exponents of liberalism formed themselves into parties to carry out that liberalism into practice. The vast majority of the aristocracy would have nothing to do with the new ideas and all opposition to the aristocracy went over to the anti-religious camp. As a consequence of this, the Church in the popular mind became identified with the defense of the status quo and all changes, even the very worthy ones, were stamped as anti-Catholic. The consequence of this was that everything aristocratic was looked on as Catholic and everything Catholic was considered aristocratic. Catholics in recent times have taken steps to do away with this confusion of thought, but the idea is so widely spread that it will take time for it to disappear. The sad part of it is that this confusion has become so deeply imbedded in the minds of the working-class that in the cities they are for the most part indifferent or even antagonistic to the Church and those workers who still remain loyal to the Church are often shaken by doubts, which do not make for a strong faith.

The Society's work in Chile is not spectacular and certainly less glorious than it was in the Chile of the colonial period. This does not mean that the modern Jesuits have been retrograde or remiss, but only that circumstances have changed. The old Jesuit establishments were lost; the old tradition died. In the new Society Chile became a mission of the Aragon Province. Chileans joined the Society, but never in great numbers. However, since the creation of the independent Vice-Province of Chile in 1937, vocations are increasing and point to a flourishing Chilean Province in the future. The activities of the Society in Chile are the same as those in other countries; schools are
conducted, churches administered, and the usual Jesuit associations are directed. At present there are three colleges in operation: the Colegio de San Ignacio in Santiago, which has an enrollment of 600 students, most of these being sons of aristocratic families; the Colegio de San Francisco Javier of Puerto Mont, which serves the southern zone; the third, a new college, was opened in Concepción since the time of the earthquake, but as yet it has only a few classes and no boarding school. There are Jesuit residences in the principal cities, but everywhere is felt the lack of sufficient personnel. Besides their regular tasks in the schools and in the residences the Fathers must give missions on the farms.

The principal contributions of the Jesuits are far more numerous than the paucity of their number would suggest. Undoubtedly, the sermons of the Basque Father Laburru of the Gregorian University caused a great stir in 1937. His course of conferences and lectures on the social teachings of the Church filled every auditorium in Santiago and his lectures were broadcast over the radio. The effect produced by these lectures was indeed a very strong one; many of the landowning Catholic were bitterly incensed at the teachings of Father Laburru, many others strongly favored them. Certainly in the press and in conversations they were widely discussed.

Work along a similar line is being done by a Chilean Jesuit, Father Fernandez Pradel. He has initiated and organized a league for social reform, which though still in its infancy is attracting many excellent people into its ranks. One of the functions of this league is the formation of Catholic labor unions throughout the land and this phase of the work is showing hopeful progress. Another activity that merits mention is the youth work of Father Alberto Hurtado, whose influence with the Catholic young men of Santiago is really extraordinary. Father Hurtado works with the Sodality, but his influence is exercised over a much
larger group. His studies in the field of educational psychology have made him a popular lecturer in this line and through his courses he is helping to mould a definite Catholic position in educational matters. Working in another field Father Francisco Correa is exercising a fruitful and energetic apostolate. Long ago he organized the St. Ignatius Social Center, whose aim is to unite the ambitious young workers. To help these young men the Center has instituted a night school where the youth of the working classes can receive an education equal to that given in the local colleges and lyceums. The project has been most successful and is hampered only by inadequate quarters. Father Correa is very much interested in the proletariat and through a publishing society, which he founded some years ago, he has recently published a Catholic workers' daily, *El Chileno*, which has been well received. Another energetic and busy organizer is Father Ambrosio Marti, a Spaniard, whose Apostleship of Prayer and kindred associations are doing good work throughout the whole century.

The work of individuals usually stands out more sharply than the corporate work of the whole body. However, the Colegio de San Ignacio is an important school and from its patios have gone forth men who are prominent figures in the Chilean Church and State. Unfortunately, this college is an object of dislike to many because of the strong aristocratic traditions of the school. The other colleges because of their geographical locations have a more limited influence. It is difficult for a teacher to bask in the lime-light, but Father Guillermo Ebel by reason of his many years as professor of sciences at San Ignacio and because of his text-books which are used even by the state schools and his frequent lectures on scientific subjects is a well-known figure in pedagogical and scientific circles in Chile. The Jesuits of the Vice-Province of Chile are also distinguished by the fact that they hold five chairs in the Faculty of Theol-
ogy at the Catholic University of Chile, of which Father Juan Maria Restrepo, the well-known Colombian, is the dean. The importance of this last work should not be underestimated, for the vast majority of Chilean candidates for the priesthood, both secular and regular, study at the University, and students from all the countries of Latin America are attracted to it.

The work of the Society in Chile is intense but restricted in influence. The reason for this is, as may have been gathered from what we have already said, the scarcity of Jesuits and the immensity of the country, where each man must do more work over a highly diversified field than is usually required in other places. The hope of the Society in Chile lies in its young men in training. These for the first time in the history of the new Society are abundant and, what is much more encouraging, they are very capable. The Chilean Jesuit's eye is on the future and the present generation feels that it is only holding the fort until the fresh battalion arrives to take the battle into the enemy's country.

Santiago, Chile.
It had long been the opinion of many that a Jesuit Preparatory School for boys of High School age in Western Massachusetts would be extremely advantageous for Catholic Parents seeking to give their sons the opportunity of a Catholic education in a private institution. A boarding school of this type had always been beyond the financial possibilities of the New England Province, and only now, through the generosity and vision of Mr. Edward H. Cranwell, a prominent Catholic layman of New York, has this desire been fulfilled. Almost on the eve of the quadricentennial of the Society of Jesus, Mr. Cranwell, sole owner of the extensive holdings of the Berkshires Hunt and Country Club in Lenox, Massachusetts, deeded over to the Fathers of the New England Province of the Society of Jesus about one half of the Club property, with all furnishings and equipment, to be converted into a Preparatory School for boys. The record of transfer is dated, May 27, 1939.

The estate occupied by the new school is the second largest in the township of Lenox. It has had an interesting history, and the locale is rich in literary and historical lore. On the site where Cranwell Hall now stands, Henry Ward Beecher built a Summer home in 1853. It was here amidst inspirational surroundings that he wrote his celebrated *Star Papers*, in which he refers to the surrounding country as “known for the singular purity and exhilarating effects of its air and for the beauty and scenery.” The property was later acquired by General John F. Rathbone of neighboring Albany who named it “Wyndhurst,” developed it with elaborate landscaping, and set out many of its beauti-
ful trees. He also constructed the many walks and drives. Later, the famous newspaper publisher, Joseph Pulitzer, occupied the estate for some time. In the early Nineties, Mr. John Sloane, ex-congressman and rug manufacturer of New York, purchased the property and built the great manor house there for his daughter, Mrs. W. E. S. Griswold. The Sloane mansion was, in the 'gay Nineties', the scene of many famous Berkshire social activities. Among the frequent visitors who spent pleasant days at “Wyndhurst” as guests of the Sloanes, was William McKinley, chief executive of the United States. An oak tree, planted by him when he was President, still stands on the grounds.

After the departure of the Sloanes and Griswolds, the estate was untenanted for several years. In 1926, Mr. Howard Cole became the owner of its 256 acres. To this he added by purchase the adjoining estates of “Blantyre,” home of Mr. Robert Patterson, “Pinecroft,” the country seat of Mr. Frederick Augustus Schermerhorn, and, later, “Coldbrook,” owned by Captain John Barnes, totaling in all 700 acres. A Corporation was organized, and the combined estates opened as the Wyndhurst Club in the Summer of 1926.

Lenox natives and Berkshire County residents in general were vastly encouraged at the time that the town was to be revived as a great social center. The promoters of the new enterprise envisaged marked success. Not only were the common facilities of golf and tennis to be provided, but the prospective members were regaled with coming dividends of polo and flying fields, a swimming pool and first class hunting. It was generally felt that Lenox would once again become the scene of organized recreation for those in the upper brackets. This was considered a beneficial solution to the decline in interest of the second and third generations of the founders of the famous Lenox social dynasties, who did not share their parents’ passion for acreage, greenhouses, espaliered fruit
trees, formal gardens and manor houses. Enthusiasm ran high. The golf course was begun and completed in short order, and the future looked surpassing bright. But less than two years elapsed before the bubble burst. Even prior to the financial cataclysm of 1929, membership in the new club never rose to expectations. This truly magnificent physical establishment languished for want of patronage.

The promoters of the Wyndhurst Club were forced, by insurmountable difficulties, to sell the property at auction in 1928. The new owners, still convinced that the original idea was a sound one, reorganized the club and changed its name to the "Berkshires Hunt and Country Club." This second attempt was headed by Mr. David W. Griffith, of moving picture fame. The club became a rendezvous for sportsmen, offering a wide variety of activity. The golf course was well patronized and for several years its managers tried to make the place popular with lovers of the equestrian sport. Every effort to establish the Club on a secure basis was made, but all to no avail. The property was heavily mortgaged. Mr. Cranwell, who held the first mortgage, was forced in 1939 to foreclose in order to protect his interest. Like his predecessors, he attempted to make a success of the establishment, and many new features were added to attract the gentry. His efforts, however, did not produce results. That the enterprise was doomed to failure was inevitable. It was an organization without roots. The financial drain prompted him to present the property to the Society of Jesus for school purposes. Mr. Cranwell retained some two hundred acres of the original holdings. In appreciation of his generous gesture, the Society in accepting the munificent gift, acknowledged it in these words:

"The President and Board of Trustees wish to express most sincerely their gratitude to Mr. Edward H. Cranwell, who by his grant of property, buildings and furnishings, has made it possible for the Society of Jesus to establish a school which from the beginning and through the year can only work for the greater honor and glory of God in its
pupils. That the memory of this noble gift may be perpetuated among the students and faculty members of future years, the school is to be named after Mr. Cranwell, and the administration building to be known as Cranwell Hall."

Cranwell Preparatory School is located in the southeast end of the town of Lenox, in the western end of the State of Massachusetts. This ‘millionaire’s town’, as it is sometimes called, has long been the center of cultural activity and social prestige. It is situated in the very heart of the Berkshire Hills, at an elevation of 1200 feet. Lenox itself is the established home of the Berkshire Symphonic Festival and boasts of many other cultural and recreational features. It is endowed with a climate that is conducive to stimulating and healthful living, and the environs are rich in literary traditions intimately linked with American Literature.

To appreciate fully the beauty of this location, one must visit the new school and linger for hours. One is enthralled by the wide pleasures carpeted in immaculate greensward, venerable trees, varied gardens, neat walks and gracefully curving drives. From the school hilltop stretch views of serene hills and dense forests. The placid waters of Laurel lake, a mile to the south and at the foot of the hill, reflect the peace and grandeur of the scene. From almost any angle of the school property open vistas of breath-taking beauty. God and nature have been lavish, while science and art have completed a picture of robust inspiration. Through the woods about the campus are miles of bridle paths that lead to trails into the hills for fifty miles or more. Directly to the south, twenty odd miles as the crow flies, towers Mount Everett and twenty-two miles to the north stands Mount Greylock: the highest mountains in New England. It is one of the most picturesque spots in the entire Berkshires.

After the property was deeded over to the Society in May 1939, work was begun immediately to condition the buildings for Fall occupancy. Reverend John F. Cox, S.J., former Dean of Holy Cross College, was
appointed first Rector of the new institution. Plans were completed to open the four years of Preparatory work in the Fall. During the short time that intervened, work of altering and renovating the buildings was successfully completed and classes in all subjects opened on September 25th.

The former manor house, renamed Cranwell Hall, is a luxurious structure of modified Jacobean architecture. It is built of Perth Amboy brick, and contains some thirty-four rooms of large proportions, and is one of the most attractive houses in the town. An English atmosphere has been preserved in the interior of this once magnificent home. The main foyer and adjoining rooms are decorated with period furniture of exquisite design. A heavily carpeted stairway winds from the main lounge to the floors above. This building houses the offices of administration, reception and recreation rooms, kitchen, dining-room and chapel. At the southeast end of the Hall rises a majestic tower, with bastion effect, which contains the school library, browsing room and periodical and reading lounges. The entire building is bright and airy with all windows opening upon long views of the surrounding countryside.

St. Joseph's Hall, the former Captain Barnes mansion, is the second largest structure on the campus. It is located to the northwest of Cranwell Hall, and houses most of the school activities. The entire first floor has been ideally prepared with classrooms, laboratories, lecture halls and cafeteria. Here, too, are found the offices of the Assistant Headmaster and Prefect of Discipline. The two upper floors provide spacious living quarters accommodating forty boys. At present this building is occupied by the Freshmen and Sophomores.

To the east of St. Joseph's Hall, in semi-circle formation along the eighteenth fairway, are four cottages of modern stucco construction. The two largest of these, Xavier and Bobola Halls, are being used this year, as Senior and Junior dormitories. Each contains
eight double rooms superbly appointed and with separate baths. Each cottage accommodates fourteen students and a priest prefect. There are numerous other structures on the campus, housing the workmen, machinery and other equipment.

The most notable achievement of the Club organizers was the construction of the 18 hole golf course, admittedly the best layout in Berkshire County. Mr. Harold Gulliver, writing in *Golf Illustrated* for November 1932, describes it as “one of the sportiest championship 18 hole links in the land, sixty-four hundred and thirty yards of well tended fairways and greens of emerald smoothness. Here is a course that is not too trying for the average golfer, and is yet worthy of the attention of the bright-eyed ones who do not have to count over eighty. Interesting and unique as a test of skill, this links appeals as well to the feeling for beauty, with its recurrent glimpses of the bright panorama of hill and dale, sky and lake.” The holes vary in distance from 150 yards to 495 yards. Par for the course is 71, and the best score on record is a 68.

Besides the golf course, there are four splendid tennis courts built of special English clay, and for inclement weather, there is a spacious squash ball court and gallery. The old Sloane carriage house serves as a temporary gymnasium. The property offers all Winter sports at their best. The hills provide toboggan slides and an ideal terrain for skiing and snow shoeing. A large area of marsh land adjacent to the fifth fairway is damned early in the Fall and offers excellent facilities for skating and hockey in the sheltered woodland. The season for Winter sports is a long one in Berkshire County, and usually lasts until the end of March.

During the first year of the school, all interscholastic sports, except football, were organized. The students enjoy many unusual athletic recreational facilities. The temporary athletic fields are located on the
west side of the campus and comprise a gridiron, baseball diamond and cinder track. There is also a field house adjacent to the play area. Equestrian sports are arranged for all students who desire them. For long hikes the surrounding country is unexcelled, and affords many points of historical and scenic interest. It is the policy of the school to provide all students with stimulating and supervised athletics that can add to their personal enjoyment and physical development. With congenial companions and with the many resources available, the boys have many delightful hours of healthy sport and recreation. Every need that is demanded in the way of health has been provided. There is a resident nurse and attendant physician.

Cranwell Preparatory School opened its doors to the first student body on Monday, September 25, 1939. The enrollment on that day reached the unexpected total of 68, of whom 55 were boarders and 13 day students. They were distributed through the four years as follows:

- Seniors: 18
- Juniors: 16
- Sophomores: 13
- Freshmen: 21

There were distributed regionally as follows:

- From Massachusetts: 34
- New York: 23
- Connecticut: 5
- Vermont: 2
- New Jersey: 1
- Rhode Island: 1
- Washington, D.C.: 1
- Costa Rica: 1

The Faculty of the new school is entirely Jesuit. There are ten Fathers, three scholastics, and one co-adjutor. The Courses of study have been planned according to the best traditions of the Society and modern needs. To the boy entering Freshman, a four year
course is offered. A choice of course may be made in accordance with the capabilities of the individual to pursue Greek or not. The Academic Honors, Academic Non-Honors, and Scientific Courses are presented. All courses are College Preparatory and include Latin. In each course a minimum of 16 units is required for graduation and a diploma. At present, the school is conducted exclusively for boys of High School age and ability. A student who has graduated from a Public or Parochial School of approved standing is eligible for admission upon presentation of graduation certificate. The courses of study are wide and thorough. Throughout the school year, time and attention are given to all extra-curricular activities such as debating, dramatics, sodalities, lectures and various academies. Since the school has necessarily a restricted student body, the boys naturally profit by the special tutorial interest that can be maintained for each student.

The colors of Cranwell Preparatory School, chosen by vote of the boys themselves, are Navy and Gold. The seal of the school is the work of our talented Coadjutor Brother Francis Sergi, S.J.

**Seal of Cranwell Preparatory School**

“Azure, a chevron or, charged with three wells of the field, between two cranes, close, respecting each other in chief, of the second, and in base, superimposed on a cross flory fiché also of the second, an open book argent edged and clasped or, with an inscription thereon: “AD INTEGRAM VITAM” (towards a complete life); on a chief indented or, between two roses gules, barbed vert, a hurt, charged with the badge of the Society of Jesus—bleu-céleste, rayonné, or, enclosing the sacred letters IHS under a cross and above the sacred nails, also or.”

“The tinctures azure and or (blue and gold) are the heraldic equivalents of the school colors, navy blue and gold. The Cranes (gold) and wells (blue) make a play on the name, Crane Well. The Cranes (wings folded) are taken from the arms of the Irish and English...
Cranwells. The Cross (resembling a sword—gold) is from the shield of the diocese (Springfield). Symbolic of the school is the open book (silver pages—edged and clasped in gold), a frequent charge on academic shields. The inscription is the abbreviated form of the motto “Schola Ad Integram Vitam Excolendam.” The roses (red with green leaves) are derived from the bordure compone enclosing the arms of the Duke of ‘Lennox’ Scotland (also Duke of Richmond), and his motto “En La Rose Je Fleurie” (I flourish in the rose). Lenox, Massachusetts, has the same motto on the town seal. The tincture bleu-céleste is much lighter than azure. A hurt is a rondel or disc of blue. Emanating from the base of the shield, and supported by a background lozengy (diamond-shaped lattice) of silver, a flowing ribbon, also of silver, follows the contour of the shield to the chief. Encircling the shield and background is the band of Navy Blue edged with gold, with the inscription thereon: Cranwell Preparatory School, Lenox, 1939, Mass., in uncial letters of Gold."

Cranwell Preparatory School will go down in history as a landmark and reminder of the quadri-centennial celebration of the Society of Jesus throughout the world, and as a memorial to the work of the New England Jesuits of a renowned past and struggling present in the battle of education for the boys of today and the fathers of tomorrow. Cranwell is a decisive advance. It marks another step, specialized, it is true, but necessary for a far flung front along the battle line for Christ, and the two Standards of St. Ignatius. Cranwell is new only in time and name; it is venerable and rich in the traditions of four hundred year of educational heritage. With and in Christ its future is assured.

Lenox, Mass.
All Woodstockians in the years immediately preceding the First World War will vividly recall a very familiar figure who, Sunday after Sunday afternoon during the baseball season, kept his place on the north end of the lowest row in the old Grandstand. Large scorebook in hand, he was equally impervious to the cheers and groans which greeted the playing of his Altar Boys. During the four years of his theological studies Mr. McDonough coached and directed the baseball team of the Saint Alphonsus Altar Boys, aided and abetted by the exuberant Theologians and Philosophers, and by the lusty support of the perennial and universally-loved Joe Dennis. So keenly interested in his boys was this theological coach and so much a part of them, that on one occasion, during a particularly close game with a team from Ellicott City, he quietly substituted in the sixth inning a crack battery of Philosophers, disguised in Alphonsan baseball suits. Needless to say, the Altar Boys won the game. The philosophic Pitcher and Catcher later became zealous missionaries in the Philippines, and one of them has already offered the supreme sacrifice in the Mindinao mission.

This unfailing enthusiasm and this unique ability to understand boys and to direct them sympathetically characterized Mr. McDonough not merely during his days at Woodstock, but won for him the undying affection and admiration of the students at Fordham
OBITUARY

and Xavier during his Scholastic teaching years there, and of the thousands of students at Georgetown during his long years of priestly life and fruitful activity on the Hilltop.

Born in Boston on April 13, 1870, Vincent Stanislaus McDonough early imbibed from his native Irish parents that simple spirit of Faith and that child-like prayerfulness which marked him very distinctively throughout the years. As he went about the college corridors or walked in the familiar Quad at Georgetown, Jesuits and students alike noted his fingers affectionately caressing his Rosary, though in his humble way he endeavored to hide this devout custom.

The famous Latin School in Boston was always very dear to Vincent McDonough for, in later years, he frequently reminisced on the delightfully happy four years he spent there under masters whose names are legendary in the world of education. After graduating from Latin School he entered Boston College, then situated on Harrison Avenue, where he came under the benign influence of such renowned Jesuits as Father Thomas Gasson, the founder of the new Boston College, Father Elder Mullen and his brother Father Read Mullen, Father Timothy Brosnahan, the stalwart champion of Jesuit Education, who, in 1900, completely vanquished Harvard's well-known President, Charles Eliot, in what a world-famous editor styled "the finest bit of controversial writing in fifty years." The priestly example of these learned Jesuits and the kindly sympathetic helpfulness of the Jesuit Scholastics who taught him at Boston College sowed fertile seeds that were later to bear fruit an hundredfold.

The years of classical training proved most valuable as a preparation for his newspaper work in which he engaged on leaving college. For almost ten years Vincent McDonough was extremely busy and successful as a reporter on the Boston Republic and as the Boston correspondent for the New York Sun and New York
Herald. Thus he acquired an experience in newspaper work and in contacting journalistic experts which he put to splendid use in later years when he became Faculty Moderator of Athletics at Georgetown. During these years he was an enthusiastic member of a dramatic group in Boston which aided very poor parishes by producing plays and musical shows to raise much-needed funds. This histrionic ability afforded many a happy hour to the Woodstock Communities of later years.

But newspaper work, however pleasing and successful, did not satisfy the higher aspirations of Vincent McDonough. For many years, and particularly since his years under the Jesuits, he had been thinking very seriously of the Priesthood. Finally convinced that such was his privileged vocation, Vincent applied for admission to the Society of Jesus, and having been accepted he entered the Jesuit Novitiate at Frederick, Maryland, on August 14, 1901. Thus at the age of thirty-one he began his Jesuit life with fellow-novices who were much younger in years, but certainly not in spirit. As the years of study lengthened out he was wont to say jokingly: "My First Mass will doubtless be my own Requiem." Here at last in the hidden life of the Jesuit Scholastic Vincent McDonough found that complete happiness and contentment of mind for which he had eagerly prayed and hoped through the years.

Several times in the earlier years his regular course of training, particularly his course in Philosophy at Woodstock, was interrupted because of illness. However, at one time or another he spent the then customary full five years of Regency, chiefly at Xavier High School, New York, and later at Fordham. At Rose Hill he was also the Prefect of Second Division, where he manifested his enthusiastic interest in his Prep boys by coaching their famous baseball team "The Actives," which enjoyed a great reputation in high school sports.

In 1911 Mr. McDonough returned to Woodstock for
his theological studies, where he was ordained to the Priesthood by the venerable Cardinal Gibbons in July, 1914. No mere words are adequate to describe the joy which overwhelmed him as he received the priestly anointing. His prayerful aspiration of years was a blessed reality.

After the usual year of Tertianship at Saint Andrew-on-the-Hudson, Father McDonough was assigned to Georgetown where in July, 1916, he began his enthusiastic labors as Prefect of Discipline which he continued uninterruptedly until June, 1932. In 1916 he was also appointed Faculty Moderator of Athletics and in this capacity he served until 1928. During these years, 1916 to 1928, he also served the University as Secretary of the Board of Directors, as a member of the Board of Regents and as Director of extra-curricular activities. On February 2, 1917, in Dahlgren Chapel, before the assembled students he pronounced his Final Vows in our Society. In 1932 he was asked by Superiors to undertake the work of Student Counselor, and it was in this privileged work of spiritual guidance that he labored until June, 1939. For a year or two previously he had not been in the best of health; in fact, only six months before he had recovered from a very serious illness and operation. In June, however, he appeared to be in good health, and so Superiors had appointed him Faculty Alumni Representative for the purpose of arousing interest among the Alumni and of initiating a drive for funds. At the very time of his death Father McDonough was planning to go to New York with the Alumni on September 11th for the Georgetown University Day at the World’s Fair.

For twenty-three years Father Mac, as he was always affectionately called by all Georgetown men, labored in a labor of love on the Hilltop, serving his boys day and night. Just but always kind, requiring but always impartial, keenly interested in the students’ every activity, both collegiate and personal, Father Mac possessed that precious quality of being human.
He was essentially a man's man, and that gave him a remarkable influence, a unique grip over thousands of Georgetown men to whom he was and always will be one of life's great heroes.

Did his boys ever try to outsmart him? Did they ever try to fool him? A story or two of his will prove that some did, much to their sorrow.

One evening, after the Midnight Curfew, Father McDonough chanced to walk just outside the University Campus when he noticed an automobile parked suspiciously near the familiar brick wall on 37th street. With prefectorial curiosity he approached the car only to find a young lady waiting at the wheel, patiently and nervously.

"Are you waiting for someone?" queried the Prefect.
"Yes, Father." answered the puzzled Miss.
"May I wait with you?" asked Father, as he climbed into the back seat.

Soon the expected student came jubilantly over the wall, and as he breathlessly took his place beside his girl friend, he exclaimed gleefully:

"Well, I just put a good one over on old Father Mac."
"Oh, yes." echoed a familiar voice, from the back seat. The astounded student was told to take the young lady home, and then to see Father McDonough in the Prefect's Office.

Ingenious ways and means were devised to outsmart the genial Prefect of Discipline, but seldom did they succeed. However, the technique and strategy of Father McDonough were not always appreciated by those concerned. A delightful story which he thoroughly enjoyed telling and which he frequently repeated, concerned a girl who called the College one night, and as the public telephone was just outside the door of the Prefect's office, he answered it.

"Can Joe _______ come out tonight?" came the sweet voice.

"No, he's been suspended by the Prefect of Studies and the Prefect of Discipline." said Father Mac with-
"Well, can Bill get out?" she continued.
"No, he's been suspended by the Prefect of Studies and the Prefect of Discipline, too."
"If you see Jack will you ask him to come out?"
"I don't think he can."
"Why not?"
"He's suspended by the Prefect of Studies and the Prefect of Discipline, too."
"Well, can you come out?" she pleaded in desperation.
"I'm afraid not."
"Why not?"
"Well, you see, I'm the Prefect of Discipline." A suppressed gasp came over the wire, and then:
"Oh, you are."
"Yes."
"Do you know what I think of you and that Prefect of Studies?" she almost shouted.
"I'm afraid I don't." he replied, unable to conceal a chuckle.
"You're a fine pair of suspenders."
Such incidents as these, and they were unnumbered, served only to deepen the affection in which Father McDonough was held by the Georgetown men of twenty-six yearly classes, and by thousands of older Hilltoppers who met him at Alumni and Athletic gatherings where he was always "Father Mac" to them.

On October 12, 1934, more than fifteen hundred graduates, friends and well-wishers of Georgetown attended a Testimonial Dinner given to Father McDonough at the Centre Club, New York City. On that occasion, as on every other occasion, the Guest of Honor, with characteristic modesty, gave to others the credit paid to him for Georgetown's athletic prowess during his years as Moderator of Athletics, the while he regaled his enthusiastic audience with his
inimitable anecdotes of college Campus and athletic field.

During his twelve years as Moderator of Athletics Georgetown enjoyed its greatest success in the field of sport, particularly in Football, Track and Baseball. Not merely were many of the teams accorded national recognition, but many of the individual players were nationally famous. LeGendre, Connaughton, Tony Plansky, Jack Hagerty, Bill Kenyon, Paul Florence, Jack Flavin, and others whose names and successes are a tradition, were all Father Mac's "boys", and even the coaches themselves paid tribute to the inspiration of his leadership and direction. To Father Mac the players and coaches affectionately dedicated the completed Football Season of 1938, the first undefeated season in the Hoya's long athletic history. To one and all, players and coaches alike, he was the ideal sportsman, and this spirit of true sportsmanship he endeavored always to inculcate by word and example.

To the students in their daily dealings with him Father McDonough's outstanding qualities were his unfailing devotion to them, and his just and fair attitude towards them in all and any circumstances. His devotion and fairness gave the boys implicit confidence in him, while in the requiring regulations of the Discipline Office he never failed to give the student the benefit of every reasonable doubt. In the last few years as Student Counselor Father Mac was always the first refuge for the boy in difficulty, for each one knew that he could find there prudent advice, a staunch defender, and an unbiased arbiter. Thus it was that he maintained not merely strict discipline, but he also retained the enduring friendship of the students. It has been well said that Father Mac was stern merely because he was just. Always firm, it can be truly said that in all his years Father Mac never lost the friendship of one boy.

This universally beloved and admired Friend and Adviser of Georgetown men was missing from the
familiar scene when the students returned for the new school year in late September, 1939. Life at the Hilltop could not be the same. Father Mac had departed from Georgetown.

Death had come suddenly in the early morning of Sunday, September third, as he sat in a chair in the College Infirmary. He died of a heart attack. Father McDonough had said Mass at 5:30, his usual time, and he had then gone to the Infirmary, as was his custom, to await early breakfast. About 6:40 A. M. he was found dead by the Night Infirmarian, his calm and peaceful countenance almost deceiving the Infirmarian, who had to look twice to make sure that Father was dead.

On Wednesday morning, September 6th, at eight o'clock in Dahlgren Chapel, the Office of the Dead was recited by the members of the Georgetown Community, assisted by a very large number of Ours from other Houses and many of the secular clergy. Reverend Father Rector, Father Arthur O'Leary, celebrated the Requiem Mass, at which a great number of Georgetown men from far and near were present, together with many friends, as well as representatives from the neighboring Universities, from the newspapers and from the world of sport. All these admirers of Father Mac came to pay their last tribute of affection and esteem. With members of the Football Squad acting as pallbearers Father McDonough was buried in the ancient cemetery at Georgetown amid scenes he loved so deeply and so enthusiastically.

Beloved Father Mac has departed from the Hilltop, but his inspiring spirit still lives, for Father Mac was a real Georgetown tradition and real traditions never die.

As a well-deserved tribute Father Rector has very thoughtfully decided to dedicate the proposed new Gymnasium and Alumni Field House as "The McDonough Gymnasium." Thus Father Mac's name will endure in beautiful stone on Georgetown's Hilltop, but
far more will his selfless spirit endure in the sterling characters of unnumbered Georgetown men whom he helped to fashion.

R. I. P.

THE MOST REV. JOSEPH ANTHONY MURPHY

1857—1939

Joseph Anthony Murphy was born in Dundalk, County Louth, Ireland, December 24, 1857. Dundalk has enjoyed some little prominence in recent years because it was the setting of Paul Vincent Carroll's play *Shadow and Substance*. Of Joseph Anthony Murphy it may be said, as it could not be said of Carroll's character Canon Skerrit, that his long life from the simplicity of his early years in the obscure Irish town to the glory of his full priesthood in the episcopacy was all of substance with nothing of shadow in it.

Joseph Anthony's parents were Joseph Murphy and Elizabeth Haughey Murphy. The latter died when Joseph was about seven years old, but she did not pass out of the life of her little boy without having uttered on one occasion words of almost prophetic insight. The little Joseph one day weeping over some hurt, sought consolation from his mother and she said to him: "Never mind, Joe, you will be a bishop some day." And a bishop Joseph did become, many years later and in far distant America.

Shortly after the death of his wife, the elder Murphy with his large family of three sons and seven daughters migrated to America. After a brief pause in New York the family moved on west to Chicago and there took up residence in the famous old Holy Family Parish which at that time was reaching its peak in Catholic population, organization and activity. The father of the family had been a baker in his native Ireland but in Chicago, with a versatility un-
usual in tradesmen, he opened a meat market.

No study of Bishop Murphy's life would be complete without some reference to his father, a man of profound faith and simple Christian beauty of life, who succeeded in founding and maintaining a protected and happy home for his motherless family in our land of the West. Like many another Irishman of his day, the elder Murphy had only a scant book education, but he possessed the natural gifts of a keen mind, great tolerance of view, and a fundamentally sound judgment. To this was added an active spirit of faith and charity. Mr. Murphy was a Catholic Irish gentleman in the truest sense of the world. What he lacked in formal education, he made up for largely in his reading; this he did particularly in the fields of Irish history and poetry. The late Count Onahan said of him that he was "one of the best informed men in Irish history that I have ever met." To the end of his days Bishop Murphy retained a warm and living memory of his father. Not infrequently, in intimate conversation with friends, he referred to the virtues and goodness of his father. Even as a bishop he seemed to revert to the example his father had set in small details. For instance, he would never smoke at table, no matter how festive the occasion, and when asked the reason would respond: "My father never did it."

After his preparatory education at the old St. Ignatius College on Chicago's West Side, the young Joseph entered, in July 1875, the Novitiate of the Missouri Province at Florissant, Missouri. His philosophy and theology were made at Woodstock, where he was ordained priest on August 26, 1888. His companion at the altar on the morning of his ordination and the only one of his class to survive him was Bishop Crimont of Alaska. Father Murphy's Third Year of Probation was made at our old Tertianship at Frederick, Maryland. As a priest Father Murphy's longest terms in residence were ten years as Prefect of Studies at Detroit College (1895-1905), five years as a mission-
ary among the Carib Indians in Belize, British Honduras, Central America (1905-1910), and eleven years as Dean of the Liberal Arts College of Marquette University (1910-1921). This was followed by two years as Professor of Philosophy at St. Louis University. Then came the announcement of his appointment as bishop. On March 19, 1923 he was consecrated in the College Church in St. Louis Bishop of Birtha and Vicar Apostolic of Belize.

Father Murphy's return from British Honduras in 1910 had been necessitated by a severe attack of tropical fever. Upon his recovery from this illness and as the years went on the desire remained with Father Murphy to return to the scene of his missionary labors and to this end he frequently volunteered to resume his work in Honduras. On the occasion of his appointment as Vicar Apostolic of the Mission in 1923, he laughingly told some of his confrères in St. Louis that he had last volunteered nine years previous to that and had been told that he was too old for the arduous work in that tropical climate. "I seem," he added, "to grow more fit as I grow more old." And this would seem to have been almost literally true. At the age of sixty-seven, when most men would be thinking of slippered ease in a comfortable chair, Joseph Anthony Murphy began his career as a missionary bishop in Central America. In response to felicitations at his consecration dinner he called attention to the fact that he was the oldest and youngest bishop present—the oldest in years and the youngest in the episcopacy, and he bade the younger priests who were present to take heart, for "apparently," he said, "there is no age limit for a bishop."

Endowed now with the plenitude of the priesthood, Joseph Murphy returned to the Mission in British Honduras, which he had served well and learned to love as a young priest, and at once started on the routine of his episcopal visitations which took him regularly, year after year, to the most far-flung posts of
his mission field. Under a broiling sun, on foot or on horseback, through the densely tangled tropical "bush", or by dory up the tortuously winding streams he went to the villages of his people where he instructed them and conferred upon them the Sacrament of Confirmation, and where his very presence, to say nothing of his kindly words, was a consolation and a source of strength to his Jesuit brethren. The increasing burden of age meant nothing to Bishop Murphy. No one ever heard him say that he was too old to carry through a project or institute an expedition in his Vicariate. It was not until he was well over eighty, when cardiac asthma was playing havoc with his once strong and kindly heart that he petitioned the Holy See to permit him to lay aside the purple and return to the States where he might enjoy in peace and quiet the afterglow of the burning zeal of his strong and younger days. And the marvel of all this activity was that Bishop Murphy was never at any time a physically rugged man. He was tall, erect, slender, with quick elastic step, and rather frail than robust-looking,—physical characteristics which remained with him right to the end of his life.

Bishop Murphy was one of those happy men who retain a youthful, active mind, even as the increasing years bring to them physical deterioration. He was a constant and avid reader, so far as his duties and the library facilities in a remote mission colony permitted him to be; he wrote charming letters and kept up a large correspondence to within a few days of his death; he never lost interest in all the activities of his brethren, the Church, and the wider world of all men; at the age of eighty-two he would discuss football with a fan or take a hand at chinker-check, the latest popular game at community recreation; he possessed the gift of writing pleasing verse and this he exercised for the last time only several months before his death, when he wrote a birthday poem for an octogenarian friend of his in the States. In mind and heart Bishop
OBITUARY

Murphy never grew old. Death came to him as one more passing event in a long and busy life; he died in his sleep on November 25, 1939, in Milwaukee, the city which he had chosen for his last American residence.

Bishop Murphy's great charity was evident for all men to see. His zeal and activity as an old man laboring in a foreign mission field is proof of this. His charity was no less evident in the minor things of community-life routine. The act of kindness, the small favor done by way of help or encouragement came from him with singular tact and grace. The sharp word never marred his unfailing courtesy. There were those of his brethren, from among the more informal ones, who occasionally expressed amusement at the Bishop's dignity and poise, but no one ever hinted that this dignity was artificially assumed, for it was all too clear that the Bishop was to the manner born. Students of environment will be inclined to say that life on a foreign mission is not conducive to the retention of fine manners, but often enough their conclusions are arrived at without any consideration of the sustaining power of Christian charity. At any rate Bishop Murphy's urbanity never showed any signs of wilting in a sub-tropical climate and even as an octogenarian he remained as much at home in the drawing-rooms of his American friends as he was in the huts of the Carib Indians.

Another evidence of the Bishop's charity was his ability to make and keep friends. Once you came within the compass of his influence, you remained there and this always for the better. Whether you were rich or poor, obscure or famous mattered not to Joseph Anthony Murphy; that you were his friend was of prime importance. With him, friendships which took root fifty years ago were as warmly cherished as those which bloomed but yesterday. And his friends deeply appreciated his kindly interest in them as was evidenced by the flood of condolences which came in—from abroad, from cities in the East, from many
points in his own Province and from his beloved Belize, when he died. His memory will remain living in many a heart.

This writer received his priesthood at the hands of Bishop Murphy and for that he will ever remember him. Just a week before the Bishop’s sudden death, the writer was seriously ill in a hospital and the old Bishop took a long cross-town trip to visit him in all kindliness and give him his episcopal blessing. And this too the writer will ever remember—that he was the recipient of one of Joseph Anthony Murphy’s latest acts of charity.

R. I. P.

BROTHER DANIEL F. X. SULLIVAN

1874—1940

Brother Sullivan was the son of Daniel Sullivan and Ellen Fitzsimmons Sullivan. He was born in the City of New York on January 10th, 1874, and he died on January 1st, 1940, nine days before his sixty-sixth birthday. He was christened Daniel Francis and when he received Confirmation he took the name, Xavier.

In the Society he was always known as Brother Daniel F. X. Sullivan, S. J. To the members of his family and to his companions, he was known by the name, Frank Sullivan. He had a brother, John, and two sisters. One sister became an Ursuline Nun, Mother Magdalene of Mt. St. Ursula Academy, Bedford Park, Bronx. The other sister married a Mr. Sheridan of Long Island. Three of Mrs. Sheridan’s children entered the religious life. They are Rev. James Sheridan, S. J.; Mother Mercedes, Principal of Our Lady of Mercy Parochial School, Bronx; and Sister Mary Loyola of the Sisters of Mercy.

Frank Sullivan attended the public school, took an active part in all boyish sports, discussed and argued
over the rules of the games and merits of the players, and was looked upon by his play-fellows as a straight shooter, and a kindly lad and noticeably charitable towards all classes. From childhood he cultivated devotion to the Blessed Virgin, and he reaped many spiritual blessings from that spiritual field.

Frank Sullivan was an early riser and every morning he could be seen making his way to St. Cecilia's Church to serve the six-thirty Mass. He was punctual, attentive, and devout during these week-day Masses, and valued highly the privilege of being an altar boy. One night when he was still young, scarcely adolescent, his father heard him talking in his sleep, as if carrying on an earnest conversation. The next morning his father asked what was the cause of his disturbance, and Frank candidly replied: "Last night I saw the Lady in White." This simple incident had an influence on his future life; it was impressed indelibly on his mind and it was an inspiration, encouraging him to high ideals.

After he graduated from the primary schools, he took a course in stenography and typewriting. When he attained efficiency in these subjects, he obtained a position in a large mercantile house in Manhattan. His punctuality, his accuracy, and his deep interest soon attracted the attention of the superintendent and Frank was promoted to the position of assistant superintendent. In this position he had under his direct charge several employees. It was here he showed that he possessed excellent latent executive ability.

All things pointed to a very successful career for Frank Sullivan. He had other plans and to assist in carrying out these plans he had attended night school, and made satisfactory progress, and during these years hopefully looked forward to the day when he would be able to take courses immediately preparatory to the priesthood. He sought counsel but the outcome of the conference was disappointing, for he was strongly advised not to study for the priesthood.
reason of this decision was an evident affliction, that is a halting defective utterance, together with an involuntary rapid repetition of sounds and syllables, due to lack of control over the articulatory muscles. That he could not become a priest was a great disappointment. But Frank had formed the habit of clear thinking, and was blessed with strong faith. These enabled him to check resentment and discouragement and brought him into perfect resignation.

During the years that followed he had a constant desire to serve God in a more perfect state. He made application to enter the Society of Jesus as a laybrother. His application was favorably received and on February 1st, 1900, he entered the Novitiate at Frederick, Maryland. It was during the time of his Noviceship that the Novitiate was moved from Frederick to Poughkeepsie. After he pronounced his vows he was appointed Assistant Procurator at Poughkeepsie, and held that responsible office until 1909. During this period he was also Moderator of the Novice Brothers, visitor morning and night, and custodian of the library. He came to Fordham in 1909 and was placed in charge of the faculty refectory. From 1911 to 1914 he had charge of the students' refectory. 1914 he was appointed superintendent of the kitchen and purchasing agent, and held these responsible offices until the fall of 1937. During this series of years other duties of various kinds received his careful attention and during the great part of it he was excitor, a task he did not find over-burdensome, as from the time of his boyhood he was an early riser. The morning visit to the Domestic Chapel was most scrupulously observed, as he considered that day unfortunate in which he could not give his first moments to short acts of adoration, thanksgiving, and petition for grace. Immediately following the morning visit it was especially pleasing to him to serve the Mass of a priest who was obliged to celebrate early.

When he was assigned to the care and management
of the automobile and truck, he was not satisfied to learn merely what is prescribed or required of an approved chauffeur, but he wished to have a thorough knowledge of all the mechanical parts of these vehicles. With that end in view he registered in the evening school conducted by the Knights of Columbus on Webster Avenue above 197th Street. At this school he followed the course of automobile mechanic. His care and attention while driving, his correct decision and masterly action in emergencies, all manifested that the knowledge he acquired from the course gave him a finished technique in handling a car.

Superiors under whom Brother Sullivan lived agreed that he brought with him to the Society a training and experience that greatly aided him to carry to a high degree of efficiency all works of his responsible offices. The noviceship presented few difficulties to him. Solid spirituality had been a constant and healthy growth in his soul, so, prompt obedience, meditation, variety of occupation, contradiction and misunderstandings, never disturbed his calm serenity of soul. Devotion to the Sacred Heart of Jesus and to Our Lady were his distinguishing traits. He knew just how to say and to do the nicest things in the most considerate way. He was truly charitable. Again and again people spoke of him as the brother who never said an unkind thing about another. His success as an executive officer in the Society can be attributed in a high degree to his knowledge of office procedure and routine, and to an experience that developed the natural ability he had of understanding and managing men. His records and accounting forms were accurately and neatly kept, precisely done at appointed times. There was a consistency in his method that enabled him to file full reports on use, inventory and requirement, and to do so on short notice, when requested by superiors. His daily tasks were many and many-sided, some involving weighty obligations, but he went about them with such ease, efficiency, and calm that one might
think he never carried an anxiety. Superiors suffered little disquiet from the men under Brother Sullivan’s management. His dealings with them were considerate, not familiar, firm not severe. He made corrections in a clear decisive way; he never nagged. His course of action when dealing with restive, recalcitrant, or dishonest employees, was masterful and not less masterfully did he deal with the employee who was apt to soothe his conscience by the tranquilizing phrases, “honest graft,” “personal gratuities,” “mystical amends” and other euphonies, commonly used to justify the so-called contingent rights of employees. One incident will serve to illustrate. His accounting forms would indicate waste, short weight and stealing. One morning he perceived that they indicated that more meat was being paid for than was sent to the refectories. He immediately investigated, but found no definite results. The next morning he came to his office as usual, went about in his ordinary way inspecting the goods and work until the accustomed hour to leave. However, he returned earlier than usual and he saw the driver of the meat delivery wagon ascending the stairs with four empty baskets. He also noticed that the exertion the man made was greater than that required to carry four empty baskets. When the driver went back into the kitchen, Brother climbed on the wagon and removed basket by basket, and when he uncovered the interior of the bottom one he noticed a number of fine steaks, all perfectly trimmed for broiling. He replaced the baskets in their former position, and, when the driver came out of the kitchen, he requested that the four baskets, as one package, be returned to the kitchen. He then called the employee whose business it was to receive goods delivered and return unsatisfactory articles. Then in the presence of those two men, he quietly removed basket by basket, and when he uncovered the fourth basket, he quietly asked an explanation why such excellent meat should
be returned as unsatisfactory. With embarrassment the two men admitted their dishonesty. That driver made no more deliveries to the kitchen, and the employee went looking for a new peg on which to hang his hat and coat.

Shortly after this fortuitous discovery, an anonymous letter was delivered to the Treasurer's office containing a goodly amount of money and a piece of brown paper on which was scribbled: "This money belongs to you; it pays for goods taken from the kitchen."

Brother Sullivan habitually showed conscious respect towards priests and scholastics, kindness towards brothers and a consideration toward all. It was his fortitude in difficult enterprises, his patience in emergencies, and his freedom from apparent efforts, that caused works of everyday holiness to fall from him, noiseless as snow. In the Autumn of 1937 his health began to fail, his light quick step became heavy and slow, and he began to suffer a conscious and painful lack of strength. The physician informed Superiors that he must stop all work and get away from responsibility. He followed the advice of the physician and after some months of rest, he convalesced sufficiently to do light physical work on the campus. During December, 1939, he felt distressing pains around the cardiac region, suffering no doubt from gastric neuralgia.

After his yearly retreat in 1935, in conversation with a lay brother, he remarked that when his hour would come to die, he would be in the presence of the Lady in White. It is pleasing to note that these words of the holy Brother were in a way prophetic. It had been his habit during many years to visit his sister, Mother Magdalene, on New Years Day. As she expected him, she always held in reserve a couple of chairs in the small parlor. On New Years Day 1940, all the space in the small parlor was occupied, so when Brother Sullivan and Mother Magdalene came in, they took seats in the large parlor. The day was bleak, chilly and
windy, so they moved their chairs away from the window and the wall a few feet into the room. It was a casual move, and if they had lifted their gaze they would have seen that they were facing a white marble statue of Our Lady, resting on a high pedestal. They entered into pleasing conversation, but very soon Mother Magdalene noticed that her brother was not speaking; his head had fallen to one side. She became alarmed and pressed her vow crucifix against his lips and whispered to him “Jesus, mercy.” Brother moved and it looked as though he tried to wear out his last bit of strength to repeat “Jesus, mercy.” When he moved, his eyes opened and they were gazing on the Lady in White. Mother Magdalene states that there came into his eyes a beautiful, peaceful, ecstatic look. “I wonder,” said Mother Magdalene, “if at that moment the eyes of his soul saw through the clouds and shadows of the earth, and out beyond the white marble statue of Our Lady, he saw the Lady in White as she stands beside her Divine Son, Jesus.”

Father Robert Holland, S. J., was quickly called to administer the last sacraments. It was a death, sudden, but well prepared.

Thus passed away good Brother Sullivan, for whom God so ordered his ways that he served Him with reverent devotion, and it is hoped that through the joys thereof he was assisted in attaining the everlasting happiness of heaven.

As one looks back now on his holy life of sixty-six years, it all seems colored with the evening light of retrospect. The forty years he consecrated to the service of God were peaceful, happy years. They were years of labor and of prayer undertaken with confidence, and persevered in with courage. Those years manifested a practical explanation of the fifty first rule of “A Summary of the Constitutions”:

“As in the whole of life, so also and much more in death, every one of the Society must make it his effort and care that God our Lord be glorified and served in
OBITUARY

him, and that those around be edified at least by the example of his patience and fortitude, joined to a lively faith and hope and love of eternal things."

Brother Daniel F. X. Sullivan, S. J., was a man of God.  
R. I. P.

FATHER HUBERT GRUENDER

1870—1940

For thirty-three years Father Gruender was a familiar figure at St. Louis University. For a whole generation the community was accustomed to the sight of his plump and diminutive form trudging along the corridors. Preoccupied and detached from the current of events at the University, he was, when engaged in conversation about subjects near to his heart, surprisingly explosive. Though the usual tenor of his thoughts was remote from everyday affairs, it was noticeable that when stray rumors, often more fanciful than factual, were related to him he was stirred to great astonishment and excitement. But beneath these surface characteristics there always persisted a fervid champion of very definite theories in both psychology and music, and he would often begin his refutation of opposing doctrines with a resounding "nego et pernego." He was particularly insistent on keeping philosophy in close touch with the most recent scientific experiments and he discounted any metaphysics that disdained such contact.

An accomplished organist and pianist, Father Gruender was always a votary of classical music and a master of the principles of musical composition and appreciation. This is well attested by his articles in Caecilia (1927), by the several pieces of sacred music he composed, and by the enthusiasm of his pupils in his classes on musical appreciation. He supervised the construction of a "radio-phonograph" for which
he did not fear comparison with the best Capehart and which he used in demonstrating his musical theories to his students. Outsiders who wondered that a symphony orchestra should be performing in a classroom peered in to discover Father Gruender luxuriating in the electric transcription of some great masterpiece, while his class, instructed in the proper appreciation, sat spellbound.

But his special forte, for which he is best known to the learned world, was psychology. He will particularly live in the hearts of grateful scholars by reason of the seven books that came from his pen: Dialectica et Critica, Free Will, Psychology Without a Soul, De Qualitatibus Sensibilibus, Introductory Experimental Psychology, Advanced Experimental Psychology, and Rational Psychology. He contributed likewise to the Jesuit Cosmological Convention in Rome, 1924, and the Jesuit Educational Convention in Chicago, 1928. If one adds to this his publications in music, it will be clear that Father Gruender did not shirk the drudgery of composition, that martyrdom of the secluded life for which sufficient credit is seldom given.

Father Gruender was a native of Westphalia and entered the German novitiate in Holland in 1890, in his twentieth year. His philosophy was at Valkenburg, his regency at Cleveland and his theology at Woodstock from 1900 to 1904. He taught philosophy for two years at Toledo, and after his tertianship at Cleveland he came to St. Louis to take up the ungrateful task of teaching cosmology. Some years later after a summer at Columbia University and a year at Bonn, he was assigned to psychology, a course which he taught with such vehemence and éclat that he remains a vivid picture in the minds of a generation of Scholastics. Although the older members of the community noticed a diminution of his vigor within the last two years, his classes were seemingly unaware of his waning vitality. On the last morning of his life he cele-
brated Mass with his accustomed devotion, but it was remarked as he entered the refectory how aged and feeble he appeared. Yet no one dreamed, least of all himself, that on that very day, in the midst of his preparation for his class in music he would write an abrupt *finis* to his years of labor for God. He was found, about two o'clock, lying on the floor of his room, his body still as warm as if life had not departed. He was at once anointed, and some time later when the doctor arrived, was pronounced dead. Interment was at Florissant.

In his spiritual appointments Father Gruender was as regular as the clock, and he prided himself on never slighting the least syllable in his office or Mass. For years he was chaplain at a convent, where, in a tiny chapel, sealed against all possible draughts, he gave vent to his desire for solemnity in the low Mass. It is feared that he little realized what devotees of ventilation the Sisters were nor how closely they had to count the minutes of their crowded days. At the same convent he had for six years taken coffee for breakfast under the illusion that it was Postum. For a short while he was assigned to say Mass at the Good Shepherd Convent. The car called promptly at 5:25, and he never failed to be at the front door waiting. But, as he told it himself, one morning he nearly lost his lifelong reputation for promptness. That morning he was amazed on awakening to discover that it was then 5:25. He plunged into his clothes at top speed and shamefacedly hurried downstairs to meet the driver. Before he could get a word out, the driver himself apologized for being late, said he had a flat tire on the way and was sorry to be so terribly delayed. Father Gruender rose to the occasion, patted the poor man on the shoulder and consolingly said, "I don't mind at all. I know how such things can happen."

It was in the classroom that Father Gruender was at his best. His discourses were often punctuated with sallies of humor and he was always visibly refreshed
by a roar of laughter and applause. He did not consider even a "lectio brevis" successful unless he could leave the room with a rousing send-off. In the times between classes and community exercises he was an addict of his cell. When he left the house it was usually to visit a sick friend or to attend a symphony concert. On such occasions he was as likely as not to halt his companion in the middle of downtown traffic to emphasize some point about the great composers. Once he was taken to see a police circus and was so amazed at the performances that he was bewildered for days afterwards. But for distraction he ordinarily liked nothing better than a detective story, and he never seemed to realize that he was matching his wits against the deceitful author and not against the wiles of the possible criminals, who seldom or never ran true to the principles of psychology, normal or otherwise.

Father Gruender had decided ideas about diet, and after an attack of a malignant form of rheumatism some thirty years ago, never touched meat. When a similar ailment appeared in 1938, he abruptly gave up smoking. Inveterate smoker that he was, this renunciation must have cost him dearly. From that time, too, he retrenched still more on his already slim diet, and was convinced that he would not only see his golden jubilee in May, but would go on working for another decade. It was perhaps this attitude that led the doctor to underrate the seriousness of his condition. But Father Gruender went as he would have wanted to go, for he could never brook being confined to bed, and to have been deprived of the privilege of daily Mass would have cast a pall over his declining years. As it was, he passed away in the thick of the battle. Requiescat in pace.
The sudden death of Father John M. Fox, S.J., Instructor of Tertians of the new England Province, at St. Robert’s Hall, Pomfret Center, Connecticut in the early morning of February 15, 1940, came as a profound shock and sorrow not only to his brethren in the Society but to a multitude of persons in all walks of life who had known and admired him as a real man of God. Death struck swiftly, it is true, but mercifully, with God’s predilection evident, as one would expect, in the final hour of such a holy, unselfish, and devoted life as was his.

Father John M. Fox was born in Dorchester, Massachusetts, on February 20, 1881, the son of John Fox and Elizabeth Hughes. He was the eldest of three children, John, Mary Jane and Peter L. Fox. His sister died in infancy and his mother passed away when he was only eight years old. After attending the public grammar school and graduating from Dorchester High School, he entered Boston College, from which he was graduated in June 1902. That same summer on August 14, he entered the Society at Frederick, Maryland. On January 15 of the following year, the Frederick Community moved to the imposing and spacious new Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York. In later years Father Fox often mentioned the experiences of his few months at Frederick, recalling especially the wonderful spirit of poverty and real privation so cheerfully and generously borne. He seemed to carry as a sacred memory the impressions received from the saintly Fathers and Brothers, who had edified him so greatly in the beginning of his religious life. The companions of those early years in the Society, the days of his Novitiate and Juniorate, recall that he was of a most retiring and serious dis-
OBITUARY

position, yet blessed with a fine sense of humor and with a kindliness and generosity which were so characteristic of his whole life. His Philosophical studies were made at Woodstock, 1905-1908. During his regency he taught the Freshman class at St. Francis Xavier's, New York City. The following letter of his pupils to the Rev. Father Rector of St. Francis bears witness to their estimation of his influence and teaching ability: "We, the undersigned members of the Freshman Class of 1910, in view of the fact that under the guidance of Mr. Fox we have progressed far beyond our expectations, and feeling confident that with such a professor as our guide for another year, our advancement in education would be no less than that of the present year, hereby respectfully and earnestly request that, if it disturb no precedent or prearranged order, Mr. Fox be appointed Professor of the Sophomore Class of 1911." Whether or not this request was granted or whether it would have "disturbed any precedent", I know not; it would, however, "have disturbed a prearranged order" for during the summer of 1910 Mr. Fox was instructed to begin his Theology at Woodstock College in the Fall with the prospect that, at the conclusion of his course in Theology, he would be assigned to special studies in Economics in preparation for teaching that subject to Ours. Since his Senior year at Boston College Fr. Fox had been deeply interested in economic and social questions and had applied himself to the study of them whenever time was available. It might be noted here that at all times, especially when he was in positions of authority, Father Fox was always most just and conscientious, and even extremely charitable, in dealing with employees. He was not only kind and thoughtful of them, but often in his hidden and unostentatious way was a good Samaritan to many in times of stress, illness and trouble.

On June 28, 1913, Father Fox was ordained by Cardinal Gibbons at Woodstock. In the year following his
ordination he was chosen to defend fifty theses in Theology on Grace, Actual and Habitual, and on Supernatural Merit, at a public disputation. This, of course, meant months of arduous application and study in preparation for so important an event. His ability was great and he was minutely exact in the smallest details of any work or problem he undertook, even to such an extent that it might and actually did prove on occasions injurious to his health. This tendency was a part of his natural make-up, due to a high and sincere desire on his part to give the best efforts of which he was capable to any work to which he was assigned. This applied, in an especial manner, to his own spiritual life and duties, first and foremost. His motives were humble, without a trace of self, and it is not surprising if at times he strained his powers of endurance. Concerning the Act in Theology on April 29, 1914, Baltimore newspaper clippings of that date read: "At Woodstock College today His Eminence Cardinal Gibbons was a guest of honor at a gathering of well known educators and scholars. The occasion was a public disputation in Theology in which the chief participant was the Rev. John M. Fox, S.J. Father Fox gave a lucid explanation of the Catholic doctrine on Grace and then for two hours answered objections proposed by eminent ecclesiastical scholars." In another news-item we read: "Against these Jesuit protagonists were pitted many of the most brilliant intellects of the Catholic Church in this country and Canada. While the disputation were open to all who cared to attack the propositions, distinguished representatives of the various religious orders and congregations and illustrious members of the secular clergy were invited to appear as formal objectors. . .It was the unanimous opinion of those present that the disputation were on a par with the most successful ever given in the famous Jesuit institution on the Patapsco." The strenuous program of the final year of Theology took its toll physically and this with the unsettled
conditions in Europe at the outbreak of the World War in August, 1914, were two factors which prevented Father Fox from taking up advanced studies as had been planned.

On the completion of his Theology Father Fox went to Holy Cross College, Worcester, Mass., where he taught Freshman and Evidences of Religion. Thus began his long association with Holy Cross, which was interrupted only by the year of Tertianship at St. Andrew-on-Hudson, 1915-1916, and a year devoted to teaching Philosophy at Boston College, 1916-1917. He returned to Holy Cross in the summer of 1917 to remain until 1933. During the years of his professorship at Holy Cross, 1917-1927, the main subjects he taught were Ethics and Economics; at various times he also lectured on Psychology, the Classics, and Evidences of Religion. His interests and energy were boundless and he spent himself in the service of the college and the students. For a time he was Faculty Director of Athletics and served for periods as Moderator of the Debating Society and the Dramatic Association. It was remarkable how Father Fox, so timid and retiring himself, achieved such marked success in helping others to overcome shyness and timidity in public speaking and in acting. His patience in every undertaking and circumstance was inexhaustible. He was utterly unselfish. Optimism in the face of every difficulty was characteristic of him and this blessed quality he was able to communicate to those who came in contact with him. Father Fox was a real friend and counselor to the boys, yet a firm, though kind, disciplinarian. In spite of a busy program at the college, he was most zealous in the priestly ministry, giving retreats to religious in the summer and assisting in various parishes over the week-ends. He guided many a boy along the way to the priesthood, as many priests in all parts of the country can attest. Their gratitude and appreciation of this was often shown by their returning to Holy Cross to seek his ad-
vice and receive from him fatherly encouragement. A faithful and remarkable appreciation of Father Fox, written by his intimate friend, the Most Reverend Joseph N. Dinand, S.J., is contained in the Holy Cross Alumnus for March 1940. Speaking of Father Fox's influence on the college boys, His Excellency said: "No man came within the sphere of Father Fox's influence, whether on his corridor, in the classroom, or casually on the campus, without at once realizing his gentleness of character, his deep and kindly interest, his wholehearted sympathy and his edifying religious spirit; so manly and so simple. This great heart of his followed 'his boys' out into life; his large correspondence attested the hold he still had on their affections and anything that concerned them was of sincere interest to him. He rejoiced in their successes and encouraged them in their days of trial; a true friend who never forgot; always an optimist, because he had a strong faith and confidence in God."

On October 31, 1927, Father Fox was appointed Rector of Holy Cross College as successor to Father Joseph N. Dinand, on the latter's elevation to the episcopate. In this office Father Fox's outstanding virtue, his deep humility, was ever in evidence. He worked quietly and efficiently, but never sought the lime-light. He never shirked in any way the performance of all public duties attached to his office as President of the college even though it must have been a great effort for one of his retiring nature. Timid where his own personal interests were concerned, he was a strong and fearless leader whenever occasion required it. Conservative by nature, he governed with wisdom and prudence. The trait so conspicuous throughout his life, a boundless capacity for detail and thoroughness, was even more so now. Before coming to a final decision, he studied the given problem from every angle and weighed every eventuality and, though the process may have been at times slow, his judgment was ever excellent and his foresight unerring. In June 1931
Father Fox was appointed a Consultor of the Province. The future expansion of Holy Cross College was studied and tentatively planned. Before he left office the plans for the new dining-room for the students had been drawn up and most of the required funds collected; Very Rev. Father General's permission to start construction was received on one of the last days of his tenure of office. Always interested in the physical welfare of the boys, Father Fox remodeled and equipped an old building on the grounds as a temporary gymnasium and bowling alley, pending the day when a large, up-to-date gymnasium would be constructed.

On July 15, 1933, Father Fox's term as Rector expired and his long period of untiring and diligent service as an actual member of the community came to a close, but in his heart, in his prayers, and in his hopes there ever remained an ardent love and an actively loyal interest in all that touched Holy Cross. Often, we may safely say, in spite of his truly Ignatian indifference, a natural nostalgia for Mt. St. James arose in his heart. On July 30, 1933, Father Fox was appointed the first Rector and the first New England Province Tertian-Instructor at Bellarmine House, Cohasset, Massachusetts. This was a heavy responsibility coming only two weeks after his leaving Holy Cross, but Father Fox was equal to the new trust assigned him. The supervision of the preparations for the establishment of the Tertianship, intense study in preparing the subject matter of the conferences and the Tertians' Long Retreat filled his days, until on August 31, 1933, the pioneer group of Tertians came to open New England's first Tertianship.

The labors and influence of a Tertian-Instructor, from the very nature of his position, are internal and hidden, but, as we all know, of signal and lasting importance. Father Fox gave of his time and energies unstintingly in his personal contact with the priests under his direction by his practical and spiritual guid-
ance, by his example of strict conformity to every detail of his own spiritual life and by his sympathetic understanding and fatherly kindness on all occasions. He had a deep knowledge of human nature and he used it to the utmost in his efforts to impart enthusiasm, courage, and zeal for the work of the ministry ahead. His instructions were not oratorical, but simple talks that came from his heart, living evidence of his own burning love for God, for the work of the Society and the salvation of souls. He was always calm, unexcitable, most patient and reasonable, ever ready to make an exception in the strict routine for all or for the individual, whenever he felt it necessary for the health of the Tertians or to relieve the strain of the Tertianship. Is it any wonder that he won the esteem and love of the Tertian Fathers during the seven years he directed them?

During the years 1933-1935, being still Consultor of the Province, he accompanied Rev. Father Provincial and the other Consultors on tours of inspection for the purpose of finding a location suitable for a permanent Tertianship. These trips, made on free days and when the regular order of the Tertianship would not suffer by his absence, were an additional drain on his energies. In the early part of 1935 an estate was purchased at Pomfret Center, Connecticut, and the work of remodeling the main building and constructing a wing for the Tertians' quarters was begun. The new Tertianship, St. Robert's Hall, was opened on August 31, 1935. Father Fox's happiness at being established in the new Tertianship was very evident, but as the year progressed signs of fatigue and strain became apparent. He never complained or brought up the question of his health, but when questioned, attributed his tiredness to the strenuous building program and his anxiety that all should be ready when the year began. Towards the end of April, 1937, on the advice of his physician, he spent three weeks at St. Vincent's Hospital, Worcester, for a thorough check-up on his
OBITUARY

condition. It was discovered that his blood pressure was very high, but after treatment and rest a great improvement was manifest. In February, 1938, Father Fox sailed for Rome as a delegate to the General Congregation. On his return in June, he seemed greatly benefited by the trip abroad. The hurricane of Sept. 1938 brought great privation for a period and great destruction of property to Pomfret. The Community were without electric power for heat, lighting and cooking purposes for three weeks; phone and telegraphic communications were cut off for days. Although calm exteriorly, Father Fox was greatly disturbed and anxious for the health of the Community; he shared also with his natural considerateness their fears concerning the welfare of their families who lived in the devastated areas. His admirable charity was especially shown at this time, when he sent the Tertians and Brothers to alleviate the sufferings of the people by bringing food and rendering every assistance possible. For those in the Society, who were carrying a heavy cross of sorrow, of home trouble or grief, Father Fox was always inexhaustible in his efforts to console and to help. This same Christlike charity extended not only to his brethren in religion; it embraced many in all walks of life. Father was small in stature, but never small in any sense of the word in his Christlike charity, his judgments or his actions. An old Brother who was present at his death-bed summed it up in these words: "He was one straight man; he gave his life for others."

Father Fox's term of office as Rector came to an end on July 31, 1939, but he still continued on as Tertian Instructor. During the past few years he underwent regular examinations and treatments by his physician, but it was evident that his ailment was making inroads on his strength and vitality. He faithfully carried out the doctor's orders, though it was a penance to him to curtail his activity in any way. He was most appreciative of any service done for him, but seemed to have
a dread of bothering anyone in the slightest way. His least request was more like an apology, though he himself was a master of kindness. His first thought had always been for the sick. To some who did not know him well Father Fox might have given the impression of being cold and distant; this was due to his natural timidity. Those, however, who approached him for help or advice found him a man singularly gifted with a sympathetic and affectionate nature and a warm humanity. He was to a degree scrupulous in matters pertaining to himself, but he could guide souls with a sure and gentle firmness, relieving doubts and lifting worries by instilling strength and confidence.

After the Long Retreat of 1939, Father Fox declared that he had stood the strain much better than in previous years and he seemed to be his old self again. He helped to arrange the Lenten schedule for the Tertians and planned to go away for a part of the Lenten season. His last public appearance was at the Holy Cross College Alumni gathering in Boston on January 28, 1940. On Wednesday, February 14, he appeared to be his normal self and gave no indication of feeling unwell. From 8:30 until 9 P.M. he chatted with Father Minister in the latter's room and as he was leaving said: "The trouble with the world today is that the world has forgotten God." The Brother Sacristan, who had been ill, mentioned later that Father Fox after the night chapel visit had stopped in the sacristy for a moment to inquire how Brother felt and warned him not to over-exert himself. This last act of solicitude was most characteristic. Father Fox retired about 10 o'clock, but at 11:15 he came to the Father's room adjoining his and said: "Father, please get Brother Haggerty; I feel sick and have difficulty in breathing." When the Father and Brother Haggerty, the Infirmary, came to his room a few minutes later, they found him unconscious on the floor. Father Minister was called and phoned at once for the doctor, but a blizzard raging at the time made the roads impassible and the
doctor in spite of every effort could not reach Pomfret. Father Fox was immediately anointed and placed on the bed in an unconscious condition. He had suffered a cerebral hemorrhage. After about a half hour he began to show signs of returning consciousness, making ejaculations. When Father Minister knelt beside him and asked him to give some sign if he recognized him, Father Fox bowed his head in assent. He seemed to be trying to say “absolution”. One of the Fathers told him that he was going to absolve him and asked him to press his hand if he understood; this Father Fox did. Although unable to converse, Father Fox during the recitation of the Litany of the Dying made all the responses perfectly and during the rosary and prayers for the dying kept repeating “My Jesus, mercy” up to three minutes before the end. At 12:40 A.M. on Thursday, February 15, 1940, less than an hour and a half from the time he was stricken, Father Fox, surrounded by the kneeling Fathers and Brothers, peacefully, without the slightest struggle, with his vow-crucifix pressed to his lips and having received final absolution, passed to his eternal reward. In Father Fox’s life it was ever “Laborare et orare.” So it was even to the end; he was able to labor actively up until his last hour, and prayer, so familiar to him in life, came naturally to his lips in those last moments when he knew he was dying, a prayer of faith and mercy. He died with the Blessed Mother’s rosary about his neck, which he put there when retiring. May the grace of such a death be ours!

R. I. P.
The death of Father Patrick F. O'Gorman has taken from the Maryland-New York Province one of its best beloved and admired members. Naturally reticent and retiring, he would have preferred to remain in the classroom; in fact he often referred to the few years he had of teaching as the most enjoyable. However, as so frequently happens to such a character, during most of his life he was made to bear the burdens of office, and after his Tertianship with the exception of one year he was continually occupied in a position of authority till the last five years of his life at the Georgetown Preparatory School; he was an official for 32 years. His entire regency, which then was normally five years, was spent at Georgetown. He was there during the progressive years when Georgetown's most distinguished Rector, Fr. J. Havens Richards, was president. Fr. O'Gorman's admiration for Fr. Richards and his pride in the old College were never lost and he always retained an affectionate interest in the University's progress. To return to Georgetown for his latter years was most acceptable to him, as those who have known him most intimately can testify. His tertianship was made at Florissant which he found all the more enjoyable as he was able to renew the companionship of so many of the Missouri Province who had been with him at Woodstock, and of whom he retained happiest memories. He used often to rehearse interesting anecdotes of the good old days when the American Provinces were united in philosophy and theology. He spent one year at St. Joseph's College, Philadelphia, as professor of Freshmen. While there the students presented in the original Latin Plautus' *Duo Captivi*; Fr. O'Gorman trained the chorus in the very difficult music composed especi-
ally for the play by Fr. René Holaind, the then professor of jurisprudence at the Georgetown Law School. In 1902 Fr. O'Gorman came to the College of St. Francis Xavier, New York, where he remained as Prefect of Studies till 1906. That year he was appointed Prefect of Studies of The Loyola School, New York, and this position he held nearly fourteen years. When Fr. Norbert de Boynes was assigned as Visitor of the Province, December 11, 1919, Fr. O'Gorman became his Socius. He was then appointed Rector of St. Joseph's College, Philadelphia, but when New England became the "Regio Novae Angliae" on the feast of St. Ignatius, 1921, Fr. O'Gorman was appointed the first Vice-Provincial. Three years and a half later, on November 8, 1924, he returned to 84th Street as Rector, which position he held six years. In 1930 he became Prefect of Studies of the Georgetown Preparatory School, in which office he remained for five years. His last five years were spent as Spiritual Father there, and as Student Counsellor and Librarian. This enumeration shows that the Reverend Father, who always yearned to remain in the companionship of a classroom, was destined to spend many years in official positions. He was particularly successful as Prefect of Studies; the Rectorship and especially the Vice-Provincialate he found a considerable strain, and his health was somewhat impaired on this account.

Patrick F. O'Gorman was born in New York City, July 11, 1867. After the usual parochial school training he entered St. Francis Xavier's, 16th Street, and upon the completion of the regular course was received at the Novitiate, West Park, August 14, 1884; the following year this Novitiate was closed and the novices were sent to Frederick, Maryland. Fr. O'Gorman made his philosophy and theology at Woodstock, where he was ordained by Cardinal Gibbons, June, 1899. At the time of his death he was survived by a married sister, his elder by a few years, and by a
much younger brother, both of whom reside on Long Island.

At the conclusion of his fourth year theology Fr. O'Gorman was made superior of the Juniors' Villa which was spent at Woodstock. Those who were then under his guidance have always referred to it as the happiest of all villas. For the vast majority it was their first contact with the Father, though two of the Juniors had been in his class at Georgetown and had heralded his appointment with lavish praise which all found in no way exaggerated. He spent himself on making the weeks “religiously agreeable and agreeably religious.” There were no dull moments. He had planned picnics and various entertainments, all with that delicacy and refinement with which he did everything. His devotional gracefulness in saying Mass and his spiritual ease in the Sanctuary were as marked then as during the rest of his life. He was a great lover of liturgy, and during ceremonies he could be artistic without affectation and correct without stiffness. His manner of saying Mass was marked by the Juniors and left a lasting impression on them. During the Villa, as sometimes happens at Woodstock in July, there were two or three severe thunder and lightning storms. It was the only time he seemed to be quite out of himself; this was due as he told us to the harrowing experience he had as a philosopher at St. Inigoes when three of Ours were killed by lightning, and others injured.

When Prefect of Studies he had a delicate but firm way of keeping up the standard of studies, and his admonitions to teachers, especially beginners, were usually so gracefully candid that no offense could be taken and improvement was sure to follow. He had a remarkable instinct in grasping unique circumstances of difficult cases, and he was quite perspicacious in evaluating characters of parents as well as of pupils and teachers. He sometimes achieved the desired effect by one of those apt pleasantries for which he
was so well known, and which made him such an interesting conversationalist. His narratives never tired, and his humor was never cutting or in any way offensive. On the platform or in the pulpit he was not eloquent, but his talks to the schools, or his sermons in the Church were refined, to the point, and solid. His native reticence probably made him avoid public speaking as far as he could do so. As a teacher, a prefect, and a superior he was marvelously tolerant, and to the ill he was kindness itself.

He also seemed to be quite devoid of human respect and was never sensitive of criticism. For ecclesiastical superiors and their regulations he had a punctilious obedience; as pastor of the Gesu or of St. Ignatius he was most precise in observing diocesan regulations, and most exact in his attention to the clergy and the hierarchy. At the only Commencement which was held under his presidency at St. Joseph’s College, he had the honor of having His Eminence preside. Realizing Cardinal Dougherty’s great esteem and affection for his old professors in Canada, he secured the presence of one of His Eminence’s favorites, Fr. Filiatrault, of St. Mary’s, Montreal, as a very pleasant surprise. This was typical of Fr. O’Gorman’s skillful thoughtfulness. He always strove to please everybody, and those who are never pleased with anybody, be they Ours or externs, he bore with amusing humor; as is clear from his curriculum vitae he occupied positions where such a fortunate type of patience could be occasionally exercised. Some may have thought that in official positions he was a bit indecisive, and unwilling to face a crisis, hoping that things would solve themselves or at least would be solved by others. This was in no way due to weakness, but rather to lack of confidence in self. From a letter sent by the Father Rector of Weston College, the following sentence is taken and it undoubtedly receives the unanimous approval of the New England Province: “He will be remembered with affection and prayer by all. A real Jesuit and the most
gentlemanly of men."

Fr. O'Gorman's refinement was evident in all he did and in all he said. He possessed a delicacy of taste which was never effeminate and had no trace of the dilettante. He was genuine at all times. Some may feel he overstressed minutiae in his effort to supply artistic niceties for Church or School, but all will agree whatever he planned and managed was sure to be graceful. During his short Rectorship of the Gesu Church in Philadelphia he secured the gift of many valuable adornments. He achieved the long contemplated complete renovation and elaborate decoration of the Church through the services of the late Brother Francis C. Schroen whose skill and artistic power have beautified so many of our institutions in North America. There was a most generous response to Fr. O'Gorman's appeal for donors of new and expensive lighting apparatus, stained glass windows, etc. Due to the original architectural structure of the Church of St. Ignatius Loyola, New York, and also to the permanent adornments secured by Fr. O'Gorman's predecessors, he had an opportunity of completing what had been so excellently inaugurated. The elaborate equipment of the sanctuary with its marble flooring, its artistic sedile, and especially the handsome bronze pulpit and the exquisite bronze doors; these and many other ornaments and artistic improvements were the gifts of devoted friends. It was particularly on the pulpit and bronze doors that he gave full play to his delight in religious symbolism. For several months he studied and worked upon these and only a close inspection can fully appreciate his achievement. The pulpit is inspirational with reliefs of the Holy Spirit above and of the Four Evangelists below, which he loved to regard as the directing Spirit from above of every thought and gesture and the fourfold guide book of all preachers.

A few years ago the Religious Editor of a prominent New York daily paper requested that a reporter be
allowed to come Sundays to give to the paper an account of the sermons of St. Ignatius Church; this request was accompanied by a highly complimentary comment on reports received. However, very little was reported, and the same editor remarked after a few months to the Rector: “We are able to report very little as your preachers treat only of the gospels, and unfortunately there is little news value in this.”

The heavy bronze doors of St. Ignatius Church are overflowing with symbolism. The one at the entrance to the Sacristy from the Church is to typify the interior life of the soul through the indwelling of the Holy Spirit. The panels portray the descent of the Holy Ghost and the seven Gifts; of the latter each is represented by a Saint most prominently known for the particular gift: Wisdom is represented by St. Ignatius; Understanding by St. Thomas Aquinas; Knowledge by St. Bernard; Counsel by St. Catherine of Sienna; Fortitude by St. Agnes; Piety by St. Monica; and Fear of the Lord by St. Anthony the Hermit. The side door near the Sanctuary which leads from the outside to the Church, and we are using Fr. O’Gorman’s own notes, “typifies the qualifications one should have to enter the Church and remain a good Catholic.” The beatitudes are portrayed in similar symbolism. St. Vincent de Paul represents the Poor; St. Thomas More the Meek; St. Isaac Jogues those who mourn; St. Francis de Sales those who hunger and thirst for Justice; St. Stephen the merciful; St. Lucy the pure of heart; St. Catherine of Aragon the Peacemakers, and St. Cecilia those who suffer persecution.

While these are but a few of the splendid adornments so magnificently executed under Fr. O’Gorman’s direction for the Church of St. Ignatius Loyola, it was at Garrett Park that he reared his greatest masterpiece, the Chapel of Our Lady of Lourdes. The Georgetown Preparatory School Quarterly, The Blue and Gray, has detailed articles on their cherished Chapel; there is also at its entrance a notice of some of the
salient points of its symbolic beauty. The leading editorial of the Spring 1932 issue of the Blue and Gray gives expression to the Students’ feeling at the opening of the new chapel:

“Two years ago ground was broken on the site of the old tennis courts, and work on the new Chapel had begun. For twenty long months we watched and waited, and gradually there arose a thing of beauty that far surpassed our wildest hopes. And today it stands all but completed, a striking edifice of dark red brick and grey limestone, the pride of the country-side and Georgetown Prep’s new Chapel of our Lady. Although not yet completed, the appearance of the chapel is such that we point to it with pride, and feel justified in saying that its equal will not be found, in this section of the country, at any rate. The selection of the site was a stroke of genius. In its present position the Chapel seems to complete a work of art that needed but a stroke of the brush to attain perfection. Instead of standing out alone as a work of sheer beauty complete in itself, it imparts to the entire campus a charm that till now has not been apparent.

The building itself has been done in the flawless simplicity of the Italian Renaissance period, gracefully emphasized by the slender Campanile at the northwest corner of the edifice.

The interior of the building, although second to none in beauty, has been designed with a far greater end in view. The finishing touches are now being made, and one needs but a glance at these to see that ours is to be a real boys’ Chapel. Nothing overdone, no gaudy decorations; simply a House of God intended to raise the spiritual level of the boys at the Prep. A chapel that is a personification of manly piety; where a boy will be only too glad to kneel and pray, and where he may feel at home praying.

This is not the place to show our gratitude to God for His generosity. Rather shall we wait until we may kneel in His Presence before a new Tabernacle, and there try to express our thanks. There also shall we ask, for the kindly donor, who desires to remain anonymous, the graces God reserves for those who do His work in silence.”

The student has certainly grasped the motif of this architectural symphony dedicated to the Blessed
Mother. The blending of beauty and piety is unsurpassed, and the first impulse on entering is not an exclamation of wonder at its splendor but rather a hushed feeling of reverence; "Terribilis est locus iste: hic domus Dei est!" Immediately you are drawn to the main altar with the attractive tabernacle and the large overhanging bronze crucifix against a dorsal of exquisite fitness, all under a magnificent baldacchino. The variety of marble used for the monoliths, the altar, the predella and the floor is dignified and quite in keeping with the sanctity of the whole chapel. There is a large elaborate medallion near the ceiling portraying the Madonna. The windows tell the life of the Blessed Mother, with inscriptions interwoven from the Scripture expressive of the eulogistic titles of the Litany of Loretto. The choir stalls from the epistle side are surrounded by small windows, one is of St. Gregory, another of St. Cecilia, and the rest from Scriptural symbols of music. From the gospel side there is a well equipped and roomy sacristy, and just outside the sanctuary on the same side, a stone stairway leads to a tribune where there is an oratory of St. Catherine of Sienna. The side altars are also of beautifully variegated marble, and endowed with inspirational statues. The architect denominates the interior as modifiedly Basilican. The Chapel possesses an elaborate organ of the finest make with thoroughly up-to-date appurtenances. The exterior is in Italian Renaissance style; there is a slender campanile with harmonious bells; the angelus, and each quarter of an hour from seven a.m. till ten p.m. is sounded. Appropriately on February 11, the feast of Our Lady of Lourdes, 1938, the bells were christened and began their harmonious career. The above details we trust will be pardoned; all who have had the privilege of having the Father himself as cicerone in a visit to the chapel he loved so well know it is the one and only way he would desire to be remembered.

Fr. O'Gorman always looked back with happiest
memories of his years as a choir boy under Fr. John B. Jungck, or Fr. Young, as we knew him. Undoubtedly it was from this distinguished master of Church Music that Patrick O'Gorman acquired not only reverential affection for Gregorian and ecclesiastical polyphonic, but also a delicate taste for all good music and an utter abhorrence of modernistic cacophony. The great advantages for music lovers in New York were taken by him, and he enjoyed nothing more than to communicate his own appreciation of music to those in his charge, particularly the scholastics. He followed current musical literature and criticism, and was one of the best informed on musical America. As Pastor he made his choir adhere strictly to Church regulations. He had a very pleasing voice himself, and this added to his priestly devotion at Mass made him a favorite celebrant for festive occasions. He always seemed to show a preference for the Christmas season, and under his direction the Carol and Manger Service held on the feast of the Holy Innocents was most elaborately finished. He took particular delight in attending concerts of Christmas Carols, and among the very few books still found on his desk was "The Oxford Book of Carols." In this booklet two clippings discolored with age were preserved; one tells that: "Not only is St. Francis credited with having inaugurated the first Christmas Crib, but he is also held to have been the deacon at the first Midnight Mass. St. Francis also preached at this Midnight Mass, biographers tell us, and took as his topic the poverty of Jesus and the humility of Bethlehem. He was so moved in mentioning the Holy Child that his lips trembled and tears fell from his eyes."

Evidently the second clipping may have been kept as an autobiographical note: "Christmas was a favorite feast with St. Francis of Assisi, and he wished to persuade the Emperor to make a special law that men should then provide well for the birds and the beasts, as well as for the poor, as that all might have occasion to rejoice in the Lord." As
Prefect of Studies, at Loyola School, Fr. O'Gorman took particular pleasure in training the boys for their Christmas entertainment. He had a special devotion to the mysteries of Bethlehem, and up to the last Christmas he spent on earth, he regularly placed on his desk a very simple plaster of Paris figure of the Christ Child, with Mary and Joseph; around this figure he entwined Christmas greens. It was the only adornment ever seen in his room. There was no selfish accumulation of books nor did he possess superfluities of any kind. His delicacy of taste was also shown in favorites of literature. As an instance, he was a lover of Shakespeare but particularly of the comedies; he would quote *As You Like It* or the *Twelfth Night*, and particularly enjoyed *Falstaff*. He rarely referred to *Hamlet*, *Macbeth* or the more serious tragedies. He encouraged the students in his charge to take their annual play from Shakespeare, particularly the lighter comedies.

As a scholastic at Georgetown he was in charge of the Glee Club for five years; he had been "pref. odeli" during his Juniorate. One of the most loyal members of Fr. O'Gorman's Glee Club, a distinguished lawyer in Washington, Mr. Harry Gower, wrote the following in a letter sent two days after the funeral.

"I believe that Father O'Gorman organized the Glee and Banjo Clubs at Georgetown in the scholastic year 1893-94. An instrumental soloist was Conde Nast. In the year 1894-95, O. P. H. Johnson was probably manager and George O'Connor was a star attraction. I could give you some fourteen other names but I judge they would not be of interest. Joe Drum (brother of Father Drum, S.J.) was of the Club but his contributions were in the way of humor and fun rather than musically. Two concerts were given in New York and two in Philadelphia, and more concerts in Washington. Father O'Gorman was a very good musician. His leadership of the Clubs was grounded in a regard which the members had for him which was little short of adoration. His plans, his judgment, his taste were uniformly accepted with enthusiasm and reverential awe. His appearance on the stage as he led the Glee
OBITUARY

Club, was breath-taking. After the Club members had taken their places and were at rest, Mr. O'Gorman made his entry. Picture a simple, well fitting black cassock, a very good looking head and face, topped with a wealth of really beautiful golden hair, the effect of which was not at all marred by the plain black cassock. Every eye in the house was on him alone. For the first few minutes, it made no difference what the Club did, the people out in front did not know that the Club was there.

We were a pretty scared Club until he came on, but then, he put the thing over in a big way. And he had the trick of having the audience believe that he thought it was not a purely personal triumph; which in fact it was.”

This quite inadequate obituary of Fr. O'Gorman would be even more inadequate if we omitted what we might call the Reverend Father's domestic virtues. To have lived with him was not only a delightful privilege but a liberal education. He was decidedly a community man, and was always on hand for community exercises. Without any intrusion he was the life of recreation; his fund of pleasantries and interesting anecdotes, his good-natured and ever kindly badinage, and above all, his thoughtfulness and considerateness at all times made companionship with him a genuine delight. He bore authority with utter simplicity and he seemed happiest when making others happy. He always made much of festive occasions, and even on the last day he spent at the Prep before going to the hospital, he was most anxiously engaged in decorating the refectory for the dinner in honor of the two Fathers who that day had pronounced their last vows. Then, as previously, whenever there was “haustus lautior,” he was tireless in preparing, as the Psalmist says “quod laetificat cor hominis.” On one of the Chapel windows which he so meticulously planned, namely the one dedicated to “Causa Nostrae Laetitiae,” there is a medallion portraying the Marriage Feast of Cana. Fr. O’Gorman was one of those enlightened Christians who knew that adhering to the Ignatian injunction “tantum quantum”, one can praise, reverence, and
serve God in a happy and well ordered use of God's creatures. He was kindly to every one, and even the employees were devoted to him. Though he had left 84th Street ten years ago, he had won a lasting affection. Of their own accord ten of the Rectory domestics signed in their own hand the following: "Dear Fr. Quinnan: Will you please see that on April 15 a Month's Mind Mass is said for our dear Fr. O'Gorman." Then follow the names of the old timers so familiar to Ours who visit 84th Street, the cook and the porter, the painter and the refectorian, and last but not least the ever faithful Pat Andrew, thirty-five years janitor of the parochial school. Those who have resided at the Prep recall the afternoon inspection of the flowers and the grounds which Fr. O'Gorman so frequently made accompanied by George, his old colored friend of two score years ago when the Father was in his regency at the College.

Evidently Fr. O'Gorman decided to destroy all his correspondence and notes. However, two conferences in outline must have escaped him. One, written on his own note paper as Vice-Provincial, is at least sixteen or seventeen years old. It is entitled "Sic Luceat—The Purification", and a newspaper clipping is attached to the typed outline; it gives a poem entitled "How Beautiful is Light." The introduction stresses the Church's Love of light: the blessing of the fire on Holy Saturday and the Paschal Candle, sanctuary lamps, etc., and the candles used on all occasions, the more solemn, the greater number; there is a note "the Church likes the wax candle: everywhere, at baptism and at death. It typifies Christ: Ego sum lux mundi; the splendor of the Saviour walking over the sea of Galilee. The saints are shown in a halo of light. The Church the pillar of light." Then follows the application of "Ye are the Light of the World." There are cryptic notes of anecdotes evidently as illustrations through his own inimitable and characteristic pleasantries. The second outline is evidently for a confer-
ence during the Octave of the Epiphany. The introductory notes are characteristic.

"1. We are still contemplating the three Kings of the Manger and during the Octave the Church proposes in Office and Mass example for our edification. Kings with colorful retinue and royal robes and rich presents make a striking contrast to the simplicity and humility of the manger.

We have but lately celebrated that day whereon the most pure Virgin gave to the world a Saviour. Now the venerable Solemnity of the Epiphany giveth us a continuance of joy so that by the holy succession of these two closely related feasts the freshness of our gladness and the ardor of our faith hath no time to die down."

As might be expected, this gracefully devout and pious priest had a most peaceful death. He had been seriously ill for six weeks, mainly due to a cardiac condition, though there were other complications. It was his first experience in a hospital, and hence all the more trying. A few days before he was stricken, he received a letter from a very dear convert friend who had just lately been anointed. It was a most eloquent eulogy of Extreme Unction, brimful of spiritual joy at being permitted to enjoy such a salutary grace. Fr. O'Gorman was deeply touched by the words of one who had enjoyed only a few years in the Church, but these under his own spiritual guidance. For him it was a message from heaven, and he was evidently encouraged by it, when his own time came so soon afterwards. He died as he had lived, peacefully and piously in the Lord.

The recitation of the Office and the Low Mass of Requiem took place on the Monday of Holy Week. The Very Reverend Provincial, Fr. James P. Sweeney, presided, and the Rector, Fr. William E. Welsh, was celebrant. The interment was at Georgetown University. The Vice-Provincial, Fr. Vincent L. Keelan, the acting Provincial of New England, Fr. James M. Kilroy, the former Provincials, Fr. Laurence J. Kelly and Fr. Edward C. Phillips, were present as were the Rec-
tors of Georgetown, Gonzaga and St. Ignatius Loyola, New York, and the Superior of Trinity, Georgetown, and Fr. Robert Lloyd, formerly Rector of the Prep School. Fr. Arthur Sheehan came from Weston and several Fathers were present from Baltimore and Washington. There were a number of the Georgetown Alumni, both of the Prep School and College, present at the Mass and at the cemetery services, among them former students of Fr. O'Gorman's classes at Georgetown of forty-five years ago. The students and Faculty of the Prep School had acted as a guard of honor in the chapel while the Father's body was there. The weather was ideal, bright and cheerful; the Chapel of Our Lady of Lourdes beamed in the sunlight. The atmosphere seemed penetrated with the gently smiling spirit of the Blessed Mother as she appeared to St. Bernadette, a scene evidently cherished by Fr. O'Gorman; for the statue of Our Lady on the outside of his chapel, bears beneath the dedicatory inscription: "Mariae Matri Leniter Arridenti", words borrowed from the second nocturn of the feast of the Apparition at Lourdes. Undoubtedly in hopeful anticipation of the same gentle smile of the Mother Immaculate when his time came to meet her in person with whom he had lived so intimately in spirit, he had planned these words of solace. He had reared a monument on earth to her who never fails her own, and it may be that she wished to give others evidence of her maternal solicitude by her loving care of Fr. O'Gorman at the end of his loyal life. His last Mass, as we have seen, was said on the feast of her Purification. Exactly six weeks to the day, on the feast of her Seven Sorrows, he was called from this life of trial and suffering. We prayerfully trust, indeed we are confident, as his time came to be presented to the Queen of Heaven it was to the ever appreciative Mother "leniter arridenti."

R. I. P.

"Theology with a difference" is the terse phrase used by one reviewer to describe this latest contribution to the study of St. Paul. Theology we most certainly have "in good measure and pressed down and shaken together and running over" for the book is a scholarly synthesis of St. Paul's teaching on the redemptive work of Christ. The very pleasing presentation of Fr. McGarry accounts for the "difference".

An introductory chapter sets the stage for the great protagonist who speaks so eloquently to us in the pages of this book. After a vivid picture of the Jewish reaction to the preaching of the death and resurrection of Christ, the author, with the Acts as his guide, describes the impact of that same new and startling doctrine on the soul of St. Paul. With never a doubt or qualm of conscience, bolder than his teacher Gamaliel, Paul was all for a policy of quick extermination, until the miracle on the road to Damascus transformed the rebel into a lover of Christ. For the conversion of St. Paul was miraculous, as Fr. McGarry proves at considerable length. Nor is such detailed proof a purple patch, for the efforts of Rationalism to find some natural explanation of this miracle, yield only in vehemence and insistence to their attacks on the resurrection of Christ.

In the chapters which follow, St. Paul's doctrine on the Redemption is presented in all its principal phases. Without the technicalities of a theological treatise, yet with the accuracy of a conciliar definition, Fr. McGarry, in a graceful style, unfolds the Apostle's teaching on man's need of salvation because of his solidarity in Adam, and on the new solidarity in Christ, which comes to us from the Cross. Here we think that the exposition would have been more complete, if the author had developed more fully the Pauline texts which stress the obedience of Christ. After all, we are not only bought with a price, but Christ by His sublime act of obedience has made the amende honorable to the Father for that act of rebellion, which we know as the sin of Adam. The study of Christ's redemptive work as the offering of an all efficacious sacrifice by our
HIGH PRIEST is magnificent. The work concludes with two chapters, one on the mystical union of the soul with Christ, and the other on the Mystical Body of Christ, which some regard as the very best in the book.

There is little to add by way of adverse criticism. We have noted at times the tendency to overwork a favorite adjective. The description of the events of the first Pentecost leaves the impression that only the Twelve were present in the upper room and only they received the gift of tongues. And surely from the preceding context of the epistle to the Hebrews which the author is quoting (page 101) the word included in parentheses should be not "God" but "Christ".

In conclusion, it is a joy to recommend this book to all of Ours who either in the ministry or in the work of teaching, wish a guide to the authentic message of St. Paul.

E.D.S.


This little 95 page booklet has for its purpose to give to the ordinaribus in an easily understood manner enough information to offer the Holy Sacrifice in a worthy manner; and to give to the busy priest an easy method of checking over the rubrics to root out any personal innovations.

This twofold purpose is very well accomplished by printing the Ritus Celebrandi Missam on the right hand pages of the booklet in very large, easily read print with the original paragraphs divided into many small paragraphs.

On the left hand page there is an accurate English translation with enough commentary to explain the rubric to one who is uninitiated in rubrical parlance. And if there are any supplementary decrees or customs which pertain to the particular rubric, they too are inserted.

That this little booklet fills a need is evidenced from the large advance sales—when the only advertising was a sample copy of the booklet. Incidentally—it is, we are told, the first book published with the imprimatur of the new archdiocese of Washington.

J.B.


Notable among the manifestations of the vitality of Catholi-
cism in our day is the growing desire of the laity to share more actively in the liturgical life of the Church. The increased use of the missal at Mass, the stream of publications from the Liturgical Press of the Benedictines at Collegeville, the interest in ecclesiastical art and architecture fostered by the Liturgical Arts Quarterly, are examples in point. Ultimately, however, the success of the Liturgical Movement would seem to demand at least a working knowledge among lay Catholics of the Church's universal liturgical language. To meet this demand in the place where it can best be satisfied, the Catholic high school and college, Father Kuhnmuench, Director of the Department of Classical Languages at St. Louis University and author a few years back of a well-received edition of the Early Christian Latin Poets, has made a distinctly useful contribution in the book under review.

Designed primarily, as Father McGucken notes in his preface, to supplement, not to replace, the traditional classical curriculum, Liturgical Latin presents a carefully chosen selection from among the prayers, hymns, and passages from Holy Scripture which in the course of the liturgical year the Church uses in her public worship. A glance at the table of contents reveals a generous sampling of the Old Testament, mostly from the narratives; the Ordinary and Canon of the Mass, followed by selections from the Proper of the Season, including the masses for the Feasts of the Nativity, the Resurrection, Corpus Christi, and the Most Holy Trinity; a list of selected Gospels; selected Collects from the Missal; the Antiphons of the Blessed Virgin; and finally, a number of hymns and sequences, among them the Stabat Mater, the Dies Irae, the Pange Lingua, and the Lauda Sion. Each selection is preceded by a note indicating its use both in the missal and the breviary. Footnotes, brief and to the point, explain or translate the more difficult passages, and occasionally add historical or exegetical comments, while an extensive vocabulary at the end of the book offers essential grammatical information, together with the identification of proper names occurring in the text and the indication of word-meanings peculiar to Liturgical Latin. Father McGucken, the Prefect of Studies of the Missouri Province, has written a Preface for the book, in which he sums up the value of the study of Liturgical Latin, while in the Introduction of the author a brief account is given of the more important departures from Classical Latin. The modest price of the book facilitates its adoption as a text-book without strain on the text-book budget of the average student.

It is to be hoped that Liturgical Latin will commend itself to Principals and Deans of Catholic high schools and colleges.
Though written especially for pupils following the traditional classical curriculum, the book might well be made the basis of a shorter and simplified course in schools which by choice or necessity have abandoned the classical curriculum; it could also be used profitably by parish study clubs and similar groups. Certainly the opportunity and stimulation to learn their Catholic language will have happy results in the devotional life of the laity. And from a literary and cultural viewpoint, the opening up to the student of the rich treasures of Patristic and Medieval Latin, and indirectly, of the civilization and culture of the Middle Ages, will serve as a corrective to the oftentimes narrow and uncritical strictures of the Renaissance Humanists, whose literary judgments we have been prone to take for granted. When scholars outside the Church are studying Medieval Latin with attention and interest, why should our Catholic schools pay to a heritage that is peculiarly their own only the tribute of indifference?

J.B.H.


The millions of people, wage earners mostly, congregated in the cities of America are not unlike pilots whose task it is to bring their ships safely to port but who are forced to remain outside the door of the bridge and away from personal contact with the instruments that are of vital importance for a successful completion of the passage through turbulent waters. At first glance, the comparison may seem fantastic. And yet it is not. Liberty, the ownership of property and responsibility are necessary to all men faced with the primary duty of preserving life and of providing for their dependents. With these instruments they can pilot themselves and their families through life in a manner consonant with their God-given nature.

Unfortunately, however, in our industrial cities, among wage earners, the ownership of property and the opportunity to earn enough money to live decently are lacking to an alarming degree. In addition, the omnipresence of mechanized labor prevents workers from exercising those faculties which distinguish them from beasts. Generally speaking, the products turned out are not the result of their own workmanship and ingenuity. Lumped together, these desiderata are responsible for the "social problem".

The authors of Rural Roads to Security are acutely aware of the plight of so many of our fellow citizens. Besides, they have not lost sight of a hard and fast truth that the land and
the fruits thereof belong to the human beings who populate it. Hence when, as in America, giant corporations buy up the land and exploit it by means of a system of chain farms; wheat, cattle, sugar and other forms of monopoly, the proletariat of the city is presented with a twin brother, the rural proletariat composed of dispossessed farmers; and the second error is worse than the first. Proceeding, therefore, on the principle, true at all times, that agriculture is of primary importance, the life-blood of every nation, they offer a way out of the economic morass into which the country has been plunged. The nature of man, the family and the state, as well as the relationship that should exist among these units if society is to be well-ordered and efficient in the work of securing the common good, is subjected to careful analysis. The feasibility of the plan of Monsignor Ligutti and Father Rawe is established beyond question. Indeed, the homestead developments of which they speak are not mental projections into a proposed future. They exist in our midst...families living on the land, in homes of their own, achieving partial self-subsistence through the cultivation of a small acreage while they earn the major portion of their income in industries near the communities. It is an attractive way of life, offering advantages of home ownership and a laudable community spirit. Away from overcrowded cities, the families, unhampered in their endeavors to obtain the necessaries for existence, have time to devote themselves to their religious, moral and intellectual growth. Moreover, the whole is permeated with a Christian rural philosophy. A visit to Monsignor Ligutti's homestead development at Granger, Iowa, will melt the coldest economic heart.

The book has been dedicated to the cause of better fields, better homes, better communities, better hearts and better lives. In itself this is an inducement for the general public to peruse attentively a work of value for them and their future. Also, it is a textbook that will pass the critical appraisal of the most exacting scholar, and is an excellent introduction for the student intent on mastering the complex aspects of the relationship between farm and city in our present social economy. Should further study be desired, the comprehensive bibliography compiled by Monsignor Ligutti and Father Rawe will be helpful.

E.H.M.
## VARIA

### American Assistance

*Maryland-New York: Jubilarians of 1940.*

**Golden Sacerdotal Jubilee**

| Fr. William F. Clark | Aug. 24 |
| Fr. John J. Wynne | Aug. 24 |

**Sixty-Fifth Anniversary**

| Fr. William H. Walsh | July 30 |
| Fr. Patrick H. Casey | Aug. 18 |

**Diamond Jubilee**

| Fr. Henry A. Judge | July 30 |
| Fr. Edmund J. Burke | Aug. 14 |
| Fr. Patrick J. Cormican | Aug. 28 |
| Fr. Raymond Vila | Oct. 6 |

**Golden Jubilee**

| Fr. James Vallés | June 28 |
| Fr. Alphonse Weis | Aug. 6 |
| Fr. John B. Creeden (N.E.) | Aug. 14 |
| Fr. John S. Keating (N.E.) | Aug. 14 |
| Fr. James I. Moakley | Aug. 14 |
| Bro. Thomas J. O’Hara | Sept. 12 |
| Fr. R. Swickerath (N.E.) | Sept. 30 |
| Fr. John Anguela | Nov. 5 |

249
Woodstock: *Spring Disputations.*

De Peccato Originali
Defendet: F. P. Martin
Arguent: F. Beckwith, F. Schweder

De Apologetica
Defendet: F. Horigan
Arguent: F. Brady, F. Miller

Die 15 Martii 1940

Ex Ethica
Defendet: F. Glanzman
Arguent: Fr. Murray, F. Persich

Ex Psychologia
Defendet: F. Rushmore
Arguent: F. Clarke, F. Lawlor

Ex Critica (apud Inisfada)
Defendet: F. Norton
Arguent: F. Kennedy, F. Snee

Report of the Henryton Mission for 1939. On December 28, 1939, the population at Henryton Hospital, Maryland, comprised two hundred and seventy-seven patients, all Negroes and all suffering from tuberculosis; three Doctors of whom one was colored; and forty-two colored Nurses, both student and graduate. Besides the two white Doctors, there were eight other white people employed in the Administration of the hospital. The remaining sixty-five employees brought the total population to three hundred and ninety-five.

At the close of 1939 there were sixty-one Catholics at Henryton, forty of whom were adults, twenty-one children. In the course of the year fourteen Catholics had been given bills of health and their discharges from the Sanatorium.

Between January first and December 31, 1939, one hundred and three persons died at the Hospital. Of these, eighty-three died as Catholics. Of the eighty-three, nine had been Catholics before coming to Henryton, four were children who had not yet attained the
use of reason, three received conditional Baptism, Absolution and Extreme Unction when unconscious and dying, and forty-one were baptized, in the hour of death, by Scholastics or Catholic Nurses.

Many of those baptized by the Nurses were still conscious and accepted Baptism gratefully. All of them had previously been induced to make acts of Faith, Hope and Perfect Contrition. Indeed, of the twenty who died without the ministrations of a Catholic, all but two or three had similarly made acts of Faith, Hope and Love.

It is the practice of the Catechists to persuade every non-Catholic who is seriously ill to say with fervor the prayers on the card published by the Apostolate for the Dying. On the card is printed a profession of Faith embracing the four truths to be believed de necessitate medii, an Act of Hope and an Act of Perfect Contrition. The card holds a genuine appeal for the patients, many of whom say it daily, even several times during the day.

Should the patient be too weak or otherwise incapable of reading the prayers, a Scholastic reads them to him. No case has been recorded of a patient who refused to say the prayers or who denied any of the truths enunciated on the card.

Finally, of the eighty-three patients who died as Catholics, twenty-six may be listed as converts in the fuller sense of the term. That is, they were instructed at some length in the truths of the Faith, and thereafter received Baptism, Penance, Holy Eucharist and Extreme Unction.

The total of patients baptized during the year was eighty. Thirty-six of these were baptized by Our Priests, six by Our Scholastics, and forty by Catholic Nurses in the absence of a priest. Only nine of those baptized were alive at the close of the year.

Of the newly baptized, sixty-nine were adults, eleven were children. Four of the children had received sufficient instruction before Baptism to permit their go-
ing to Confession and receiving Holy Communion; four others of the children had not yet come to the age of reason; the remaining three were baptized when unconscious and dying.

Extreme Unction was administered forty-nine times. Of those who received it, thirty-four had already died by the close of the year, and only four had substantial hope of recovery.

One marriage was rectified at the Hospital.

The total of Confessions heard was 2,388; the total of Holy Communions distributed was 2,622. Of the Catholics at Henryton, ninety percent confess and receive the Blessed Sacrament weekly. Mass is celebrated each Sunday, and the use of the Missal during Mass is encouraged. Parts of the Ordinary and Proper of the Mass are read aloud by the children.

During the course of the year individual instruction in the whole or in part of the catechism was given to thirty-eight persons. Four of these were discharged from the Hospital before receiving Baptism; two, having completed the course, decided against entering the Church.

Group instructions were conducted for the children every Thursday afternoon. All the Catholic children who were not confined to bed and twelve non-Catholic children attended these classes. Two non-Catholic children had received their parents' consent to become Catholics; several others expressed a desire to enter the Church but were unable to obtain leave of their parents to do so.

In all, thirty-six converts in the full sense of the word were received into the Church during the course of the year.

Each Thursday it is part of the Catechists' routine to distribute Catholic magazines among the patients, and among the Nurses and employees on duty at the time. There are indications that the magazines are read appreciatively by Catholics and non-Catholics
A circulating library of Catholic pamphlets is also maintained for the use of all.

Rosaries, Crucifixes, Sacred Heart badges, Miraculous and Scapular medals are given to the Catholics, and to those of the non-Catholics who requests them and understand their use. It is not unusual for non-Catholic patients to say the Rosary, even daily. Several of the non-Catholic patients who have expressed no desire to enter the Church have requested and familiarized themselves with the Baltimore catechism.

Due to the bounty of the Woodstock Theologians, candy is distributed frequently among the children, ice-cream on rarer occasions.

The calendar of what may be called "Special Events" conducted at Henryton under Catholic auspices includes Benediction of the Most Blessed Sacrement, followed by the annual Concert of Christmas Music given by a section of the Woodstock Choir on January 8. On February 18, Rev. Andrew Hofmann, S.J., favored those of the patients and staff who were free to attend with his moving pictures and lecture on the Philippine Islands.

On May 21 a substantial delegation from Henryton took part in the May procession held by the Woodstock Sodality of Mary. Many non-Catholics joined in the procession.

In the woods above the Hospital, on May 25, an outdoor picnic,—the only annual event of its kind at Henryton,—drew all of the children and sufficient of the adults to bring the number of guests to eighty. A hot chicken dinner was served to each of the party. Following the meal, impromptu entertainment was provided by the children, non sine praemio.

On November 12, Octave of the Feast of Bl. Martin de Porres, O.P., an eulogy of the Saint was preached to an audience of some two hundred, of whom less than one-fifth were Catholics. This was followed by Solemn Benediction—perhaps the only time it has been given
at Henryton. The religious ceremony over, a short pro-
gram of light entertainment was gaily received, and
a pleasant evening closed after refreshments had been
served to all in attendance.

On November 14 Mass was celebrated in the Audi-
torium—which serves weekly as the Chapel—for the
repose of the souls of those who had died at Henryton
during the year.

In connection with Christmas, a play was staged on
December 19 by a cast of adult patients under the di-
rection of one of the Catechists. The vehicle was "Good
King Wenceslaus," an elaboration of the familiar
Christmas carol. On December 22 toys were distributed
among all of the children by a Woodstock Santa
Claus. Santa disposed of over five hundred toys, games,
dolls and incidentals, presenting them to some eighty
children.

On Christmas Day itself two Masses were cele-
brated at the Hospital. Eight voices from the Wood-
stock Choir sang during the First Mass, and, after
Mass, in the wards and corridors.

New York: The Fordham Congress. The Third
Annual Congress sponsored by the Graduate School of
Arts and Sciences of Fordham University held its
Convention on Saturday, Sunday, Monday, January
27, 28 and 29, and discussed Labor Law as An Instru-
ment for Social Peace and Progress.

The First Session of the Congress, on Saturday, was
presided over by Father John Ryan, of Catholic Uni-
versity, and the opening address on the "Principles
and Scope of Labor Law" was given by Father
Robert I. Gannon, S.J., President of Fordham Univers-
ity.

Addresses in connection with the first session were
delivered by Father Moorhouse I. X. Millar, S.J., Head
of the Department of Political Philosophy and Social
Sciences, Fordham University; Dr. Heinrich Hoeniger,
Professor of Labor Law, Fordham University; Dr.
Friedrich Baerwald, Asst. Professor of Economics, Fordham University; Professor Marshall E. Dimock, Asst. Secretary, United States Department of Labor; Dr. Goetz Briefs, Professor of Industrial Relations, Georgetown University.

"An Evaluation of the American Experience with Labor Law" was the theme of the session on Sunday and Monday afternoon. Heard from in this session were Dr. John R. Steelman, Director of Conciliation, United States Department of Labor; Mr. Godfrey P. Schmidt, Deputy Industrial Commissioner, New York State Department of Labor; Father John P. Boland, Chairman of the New York State Labor Relations Board; Father Joseph N. Moody, Professor of History, Cathedral College; Father John P. Monaghan, Chaplain, Association of Catholic Trade Unionists; Father William Smith, S.J., Director of the Crown Heights School of Catholic Workmen; and Mrs. Elinor M. Herrick, Regional Director, National Labor Relations Board, New York City.

In conjunction with the third session on "Labor Law and Social Order" on Monday, Mr. James Augustine Emery, General Counsel, National Association of Manufacturers, Washington, D. C.; Mr. Francis P. Fenton, Director of Organization, A. F. of L.; and Miss Ethel Johnson, Acting Director of the International Labor Office, Washington, D. C., gave addresses.

*Fordham: Annual Report of the President.* The Annual Report of the President for the year 1939 was published in early February. Donations during the year amounted to $227,919.40. The University itself supplied $157,000 out of its current income for student aid. The total registration of the University was 7907; of these 1391 were in the (Uptown) College of Arts and Sciences. Rev. Fr. Gannon laid particular stress on the scientific display of the physics Department at the New York World’s Fair. The needs of the University listed were as follows: in 1940, a downtown build-
ing to house the Law School, the School of Education, and the School of Business, $1,000,000; in 1941, a library addition, $150,000; an annex to Chemistry Hall, $100,000. Whenever feasible, a new prep school, $450,000; to remodel and redecorate the auditorium, $25,000; to decorate the University church, $15,000.

"Once more," said the President, "our report closes on a note of optimism. Fordham is pulsating with life. It is not ending a weary century; it is beginning a thrilling one."

New York: Fordham Historian Honored. Father Demetrius B. Zema, S.J., Professor and Chairman of the Department of History, Fordham University Graduate School, has been elected a fellow of the Royal Historical Society of Great Britain. Father Zema received his doctorate from Cambridge last summer, and at the outbreak of the war sailed for America. He barely missed being a passenger on the torpedoed Athenia, which went down 65 miles behind the Vandyck, on which he sailed.

Georgetown: Washingtoniana at Georgetown. George Washington’s birthday recalled the two visits the first President paid to the University. The first visit was rather informal; the President arrived unannounced to visit his two nephews, Augustine and Bushrod Washington, who enrolled at the college in 1793. Three other members of the Washington family were Georgetown men: George W. Washington, who entered in 1830; Henry Washington, who was a student in 1854; and Joseph E. Washington, who came to the Hilltop in 1866. The Washingtoniana Collection of Georgetown includes the liquor chest of six decanter bottles, which Washington used in the field during the Revolution War, a lock of his hair, his personal Bible, and seven letters. Of these letters, some were written while he was President of the United States; others either before he took office or after he refused a "third term."
One letter, penned to James Madison, explains his reasons for not running for the Presidency a third time. A second letter is one written to Daniel Carroll, the cousin of John Carroll, who founded Georgetown in 1789. A third letter is the one the General wrote on the eve of the battle of Morristown in which he explained the strategy to be followed in the battle.

*Seattle: The Seattle Preparatory School.* The history of Seattle Preparatory School dates back to September 27, 1891, when the Reverend Victor Garrand, S.J., and the Reverend Adrian Sweere, S.J., came to Seattle to establish a Jesuit institution. In those lean years the school was a harbor for children in the grammar grades, adolescents in the secondary classes, and young men of college fibre. In 1895 the infant school moved to the brick building at Broadway and Madison. Seattle numbers among its professional men of prominence many who spent their earlier years and college days at the old Seattle College. Then came the war years, and after them a change of location. In the fall of 1919 Seattle College and Seattle College High School began life over again in the large brick buildings on Capitol Hill’s Interlaken Boulevard. These two edifices were the gift of the generous benefactor, Mr. Thomas C. McHugh, and were erected in the year 1909 as the first units of a big Methodist Seminary and College, the cornerstone of which still bears the legend “Adelphia Hall.” In 1931 the old building at Broadway and Madison was renovated and a parting between high school and college took place. Since that time Seattle Prep, as it is now known, has made giant strides.

The school is situated on the crown of a picturesque neighborhood. Lake Union and Lake Washington form around it a crescent of sparkling waters; the Cascade Mountains are snow-studded sentries to a scene of Northwest grandeur that extends in all directions; across the canal lies the beautiful campus.
of the University of Washington. Seattle Prep has seven acres of campus which is being landscaped with lawn, shrubbery, and rockeries. Besides the two original brick buildings, the Prep boasts of the splendid Garrigan Gym, a large stucco edifice which was completed in the year 1930 in memory of the beloved Jesuit, Father William Garrigan, who to this day remains a sterling inspiration and influence for the youth to whom his love was dedicated.

Seattle Preparatory School holds fast to the best traditions of Jesuit teaching methods. Instruction is given in Latin, Greek, French, German, sociology, and the usual science, literature, and mathematics courses. Extra-curricular activities include debating, oratorical and apologetic contests, editorial writing for the school’s two publications, and other organizations for the spiritual, mental, and physical training of the students.

Under the supervision of Reverend Christopher J. McDonnell, S.J., thirteen Jesuits serve on the Faculty along with two lay teachers. Mr. Edward J. Coen, a faculty member since 1909, is now teaching his second generation of boys. Former Prep faculty members who have distinguished themselves in varied fields are the Most Reverend Walter J. Fitzgerald, S.J., former President, who is now Auxiliary Bishop of Alaska; the Very Reverend William G. Elliott, S.J., present Provincial of the Oregon Province; the Reverend William Dunne, S.J., President of the University of San Francisco.
Other Countries

Rome: The Gregorian University, Seminary of All the Nations. It is always an interesting experience, on arriving in Rome, to stand at a corner of the Piazza della Pilotta and watch the stream of youthful clerics as they pour out through the great doors of the Gregorian University, between lectures, to enjoy the gorgeous sun and the crisp air. Here, indeed, is a cosmopolitan gathering of youth, speaking many different languages and dressed in an amazing variety of cassocks: Americans with their hands forever in their pockets, easy-going of gait and rosy-cheeked; the English with their broad-brimmed hats, their stride, long and hurried; the Spaniards, noisily argumentative; the Germans, serious and staid, surprised, as it were, by the glory of the Roman sun, garbed in flaming red cassocks, which for centuries have won for them from the witty Romans the nickname, "boiled lobsters"; Capuchins with youthful, flowing beards; Basilians and Melchites in their oriental turbans; Trinitarians in black and white habits, the cross of blue and red at their breasts; bushy-haired Russians; the Hermits of St. Paul in gleaming white robe; Scots in purple; Italians, Portuguese, French, Armenians, Australians, Africans, Chinese; religious of all kinds: Cisterians, Oblates, Benedictines, Carmelites, Jesuits, Camillians, Marists, Eudists; all countries, every tongue, every rite.

"What a number of priests!" the tourist exclaims in astonishment as he unfolds his ubiquitous camera. The Catholic traveler finds reason for comfort and joy in the promise of these young men, but the Protestant—many of them frequently come to Rome—frowns in
perplexity as he thinks with some doubt and sadness of the skeletal remains of his religion.

In the Beginning a Stoning

On Monday, February 18, 1551, at a little house at the foot of the Capitoline, a sign was posted bearing this inscription: "Free School of Grammar, Humanities, and Christian Doctrine." This house was built by Saint Ignatius with money given him by the Duke of Gandia, Saint Francis Borgia, and was destined to become the humble beginning of the famous Roman College. Fourteen students were enrolled at the opening of the school; this number soon increased, but not without some opposition. The teachers of the city, aroused by the prospect of the keen competition the new school would create, stirred up their pupils against the newly-formed institution. The boys, needless to say, required no further urging; they invaded the little house, broke the windows, smashed the forms and, finally, attacked the students of the new school; the glorious remains of the Capitoline witnessed a formidable battle. Fortunately, this incident was a passing one. The splendid solemn opening discourse of the school year a short time after in the Church of Saint Eustachius, the publication and defense of theses in philosophy and theology and the fame of the Rector, Father Olave, already well-known as a theologian at the Council of Trent, brought all opposition to an end. During the pontificate of Gregory XIII (1572-1585) and through the munificence of that Pontiff, the school came into possession of the magnificent Roman College; where it continued though centuries of fruitful activity, until in 1870 the Roman College was confiscated by the Italian State. The Gregorian, the new name of the University, assumed in grateful remembrance of Gregory XIII, took up its quarters in the nearby Palazzo Borromeo di Via del Seminario, but the inadequacy of the building moved Benedict XV and, later on, Pius XI to provide this Pontifical
Atheneum with larger and more suitable quarters. The Palazzo Borromeo di Via del Seminario is today the labyrinthian and pleasant home of the Jesuit Scholastics studying in Rome.

The New Abode

Ten years ago the new abode of the Gregorian University was opened in the Piazza della Pilotta, between the Quirinal and the magnificent Villa Colonna. There are eight thousand square meters of land; six thousand are occupied by the buildings, which are about ninety feet in height and are separated or surrounded by two courtyards providing ample light for the lecture-halls and giving assurance of undisturbed quiet.

The white façade of the University, warm and gleaming in the brilliant Roman sun, rises majestically into the cloudless blue sky. At the threshold is the elegant Entrance Hall, on each side of which rise two flights of stairs for the students; it opens into the great Central Hall, a cheerful, well-lighted room, in the best Roman style, large enough to accommodate over twenty-five hundred people. Along the four sides runs a two-storied corridor, in reality, an interior portico, separated from the main Hall by forty-eight columns of highly polished red granite, which on the ground floor end in graceful arcades, while on the second floor they support a majestic architrave. The ceiling is panelled and is fitted with five sky-lights; the centre one of these measures fifty square yards and opens by means of a simple electric device to ventilate the Aula from above.

Around the Central Aula are grouped the lecture rooms. On the ground floor and on the second floor, these lecture rooms open on the corridors, or interior porticos, which surround the Central Hall outside the polished red granite columns. Other lecture rooms are on the third floor. In all, there are about thirty lec-
ture rooms; two of these are semi-circular in shape with the students' seats rising in banks, one having a seating capacity of nine hundred and the other of eight hundred. In addition, there are Physics, Chemistry and Biology laboratories; a large printing plant and a book-bindery, a chapel for the students and rooms for the academic seminars. All the rooms are equipped with a combined system of heating and ventilation, which secures adequate circulation of heat and fresh air.

The proportion of the rooms, the distribution of light through large, well-placed windows, and the color scheme of walls and ceilings have been specially designed for spaciousness, lightness and comfort—not inconsiderable factors in lessening fatigue in the students and aiding concentration. The effect is an impression of solidity without heaviness, of airiness without frivolity; the lines are simple, the style restrained, the detail perfect, so that the Lecture Halls or "Aule" are really what the ancient Greeks understood by the term "Aule," places of recreation for the mind. The problem of acoustics has been solved with great success, considering the size of the Halls; all echoes have been avoided and all unnecessary fatigue for the lecturers.

On the fourth and fifth floors are the rooms of the Faculty Fathers. Along the corridors at all hours of the day there is always a group of students eager to get the answer to their knotty mental problems.

The magnificent library is arranged according to the most modern systems. It has a reading room on the second floor, surrounded by shelves containing books of reference, and there are small rooms for the professors. There are various specialized libraries and well-stocked periodical libraries. Adjoining these there is a specially constructed library building capable of housing 400,000 volumes; today it contains somewhat less than half that number.

The entire building is crowned with spacious ter-
races, from which the panorama of Rome spreads out before the eyes: roof-tops, domes, monuments, the green expanses of villas, the lights of the bridges that span the Tiber, Saint Peter's standing out in a clear, michelangelesque sky, like a massive ball of fire.

Seminary of All the Nations

But the material building, however sumptuous it be, is only the body within which the complex university life palpitates. An intense life of study goes on behind the walls of the Gregorian, including as it does the five faculties of Theology, Philosophy, Canon Law, Ecclesiastical History and Missiology, advanced courses for the doctorate in all branches, a course for seminarians who are not going on for degrees, an advanced course in Latin Literature and a course preparatory to the Faculty of Philosophy. Associated with the Gregorian are the Pontifical Biblical Institute and the Pontifical Institute of Oriental Studies. Connected with it is the Institute of Religious Culture, in which a public course in Apologetics is given for the lay members of "Catholic Action." Conducting all these courses are about eighty professors, almost all of them Fathers of the Society of many different nations and provinces.

The student enrollment for last year was 2,367; this year on account of the war the number has dropped to 1,853. These young men, the cherished hope of the secular and regular clergy, come from the five parts of the world to imbibe in the Papal University the genuine and solid Catholic doctrine. The saying of Gregory XIII, repeated by Pius XI, is still true in every way: the Gregorian is the "Seminary of All the Nations." It is not an institution destined for one nation only; more than fifty nations are represented in its student body and professorial staff. "The Gregorian is a tree," said the distinguished Cardinal Bisleti, "in the shade of which the birds of all nations gather."
The Grand Chancellor of the University is His Eminence Cardinal Pizzardo, who as Prefect of the Sacred Congregation of Seminaries and Universities *ex officio* holds that office, the Vice-Chancellor is the Very Reverend Father General, the Rector Magnificus is the Reverend Father Vincent McCormick, S.J. The academic chairs are distributed among Italians, French, Spaniards, Americans and Belgians; Jesuits from all parts of the world teaching students from all parts of the world. 'Sint Unum' is the motto of the University; all nations united in one spirit, striving toward one goal, the defense of the Church and the sanctification of souls.

*A Roll of Honor*

During the four centuries of its existence the Gregorian University has had a glorious line of famous students and illustrious professors: thirteen Sovereign Pontiffs, four of these since the turn of the century: Leo XIII, Benedict XV, Pius XI and Pius XII; Cardinals; Archbishops and Bishops in thousands; a chosen company of Saints: St. Robert Bellarmine who was successively student, professor and Rector of the University, St. Aloysius Gonzaga, St. John Berchmans, St. Camillus de Lellis, St. Leonard of Portmaurice, St. John Baptist de Rossi, besides thirty Blessed; professors who have left a tradition of profound learning: Suarez, Cornelius a Lapide, De Lugo, and more recently Fr. Secchi, an astronomer of world renown; Fathers Wernz, Taparelli, D'Azeglio, De Mandato, Zigliara, who did much to revive the study of Canon Law and Scholastic Philosophy; the moralists Buceroni and Vermeersch; the theologians and Cardinals, Franzelin, Mazzela, Billot; the historian, Cardinal Ehrle, the scientist Fr. Gianfranceschi. And at the present time a worthy group of professors hold high the name and tradition of the Gregorian. To all of them, sound in doctrine, keen in penetration and clear in exposition, the lecture hour is a spiritual delight. Who can
forget Fr. Hürth's brilliant lectures in Moral? Who fails to remember the faultless lectures on the Codex by Fr. Capello who cites with machine-gun rapidity page and number of the Codex and of its commentators, has a precise and ready answer for every possible question and, ever kind and unassuming, is always at the disposal of the students. The Faculty of History has exceptional professors and in Theology and Philosophy there are many of extraordinary acumen: Fathers Lennerz, Filograssi, Galtier, Zapelena, Boyer, Hoenen and many others who are the pride of the University.

At the time of the death of Pius XI fourteen of the sixty-two Cardinals were former students of the Gregorian and one of their number, Cardinal Pacelli, was to become the new Pope. Among its former students, now living, are numbered more than two hundred Patriarchs, Archbishops and Bishops; many Superiors General and Provincials of Religious Orders and Congregations; more than a thousand professors of Theology, Philosophy and the Sacred Sciences; and legions of saintly and gifted priests who, in all parts of the world, devote themselves to the salvation of souls.

* * * * * *

There is no small pleasure in passing three, seven or more years in the lecture halls of the Gregorian and coming into contact with its many professors: the brilliant and ready Italians, the solid but sometimes obscure and monotonous Germans, the quick and subtle Spaniards, the English and Americans, sometimes hesitant in their Latin, but most agreeably friendly, always understanding, universally liked. All good and noble men, these; many of them, the best and noblest of men. Now that we have finished our course, we recall with sweetest recollection those hours of class, when we pulverized the adversaries, refuted false doctrines, were oftentimes captivated by the truth suddenly appearing in all its undisguised beauty and felt the
priceless comfort of knowing that we stood on secure, unassailable ground.

On certain days in the course of the year the student body and the professors assemble in the Central Hall or in the Church of St. Ignatius—one of the most beautiful in Rome—at the hallowed tombs of a Professor Saint, Robert Bellarmine, and of two alumni saints, Aloysius Gonzaga and John Berchmans, to offer up our prayers for the deceased alumni of the University, to ask God’s light for our work, and to render Him thanksgiving for His favors. At the end of the ceremonies, a hymn rises from the lips of these two thousand and more young men, the hymn of the University, tranquil, suffused with a calm grace, almost liturgical: “O Roma, nostris cordibus versaberis dulcissima...!” The remembrance of Rome, which has penetrated our very being during the years of our study, we carry it with us far and wide to be guarded as a sacred pledge; it remains in our hearts as a nostalgic memory of our youth; it keeps always before our minds the goal and ideal to which we have consecrated our lives and our energies: the welfare of Christ’s Church, the eternal salvation of souls.

Mexico: Mission work in Guadalupe and Calvo.

Some people interested in the progress of the Mission have asked me for news of the work we are undertaking in this region, so difficult to evangelize. The following is a brief outline of what I have been able to accomplish in the three and a half months since my arrival in this part of the Mission.

On my arrival here on October 31, I was told of the great difficulties in the way of converting the people of this territory to Christianity. Nevertheless, I felt myself very much heartened for the task by the confidence I had in the prayers of so many good people, who had promised to intercede with God for the grace of conversion for these pagans.

Hardly had I begun my labors, when I was told of
the savage manner of life of the Tarahumaran and Tepehuanan Indians, the latter far surpassing the former in their ungodliness and laziness. I was told too of the unchristian lives of the whites in this section. This is not so strange, when we take into account the great difficulty under which the secular priests labored during the late religious persecutions.

On the twelfth day after my coming here I began my missionary excursions, which have been hardly interrupted since that time. Three of these were devoted to visiting the part inhabited by the pagans in the valleys near the river Verde. The first of these trips was given over to a survey of the land and its people. At that time I recommended to a good family of white people that they gather together the Tarahumarans of Tmiripa for my second excursion. This they did with marked success and, as a consequence, I was able to baptize at that time 39 pagans. It had been twenty years since the last priest visited that place.

On the first excursion I had also asked a cacique to assemble the Tarahumarans of Pino Gorde, but he paid no attention to my request.

I have just made my third missionary excursion into the territory of the pagan Indians and with the aid of a good white man I was successful in baptizing 125 in the villages of Chinatú and Huasachiquí. Seventeen years have passed since the last priest visited the former village; no one recalls a priest ever visiting the latter.

I have, then, baptized 164 pagans. What I have in mind now is to see to it that these people come together frequently so that they may be instructed in religion. For this purpose I believe it necessary to erect chapels in central locations. This is an urgent work our benefactors can accomplish for the good of these poor souls.

One of the most difficult things to do away with is the continual drunkenness of the Indians. Just now in the winter time they have no other occupation, except
to visit the taverns. Only God can inspire us to think out some way of putting a stop to this vice.

So far I have had 878 baptisms, 99 marriages and 543 confirmations in this region. In this I see a special assistance of God, for, although my missionary excursions were made in the midst of the most severe winter I have ever experienced, my health has not suffered in any way and I have had the good fortune of having for companion a very courageous man, who is always ready to accompany me though it be raining or snowing and even though it be necessary to cross large streams.

Despite my missionary excursions among the pagans, I have succeeded in christianizing this people and, since it is the Capital of the District, it exercises great influence over the other villages. The task is difficult, since there are many without religion and delivered over to vice. I seem to have accomplished something and by the Lenten services and the solemnities of Holy Week I hope to accomplish more that all may begin to lead a Christian life.

An abundance of God's grace is necessary for this people, both aborigines and whites, that they may be converted. This grace I beg our benefactors to obtain by their sacrifices and prayers. (Edmundo Galván, S.J.)
# Statistics

**Retreats Conducted by the Fathers of the Maryland-New York Province**  
*January 1, to December 31, 1939*

<table>
<thead>
<tr>
<th>Location</th>
<th>Retreats</th>
<th>Na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago, Ill.</td>
<td>2</td>
<td>740</td>
</tr>
<tr>
<td>St. Paul, Minn.</td>
<td>2</td>
<td>420</td>
</tr>
<tr>
<td>Manchester, N. H.</td>
<td>3</td>
<td>160</td>
</tr>
<tr>
<td>Camden, N. J.</td>
<td>2</td>
<td>75</td>
</tr>
<tr>
<td>Newark, N. J.</td>
<td>2</td>
<td>409</td>
</tr>
<tr>
<td>Paterson, N. J.</td>
<td>2</td>
<td>84</td>
</tr>
<tr>
<td>Auriesville, N. Y.</td>
<td>3</td>
<td>19</td>
</tr>
<tr>
<td>New York, N. Y.</td>
<td>3</td>
<td>650</td>
</tr>
<tr>
<td>Ogdensburg, N. Y.</td>
<td>2</td>
<td>146</td>
</tr>
<tr>
<td>Burlington, Vt.</td>
<td>2</td>
<td>90</td>
</tr>
<tr>
<td>Richmond, Va.</td>
<td>2</td>
<td>96</td>
</tr>
<tr>
<td>London, Ont.</td>
<td>1</td>
<td>100</td>
</tr>
</tbody>
</table>

**Total Diocesan Clergy**  
26  
2,989

**Seminarians**

<table>
<thead>
<tr>
<th>Location</th>
<th>Retreats</th>
<th>Na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darlington, N. J.</td>
<td>2</td>
<td>196</td>
</tr>
<tr>
<td>Overbrook, Pa.</td>
<td>1</td>
<td>178</td>
</tr>
</tbody>
</table>

**Total Seminarians**  
3  
374

**Orders of Men**

*Jesuits:*

- Georgetown University, Wash., D. C.  
  2  
  32
- Gonzaga High School, Wash., D. C.  
  2  
  24
- Loyola College, Baltimore, Md.  
  2  
  10
- Loyola High School, Baltimore, Md.  
  2  
  20
- Georgetown Prep School, Garrett Park, Md.  
  2  
  12
## STATISTICS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Woodstock College, Woodstock, Md.</td>
<td>5</td>
</tr>
<tr>
<td>Weston College, Weston, Mass.</td>
<td>1</td>
</tr>
<tr>
<td>Tertiarianship, Auriesville, N. Y.</td>
<td>3</td>
</tr>
<tr>
<td>Brooklyn Preparatory School, Brooklyn, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Canisius College, Buffalo, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Canisius H. S., Buffalo, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Inisfada, Manhasset, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Fordham University, New York, N.Y.</td>
<td>2</td>
</tr>
<tr>
<td>St. Francis Xavier, New York, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>St. Ignatius, New York, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>St. Andrew on Hudson,</td>
<td></td>
</tr>
<tr>
<td>Poughkeepsie, N. Y.</td>
<td>5</td>
</tr>
<tr>
<td>St. Peter’s College, Jersey City, N. J.</td>
<td>2</td>
</tr>
<tr>
<td>Bellarmine Hall,</td>
<td></td>
</tr>
<tr>
<td>Blue Ridge Summit, Pa.</td>
<td>2</td>
</tr>
<tr>
<td>St. Joseph’s College</td>
<td></td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>2</td>
</tr>
<tr>
<td>Jesuit Novitiate, Wernersville, Pa.</td>
<td>6</td>
</tr>
</tbody>
</table>

### Benedictines:

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Meinrad's Seminary, St. Meinrad's, Ind.</td>
<td>1</td>
</tr>
</tbody>
</table>
| St. Columban, Society of:
| St. Columban's Prep Seminary, Silver Creek, N. Y. | 1    |

### Marist Brothers:

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Ann's Hermitage, Poughkeepsie, N. Y.</td>
<td>3</td>
</tr>
</tbody>
</table>

### Xaverian Brothers:

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacred Heart Novitiate, Fortress Monroe, Va.</td>
<td>1</td>
</tr>
</tbody>
</table>

### Total Orders of Men

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOTAL ORDERS OF MEN</td>
<td>56</td>
</tr>
<tr>
<td>ORDERS OF WOMEN</td>
<td>3,002</td>
</tr>
</tbody>
</table>

### Orders of Women

#### Sisters Auxiliaries of the Apostolate:

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convent, Monongah, W. Va.</td>
<td>1</td>
</tr>
</tbody>
</table>
### STATISTICS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sisters of the Assumption:</strong></td>
<td></td>
</tr>
<tr>
<td>Ravenhill, Germantown, Philadelphia, Pa.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Sisters of the Blessed Sacrament:</strong></td>
<td></td>
</tr>
<tr>
<td>St. Elizabeth's, Cornwells Heights, Pa.</td>
<td>2</td>
</tr>
<tr>
<td><strong>Carmelites:</strong></td>
<td></td>
</tr>
<tr>
<td>Convent, Baltimore, Md.</td>
<td>1</td>
</tr>
<tr>
<td>Buffalo, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td>Bronx, New York, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Religious of the Cenacle:</strong></td>
<td></td>
</tr>
<tr>
<td>Convent, New York, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Sisters of Charity of the B.V.M.:</strong></td>
<td></td>
</tr>
<tr>
<td>Our Lady of Loretto, Hempstead, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Sisters of Charity of Nazareth:</strong></td>
<td></td>
</tr>
<tr>
<td>Motherhouse, Nazareth, Ky.</td>
<td>1</td>
</tr>
<tr>
<td>St. Mary’s Academy, Leonardtown, Md.</td>
<td>1</td>
</tr>
<tr>
<td>St. Patrick’s, Brockton, Mass.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Sisters of Charity of St. V. de P.:</strong></td>
<td></td>
</tr>
<tr>
<td>St. Elizabeth’s, Convent Station, N.J.</td>
<td>6</td>
</tr>
<tr>
<td>Our Lady of Angels, Brooklyn, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td>St. Agatha Home, Nanuet, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td>Mt. St. Vincent, Bronx, New York, N. Y.</td>
<td>6</td>
</tr>
<tr>
<td><strong>Society of Christ the King:</strong></td>
<td></td>
</tr>
<tr>
<td>Convent, Philadelphia, Pa.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Sisters of Christian Charity:</strong></td>
<td></td>
</tr>
<tr>
<td>Mallinckrodt Convent, Mendham, N.J.</td>
<td>5</td>
</tr>
<tr>
<td><strong>Sisters of Our Lady of Christian Doctrine:</strong></td>
<td></td>
</tr>
<tr>
<td>Marydell Convent, Nyack, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Daughters of Divine Charity:</strong></td>
<td></td>
</tr>
<tr>
<td>St. Joseph’s Hill Academy, Staten Island, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Sisters of Divine Compassion:</strong></td>
<td></td>
</tr>
<tr>
<td>Good Counsel College, White Plains, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Retreats</td>
<td>No.</td>
</tr>
<tr>
<td>--------------------------</td>
<td>------</td>
</tr>
<tr>
<td><strong>Dominicans:</strong></td>
<td></td>
</tr>
<tr>
<td>Queen of Rosary Convent,</td>
<td>128</td>
</tr>
<tr>
<td>Amityville, N. Y.</td>
<td></td>
</tr>
<tr>
<td>Sisters of St. Dorothy:</td>
<td></td>
</tr>
<tr>
<td>St. Patrick's Academy,</td>
<td>26</td>
</tr>
<tr>
<td>Staten Island, N. Y.</td>
<td></td>
</tr>
<tr>
<td>Convent, Providence, R. I</td>
<td>17</td>
</tr>
<tr>
<td>Franciscans:</td>
<td></td>
</tr>
<tr>
<td>St. Ann's Convent, Buffalo, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td>Stella Niagara Normal School, Buffalo, N. Y.</td>
<td>37</td>
</tr>
<tr>
<td>St. Francis Hospital,</td>
<td></td>
</tr>
<tr>
<td>Poughkeepsie, N. Y.</td>
<td>21</td>
</tr>
<tr>
<td>Seminary of Our Lady,</td>
<td></td>
</tr>
<tr>
<td>Stella Niagara, N. Y.</td>
<td>46</td>
</tr>
<tr>
<td>St. Anthony Convent, Syracuse, N. Y.</td>
<td>293</td>
</tr>
<tr>
<td>Mt. Alverno Retreat, Warwick, N. Y.</td>
<td>62</td>
</tr>
<tr>
<td>St. Agnes Hospital,</td>
<td></td>
</tr>
<tr>
<td>White Plains, N. Y.</td>
<td>27</td>
</tr>
<tr>
<td>St.Mary of the Angels,</td>
<td></td>
</tr>
<tr>
<td>Williamsville, N. Y.</td>
<td>157</td>
</tr>
<tr>
<td>Our Lady of Angels,</td>
<td></td>
</tr>
<tr>
<td>Glen Riddle, Pa.</td>
<td>285</td>
</tr>
<tr>
<td>Good Shepherd:</td>
<td></td>
</tr>
<tr>
<td>Convent, Hartford, Conn.</td>
<td>20</td>
</tr>
<tr>
<td>Washington, D. C.</td>
<td>20</td>
</tr>
<tr>
<td>Baltimore, Md. (colored)</td>
<td>20</td>
</tr>
<tr>
<td>Baltimore, Md.</td>
<td>45</td>
</tr>
<tr>
<td>Albany, N. Y.</td>
<td>16</td>
</tr>
<tr>
<td>Buffalo, N. Y.</td>
<td>105</td>
</tr>
<tr>
<td>Mt. St. Florence, Peekskill, N. Y.</td>
<td>3</td>
</tr>
<tr>
<td>Holy Angels Home, Rochester, N. Y.</td>
<td>10</td>
</tr>
<tr>
<td>Convent, Philadelphia, Pa.</td>
<td>18</td>
</tr>
<tr>
<td>Immaculate Conception School, Philadelphia, Pa.</td>
<td>20</td>
</tr>
<tr>
<td>Daughters of the Heart of Mary:</td>
<td></td>
</tr>
<tr>
<td>Nardin Academy, Buffalo, N. Y.</td>
<td>45</td>
</tr>
<tr>
<td>St. Elizabeth's School, New York, N. Y.</td>
<td>80</td>
</tr>
<tr>
<td>St. Joseph's School, New York, N. Y.</td>
<td>231</td>
</tr>
</tbody>
</table>
### STATISTICS

<table>
<thead>
<tr>
<th>Retreats No.</th>
<th>Helpers of the Holy Souls:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>St. Elmo's Hill, Chappaqua, N. Y.</td>
</tr>
<tr>
<td>2</td>
<td>Convent, New York, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Convent, Albany, N. Y.</td>
</tr>
<tr>
<td>2</td>
<td>Holy Names Academy, Rome, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Villa Maria, Stone Harbor, N. J.</td>
</tr>
<tr>
<td>2</td>
<td>St. Joseph Villa, Hempstead, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Convent, Highland Mills, N. Y.</td>
</tr>
<tr>
<td>3</td>
<td>St. Mary's by the Sea, Cape May Point, N. J.</td>
</tr>
<tr>
<td>2</td>
<td>St. Michael's Villa, Englewood, N. J.</td>
</tr>
<tr>
<td>4</td>
<td>Mt. St. Joseph, Buffalo, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Nazareth Motherhouse, Rochester, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Nazareth Academy, Rochester, N. Y.</td>
</tr>
<tr>
<td>2</td>
<td>St. Joseph's Seminary, Troy, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Immaculate Heart Academy, Watertown, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>St. Joseph's Academy, McSherrytown, Pa.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Retreats No.</th>
<th>Holy Child Jesus:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Old Knoll School, Summit, N. J.</td>
</tr>
<tr>
<td>2</td>
<td>St. Walburga’s, New York, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Convent, 4381 Broadway, New York, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Convent, Suffern, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>St. Edward’s, Philadelphia, Pa.</td>
</tr>
<tr>
<td>1</td>
<td>St. Leonard’s, Philadelphia, Pa.</td>
</tr>
<tr>
<td>2</td>
<td>Rosemont College, Rosemont, Pa.</td>
</tr>
<tr>
<td>3</td>
<td>Convent, Sharon Hill, Pa.</td>
</tr>
<tr>
<td>1</td>
<td>Holy Cross Academy, Washington, D. C.</td>
</tr>
<tr>
<td>1</td>
<td>Holy Names of Jesus and Mary: Convent, Albany, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Holy Names Academy, Rome, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Immaculate Heart of Mary: Villa Maria, Stone Harbor, N. J.</td>
</tr>
<tr>
<td>2</td>
<td>Sisters of the Infant Jesus: St. Joseph Villa, Hempstead, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Religious of Jesus and Mary: Convent, Highland Mills, N. Y.</td>
</tr>
<tr>
<td>3</td>
<td>Sisters of St. Joseph: St. Mary’s by the Sea, Cape May Point, N. J.</td>
</tr>
<tr>
<td>2</td>
<td>St. Michael’s Villa, Englewood, N. J.</td>
</tr>
<tr>
<td>4</td>
<td>Mt. St. Joseph, Buffalo, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Nazareth Motherhouse, Rochester, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Nazareth Academy, Rochester, N. Y.</td>
</tr>
<tr>
<td>2</td>
<td>St. Joseph's Seminary, Troy, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>Immaculate Heart Academy, Watertown, N. Y.</td>
</tr>
<tr>
<td>1</td>
<td>St. Joseph's Academy, McSherrytown, Pa.</td>
</tr>
<tr>
<td>Location</td>
<td>Convent, City</td>
</tr>
<tr>
<td>----------</td>
<td>---------------</td>
</tr>
<tr>
<td>Mt. St. Joseph, Chestnut Hill, Philadelphia, Pa.</td>
<td>7</td>
</tr>
<tr>
<td>St. Joseph's Convent, Wheeling, W.Va.</td>
<td>4</td>
</tr>
</tbody>
</table>

**Little Sisters of the Poor:**

<table>
<thead>
<tr>
<th>Location</th>
<th>Convent, City</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convent, Wilmington, Del.</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>Washington, D.C.</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>E. 70th St., New York, N.Y.</td>
<td>1</td>
<td>18</td>
</tr>
</tbody>
</table>

**Servants of Mary:**

<table>
<thead>
<tr>
<th>Location</th>
<th>Convent, City</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacred Heart Convent, Massena, N.Y.</td>
<td>1</td>
<td>22</td>
</tr>
</tbody>
</table>

**Sisters of St. Mary of Namur:**

<table>
<thead>
<tr>
<th>Location</th>
<th>Convent, City</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt. St. Mary, Kenmore, N.Y.</td>
<td>1</td>
<td>95</td>
</tr>
<tr>
<td>St. Joseph's Academy, Lockport, N.Y.</td>
<td>1</td>
<td>78</td>
</tr>
</tbody>
</table>

**Religious of Mary Reparatrix:**

<table>
<thead>
<tr>
<th>Location</th>
<th>Convent, City</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convent, New York, N.Y.</td>
<td>2</td>
<td>79</td>
</tr>
</tbody>
</table>

**Maryknoll Sisters:**

<table>
<thead>
<tr>
<th>Location</th>
<th>Convent, City</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convent, Maryknoll, N.Y.</td>
<td>1</td>
<td>125</td>
</tr>
</tbody>
</table>

**Sisters of Mercy:**

<table>
<thead>
<tr>
<th>Location</th>
<th>Convent, City</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convent, Washington, D.C.</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>Mt. de Sales Academy, Macon, Ga.</td>
<td>1</td>
<td>45</td>
</tr>
<tr>
<td>St. Joseph's Convent, Portland, Maine</td>
<td>1</td>
<td>120</td>
</tr>
<tr>
<td>Mt. St. Agnes, Mt. Washington, Baltimore, Md.</td>
<td>3</td>
<td>197</td>
</tr>
<tr>
<td>Mercy Hospital, Baltimore, Md.</td>
<td>1</td>
<td>48</td>
</tr>
<tr>
<td>Mt. St. Mary, Fall River, Mass.</td>
<td>1</td>
<td>85</td>
</tr>
<tr>
<td>St. Patrick's Orphanage, Manchester, N.H.</td>
<td>1</td>
<td>34</td>
</tr>
<tr>
<td>Georgian Court College, Lakewood, N.J.</td>
<td>1</td>
<td>130</td>
</tr>
<tr>
<td>Mt. St. Mary, North Plainfield, N.J.</td>
<td>1</td>
<td>102</td>
</tr>
<tr>
<td>Convent, Albany, N.Y.</td>
<td>3</td>
<td>184</td>
</tr>
<tr>
<td>St. Vincent de Paul Convent, Albany, N.Y.</td>
<td>1</td>
<td>27</td>
</tr>
<tr>
<td>St. Joseph's Academy, Brasher Falls, N.Y.</td>
<td>1</td>
<td>45</td>
</tr>
<tr>
<td>St. Agatha Convent, Brooklyn, N.Y.</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>St. Brigid Convent, Brooklyn, N.Y.</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Institution</td>
<td>City, State</td>
<td>Retreats</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
<td>----------</td>
</tr>
<tr>
<td>Holy Rosary Convent</td>
<td>Brooklyn, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Motherhouse</td>
<td>Brooklyn, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>St. Thomas Convent</td>
<td>Brooklyn, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Mercy Hospital</td>
<td>Buffalo, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Mt. Mercy</td>
<td>Buffalo, N.Y.</td>
<td>3</td>
</tr>
<tr>
<td>Sanatorium Gabriels</td>
<td>Gabriels, N.Y.</td>
<td>2</td>
</tr>
<tr>
<td>St. Catherine's</td>
<td>Madison Ave, New York, N.Y.</td>
<td>3</td>
</tr>
<tr>
<td>St. Catherine Academy</td>
<td>W. 152nd St., New York, N.Y.</td>
<td>2</td>
</tr>
<tr>
<td>Devin Clare Residence</td>
<td>New York, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Sacred Heart Convent</td>
<td>Bronx, New York, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>St. John's Convent</td>
<td>Plattsburgh, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Convent, Rensselaer</td>
<td>N.Y.</td>
<td>2</td>
</tr>
<tr>
<td>St. Mary of the Angels</td>
<td>Syosset, N.Y.</td>
<td>3</td>
</tr>
<tr>
<td>Institution of Mercy</td>
<td>Tarrytown, N.Y.</td>
<td>3</td>
</tr>
<tr>
<td>Mercy Hospital</td>
<td>Watertown, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>Sacred Heart Convent</td>
<td>Belmont, N.C.</td>
<td>1</td>
</tr>
<tr>
<td>Villa St. Teresa</td>
<td>Dallas, Pa.</td>
<td>1</td>
</tr>
<tr>
<td>St. Genevieve's Convent</td>
<td>Harrisburg, Pa.</td>
<td>2</td>
</tr>
<tr>
<td>Sylvan Heights Home</td>
<td>Harrisburg, Pa.</td>
<td>1</td>
</tr>
<tr>
<td>St. Xavier's Academy</td>
<td>Latrobe, Pa.</td>
<td>1</td>
</tr>
<tr>
<td>Mater Misericordiae</td>
<td>Merion, Pa.</td>
<td>4</td>
</tr>
<tr>
<td>St. Mary's Convent</td>
<td>Pittsburgh, Pa.</td>
<td>1</td>
</tr>
<tr>
<td>Mission Helpers, Servants of the Sacred Heart:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sacred Heart Convent</td>
<td>Towson, Md.</td>
<td>2</td>
</tr>
<tr>
<td>Daughters of the Most Holy Redeemer:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Augustinian Academy</td>
<td>Staten Island, N.Y.</td>
<td>1</td>
</tr>
<tr>
<td>St. Charles Seminary</td>
<td>Overbrook, Pa.</td>
<td>2</td>
</tr>
<tr>
<td>Notre Dame:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trinity College</td>
<td>Washington, D.C.</td>
<td>1</td>
</tr>
<tr>
<td>Trinity Prep School</td>
<td>Ilchester, Md.</td>
<td>2</td>
</tr>
<tr>
<td>Convent/Order/Convent Name</td>
<td>Retreats</td>
<td>No.</td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td>----------</td>
<td>-----</td>
</tr>
<tr>
<td>Notre Dame Convent,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worcester, Mass.</td>
<td>1</td>
<td>150</td>
</tr>
<tr>
<td>Notre Dame Convent, Moylan, Pa.</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td>Notre Dame Convent,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>1</td>
<td>40</td>
</tr>
<tr>
<td><strong>Sisters Adorers of the Precious Blood:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Convent, Brooklyn, N. Y.</td>
<td>1</td>
<td>62</td>
</tr>
<tr>
<td><strong>Sisters of the Presentation:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mt. St. Joseph, Newburgh, N. Y.</td>
<td>2</td>
<td>194</td>
</tr>
<tr>
<td>St. Michael's Home,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Staten Island, N. Y.</td>
<td>2</td>
<td>144</td>
</tr>
<tr>
<td><strong>Sisters of Providence:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Immaculata Seminary,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Washington, D. C.</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Our Lady of Victory, Holyoke, Mass.</td>
<td>1</td>
<td>125</td>
</tr>
<tr>
<td><strong>Oblate Sisters of Providence:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Frances Convent, Baltimore Md.</td>
<td>1</td>
<td>119</td>
</tr>
<tr>
<td><strong>Sisters of Reparation:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Zita's Home, New York, N. Y.</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td><strong>Sacramentine Nuns:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Convent of Blessed Sacrament,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yonkers, N. Y.</td>
<td>1</td>
<td>38</td>
</tr>
<tr>
<td><strong>Religious of the Sacred Heart:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Convent, Noroton, Conn.,</td>
<td>2</td>
<td>78</td>
</tr>
<tr>
<td>Washington, D. C.</td>
<td>1</td>
<td>21</td>
</tr>
<tr>
<td>Detroit, Mich</td>
<td>1</td>
<td>32</td>
</tr>
<tr>
<td>Albany, N. Y.</td>
<td>3</td>
<td>352</td>
</tr>
<tr>
<td>Manhattanville, New York, N. Y.</td>
<td>2</td>
<td>102</td>
</tr>
<tr>
<td>Convent, 91st St., New York, N. Y.</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Maplehurst, Bronx, New York, N. Y.</td>
<td>3</td>
<td>116</td>
</tr>
<tr>
<td>Convent, Rochester, N. Y.</td>
<td>2</td>
<td>61</td>
</tr>
<tr>
<td>Overbrook, Philadelphia, Pa.</td>
<td>2</td>
<td>84</td>
</tr>
<tr>
<td>Torresdale, Philadelphia, Pa.</td>
<td>3</td>
<td>146</td>
</tr>
<tr>
<td>Elmhurst, Providence, R. I.</td>
<td>1</td>
<td>29</td>
</tr>
<tr>
<td><strong>Sacred Heart of Mary:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Convent, Sag Harbor, N. Y.</td>
<td>1</td>
<td>28</td>
</tr>
<tr>
<td>Marymount College, Tarrytown, N. Y.</td>
<td>1</td>
<td>165</td>
</tr>
</tbody>
</table>
### Grey Nuns of the Sacred Heart:
- Oak Lane, Philadelphia, Pa. .......... 1 58

### Missionary Sisters of the Sacred Heart:
- Sacred Heart Villa, Dobbs Ferry N.Y. 2 228

### Sisters of St. Ursula of the B. V. M.:
- Marygrove, Kingston, N. Y. .......... 1 21
- Mt. Ave Maria, Phoenicia, N. Y. .... 1 29

### Ursulines:
- Convent, Wilmington, Del. .......... 2 70
- St. Michael's Convent, Frostburg, Md. 1 10
- Hiddenbrooke, Beacon, N.Y. .......... 2 60
- Convent, Malone, N. Y. ............ 2 57
- Convent, Middletown, N. Y. ........ 2 34
- College of New Rochelle,
  - New Rochelle, N. Y. ............. 2 157
- Mt. St. Ursula, Bronx,
  - New York, N. Y. ................ 2 140
- Convent, Grand Concourse,
  - New York, N. Y. ................ 1 31
- St. Jerome's Convent, Bronx,
  - New York, N. Y. .............. 1 17

### Sisters of the Visitation:
- Monastery, Washington, D. C. ...... 1 46
- Baltimore, Md. .................... 1 23
- Catonsville, Md. .................. 1 31
- Frederick, Md. .................... 2 75
- Brooklyn, N. Y. .................. 1 47
- Wytheville, Va. ................... 1 14
- Parkersburg, W. Va. ............. 1 32
- Wheeling, W. Va. ............... 2 98

### White Sisters:
- Convent, Metuchen, N. J. .......... 1 8

---

**Total Orders of Women** ...... 260 18,358
## MALE STUDENTS

### Jesuit Schools:

<table>
<thead>
<tr>
<th>School</th>
<th>City, State</th>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Georgetown University</td>
<td>Washington, D. C.</td>
<td>1</td>
<td>700</td>
</tr>
<tr>
<td>Gonzaga High School</td>
<td>Washington, D. C.</td>
<td>2</td>
<td>580</td>
</tr>
<tr>
<td>Loyola College, Baltimore, Md.</td>
<td>1</td>
<td>360</td>
<td></td>
</tr>
<tr>
<td>Loyola High School, Baltimore, Md.</td>
<td>2</td>
<td>396</td>
<td></td>
</tr>
<tr>
<td>Georgetown Prep School</td>
<td>Garrett Park, Md.</td>
<td>1</td>
<td>85</td>
</tr>
<tr>
<td>Hudson College, Jersey City, N. J.</td>
<td>1</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>St. Peter’s College, Jersey City, N. J.</td>
<td>1</td>
<td>420</td>
<td></td>
</tr>
<tr>
<td>St. Peter’s High School</td>
<td>Jersey City, N. J.</td>
<td>2</td>
<td>300</td>
</tr>
<tr>
<td>Brooklyn Prep School, Brooklyn, N. Y.</td>
<td>1</td>
<td>520</td>
<td></td>
</tr>
<tr>
<td>Canisius College, Buffalo, N. Y.</td>
<td>3</td>
<td>930</td>
<td></td>
</tr>
<tr>
<td>Canisius High School, Buffalo, N. Y.</td>
<td>3</td>
<td>633</td>
<td></td>
</tr>
<tr>
<td>Fordham University, New York, N. Y.</td>
<td>3</td>
<td>2,300</td>
<td></td>
</tr>
<tr>
<td>Fordham Prep School</td>
<td>New York, N. Y.</td>
<td>2</td>
<td>556</td>
</tr>
<tr>
<td>Xavier High School, New York, N. Y.</td>
<td>2</td>
<td>787</td>
<td></td>
</tr>
<tr>
<td>Regis High School, New York, N. Y.</td>
<td>4</td>
<td>827</td>
<td></td>
</tr>
<tr>
<td>Loyola School, New York, N. Y.</td>
<td>2</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>St. Joseph’s College, Philadelphia, Pa.</td>
<td>3</td>
<td>545</td>
<td></td>
</tr>
<tr>
<td>St. Joseph’s High School</td>
<td>Philadelphia, Pa.</td>
<td>2</td>
<td>893</td>
</tr>
</tbody>
</table>

### Other Schools:

<table>
<thead>
<tr>
<th>School</th>
<th>City, State</th>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canterbury School</td>
<td>New Milford, Conn.</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>Sacred Heart Convent, Noroton, Conn.</td>
<td>1</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>St. Joseph’s Home, Englewood, N. J.</td>
<td>1</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>Seton Hall College</td>
<td>South Orange, N. J.</td>
<td>2</td>
<td>1,105</td>
</tr>
<tr>
<td>Vincentian Institute, Albany, N. Y.</td>
<td>1</td>
<td>450</td>
<td></td>
</tr>
<tr>
<td>Ursuline Academy, Malone, N. Y.</td>
<td>1</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>Iona School, New Rochelle, N. Y.</td>
<td>1</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>Mt. St. Michael's, New York, N. Y.</td>
<td>4</td>
<td>1,077</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Retreats</td>
<td>No.</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>----------</td>
<td>-----</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL MALE STUDENTS</strong></td>
<td>48</td>
<td>14,247</td>
<td></td>
</tr>
<tr>
<td><strong>LAYMEN</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manresa on Severn, Annapolis, Md.</td>
<td>37</td>
<td>1,719</td>
<td></td>
</tr>
<tr>
<td>Loyola House of Retreats, Morristown, N. J.</td>
<td>45</td>
<td>2,090</td>
<td></td>
</tr>
<tr>
<td>Mount Manresa, Staten Island, N. Y.</td>
<td>44</td>
<td>2,158</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL LAYMEN</strong></td>
<td>126</td>
<td>5,967</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>FEMALE STUDENTS AND WOMEN</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>California:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women's College of San Francisco, San Francisco</td>
<td>1</td>
<td>200</td>
<td></td>
</tr>
</tbody>
</table>

| District of Columbia:     |          |      |
| Georgetown Visitation Convent, Washington | 2 | 165 |
| Convent of the Good Shepherd, Washington | 1 | 97 |
| Holy Trinity High School, Washington | 1 | 110 |
| Notre Dame Academy, Washington | 1 | 340 |
| Convent of Perpetual Adoration, Washington | 1 | 80 |
| Washington Retreat House, Washington | 1 | 32 |
| Western High School, Washington | 1 | 30 |
| Central High School | 1 | 38 |

| Georgia:                 |          |      |
| Mt. de Sales Academy, Macon | 1 | 56 |

<p>| Maryland:                |          |      |
| Convent of the Good Shepherd, Baltimore | 1 | 100 |
| College of Notre Dame, Baltimore | 1 | 169 |
| Mercy Hospital, Baltimore | 1 | 50 |
| Mt. St. Agnes College, Baltimore | 1 | 180 |
| Visitation Academy, Frederick | 1 | 49 |
| Trinity Prep School, Ilchester | 1 | 50 |
| St. Mary's Academy, Leonardtown | 1 | 156 |</p>
<table>
<thead>
<tr>
<th>Location</th>
<th>Name</th>
<th>Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>St. Michael’s High School,</strong> Ridge</td>
<td>1</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td><strong>St. Frances Convent,</strong> Baltimore</td>
<td>1</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td><strong>Convent of the Good Shepherd,</strong> Baltimore</td>
<td>1</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td><strong>Massachusetts:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Cenacle, Boston</strong></td>
<td>1</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td><strong>Michigan:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sacred Heart Convent,</strong> Grosse Point</td>
<td>1</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td><strong>Missouri:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Visitation Academy,</strong> St. Louis</td>
<td>1</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td><strong>New Jersey:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Dominican Academy,</strong> Caldwell</td>
<td>1</td>
<td>98</td>
<td></td>
</tr>
<tr>
<td><strong>College of St. Elizabeth,</strong></td>
<td>Convent Station</td>
<td>2</td>
<td>535</td>
</tr>
<tr>
<td>St. Aloysius Academy,** Jersey City</td>
<td>1</td>
<td>402</td>
<td></td>
</tr>
<tr>
<td>St. Michael’s High School,** Jersey City</td>
<td>1</td>
<td>320</td>
<td></td>
</tr>
<tr>
<td>St. Cecilia’s High School,** Kearney</td>
<td>2</td>
<td>503</td>
<td></td>
</tr>
<tr>
<td>Mallinckrodt Convent,** Mendham</td>
<td>8</td>
<td>168</td>
<td></td>
</tr>
<tr>
<td>All Souls Hospital,** Morristown</td>
<td>1</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Mt. St. Mary’s Academy,** North Plainfield</td>
<td>1</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Oak Knoll School,** Summit</td>
<td>1</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Holy Trinity High School,** Westfield</td>
<td>1</td>
<td>170</td>
<td></td>
</tr>
<tr>
<td><strong>New York:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sacred Heart Academy,** Albany</td>
<td>2</td>
<td>265</td>
<td></td>
</tr>
<tr>
<td>Vincentian Institute,** Albany</td>
<td>1</td>
<td>485</td>
<td></td>
</tr>
<tr>
<td>Holy Family High School,** Auburn</td>
<td>1</td>
<td>380</td>
<td></td>
</tr>
<tr>
<td>St. Angela Hall Academy,** Brooklyn</td>
<td>1</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>Holy Angels Academy,** Buffalo</td>
<td>1</td>
<td>245</td>
<td></td>
</tr>
<tr>
<td>Our Lady of Charity,** Buffalo</td>
<td>1</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>Mt. Mercy Academy,** Buffalo</td>
<td>1</td>
<td>246</td>
<td></td>
</tr>
<tr>
<td>Mt. St. Joseph Academy,** Buffalo</td>
<td>1</td>
<td>430</td>
<td></td>
</tr>
<tr>
<td>Nardin Academy,** Buffalo</td>
<td>1</td>
<td>176</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart Academy,** Eggertsville</td>
<td>1</td>
<td>425</td>
<td></td>
</tr>
<tr>
<td>Ladycliff-on-Hudson,** Highland Falls</td>
<td>1</td>
<td>130</td>
<td></td>
</tr>
<tr>
<td>Cenacle of St. Regis,** Lake Ronkonkoma</td>
<td>11</td>
<td>758</td>
<td></td>
</tr>
<tr>
<td>Ursuline Academy,** Malone</td>
<td>1</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------</td>
<td>-------------------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>Ursuline Academy, Middletown</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>St. Agatha Home, Nanuet</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Blessed Sacrament Academy, New York, N.Y.</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Cenacle of St. Regis, New York, N.Y.</td>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>St. Lawrence's Academy, New York, N.Y.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mary Reparatrix, New York</td>
<td></td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Marymount School, New York</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Our Lady of Lourdes Academy, New York</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Manhattanville College, New York, N.Y.</td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart Academy, 91st St., New York</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Walburga's Academy, New York</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>College of Mt. St. Vincent, Bronx</td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart Academy, Bronx</td>
<td></td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>St. Angela Academy, Bronx</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>St. Mary's High School, Niagara Falls</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Marydell Convent, Nyack</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>St. Joseph's Home, Peekskill</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Normal School, Potsdam</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>St. Francis Hospital, Poughkeepsie</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Nazareth Academy, Rochester</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Nazareth College, Rochester</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart Academy, Rochester</td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>St. Joseph's Hill Academy, Staten Island</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>St. Patrick's Academy, Staten Island</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Holy Child Jesus Academy, Suffern</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Our Lady of Mercy Academy, Syosset</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Marymount College, Tarrytown</td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Helpers of the Holy Souls, Tuckahoe</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Immaculate Heart Academy, Watertown</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>St. Mary of the Angels, Williamsville</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Seton Academy, Yonkers</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>St. John's Hospital, Long Island City</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Holy Family High School</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Retreats</td>
<td>New Rochelle</td>
<td>1</td>
<td>225</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------</td>
<td>---</td>
<td>-----</td>
</tr>
<tr>
<td>Little Sisters of Assumption, New York</td>
<td>1</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Barton Hepburn Hospital, Ogdensburg</td>
<td>1</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>Mercy Hospital, Watertown</td>
<td>1</td>
<td>76</td>
<td></td>
</tr>
</tbody>
</table>

**Pennsylvania:**

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Pennsylvania</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Aloysius Academy, Cresson</td>
<td>1</td>
<td>120</td>
</tr>
<tr>
<td>Our Lady of Prouille, Elkins Park</td>
<td>5</td>
<td>370</td>
</tr>
<tr>
<td>Our Lady of Angels, Glen Riddle</td>
<td>1</td>
<td>226</td>
</tr>
<tr>
<td>Immaculata College, Immaculata</td>
<td>1</td>
<td>80</td>
</tr>
<tr>
<td>St. Joseph's Academy, McSherrytown</td>
<td>1</td>
<td>83</td>
</tr>
<tr>
<td>House of Good Shepherd, Philadelphia</td>
<td>1</td>
<td>350</td>
</tr>
<tr>
<td>St. Joseph's Hospital, Philadelphia</td>
<td>1</td>
<td>84</td>
</tr>
<tr>
<td>St. Leonard's Academy, Philadelphia</td>
<td>2</td>
<td>140</td>
</tr>
<tr>
<td>St. Mary's Academy, Philadelphia</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>Sisters of Mercy Academy, Philadelphia</td>
<td>1</td>
<td>106</td>
</tr>
<tr>
<td>Misericordia Hospital, Philadelphia</td>
<td>2</td>
<td>115</td>
</tr>
<tr>
<td>Notre Dame Academy, Philadelphia</td>
<td>2</td>
<td>170</td>
</tr>
<tr>
<td>Sacred Heart Academy, Overbrook</td>
<td>1</td>
<td>127</td>
</tr>
<tr>
<td>Sacred Heart Academy, Torresdale</td>
<td>4</td>
<td>500</td>
</tr>
<tr>
<td>House of Good Shepherd, Reading</td>
<td>1</td>
<td>110</td>
</tr>
<tr>
<td>Rosemont College, Rosemont</td>
<td>1</td>
<td>94</td>
</tr>
<tr>
<td>Holy Child Jesus Academy, Sharon Hill</td>
<td>1</td>
<td>90</td>
</tr>
<tr>
<td>St. Ann's Academy, Wilkes-Barre</td>
<td>1</td>
<td>105</td>
</tr>
<tr>
<td>St. Mary's High School, Scranton</td>
<td>1</td>
<td>45</td>
</tr>
<tr>
<td>Villa Maria College, Erie</td>
<td>1</td>
<td>140</td>
</tr>
</tbody>
</table>

**West Virginia:**

<table>
<thead>
<tr>
<th>Retreats</th>
<th>West Virginia</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Mary's Hospital, Huntington</td>
<td>2</td>
<td>64</td>
</tr>
<tr>
<td>Visitation Academy, Parkersburg</td>
<td>1</td>
<td>96</td>
</tr>
<tr>
<td>Visitation Academy, Wheeling</td>
<td>1</td>
<td>61</td>
</tr>
<tr>
<td>St. Joan of Arc School, Wheeling</td>
<td>1</td>
<td>85</td>
</tr>
</tbody>
</table>

**TOTAL FEMALE STUDENTS AND WOMEN**

<table>
<thead>
<tr>
<th>No.</th>
<th>168</th>
</tr>
</thead>
</table>

**SUMMARY**

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Diocesan Clergy</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>26</td>
</tr>
<tr>
<td>No.</td>
<td>2,989</td>
</tr>
</tbody>
</table>
### STATISTICS

#### Retreats

<table>
<thead>
<tr>
<th>Category</th>
<th>No. of Retreats</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seminarians</td>
<td>3</td>
<td>374</td>
</tr>
<tr>
<td>Orders of Men</td>
<td>56</td>
<td>3,002</td>
</tr>
<tr>
<td>Orders of Women</td>
<td>260</td>
<td>18,358</td>
</tr>
<tr>
<td>Male Students</td>
<td>48</td>
<td>14,247</td>
</tr>
<tr>
<td>Laymen</td>
<td>126</td>
<td>5,967</td>
</tr>
<tr>
<td>Female Students and Women</td>
<td>168</td>
<td>19,240</td>
</tr>
</tbody>
</table>

**GRAND TOTAL** 687 64,177

### RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

#### January 1, 1939 to January 1, 1940

<table>
<thead>
<tr>
<th>Category</th>
<th>No. of Retreats</th>
<th>No. making retreats</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesuit Communities</td>
<td>10</td>
<td>490</td>
</tr>
<tr>
<td>Diocesan Clergy</td>
<td>12</td>
<td>1,013</td>
</tr>
<tr>
<td>Salvatorian Fathers</td>
<td>1</td>
<td>140</td>
</tr>
<tr>
<td>Christian Brothers</td>
<td>2</td>
<td>235</td>
</tr>
<tr>
<td>Franciscan Brothers</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>Seminarians</td>
<td>4</td>
<td>522</td>
</tr>
</tbody>
</table>

#### Sisters

<table>
<thead>
<tr>
<th>Category</th>
<th>No. of Retreats</th>
<th>No. making retreats</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benedictine</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Blessed Sacrament</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Carmelites</td>
<td>5</td>
<td>89</td>
</tr>
<tr>
<td>Cenacle</td>
<td>3</td>
<td>108</td>
</tr>
<tr>
<td>Charity (B. V. M.)</td>
<td>16</td>
<td>1,329</td>
</tr>
<tr>
<td>Charity (Cincinnati)</td>
<td>1</td>
<td>70</td>
</tr>
<tr>
<td>Charity (Incarnate Word)</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td>Charity (Leavenworth)</td>
<td>4</td>
<td>500</td>
</tr>
<tr>
<td>Christian Charity</td>
<td>1</td>
<td>40</td>
</tr>
<tr>
<td>Franciscans</td>
<td>8</td>
<td>282</td>
</tr>
<tr>
<td>Good Shepherd</td>
<td>9</td>
<td>365</td>
</tr>
<tr>
<td>Helpers of Holy Souls</td>
<td>3</td>
<td>62</td>
</tr>
<tr>
<td>Holy Humility of Mary</td>
<td>2</td>
<td>240</td>
</tr>
<tr>
<td>Holy Names</td>
<td>1</td>
<td>48</td>
</tr>
<tr>
<td>Loretto</td>
<td>3</td>
<td>170</td>
</tr>
<tr>
<td>Institute</td>
<td>Retreats</td>
<td>No.</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>----------</td>
<td>-----</td>
</tr>
<tr>
<td>Mercy</td>
<td>28</td>
<td>1,412</td>
</tr>
<tr>
<td>Missionary SS. of the Sacred Heart</td>
<td>1</td>
<td>23</td>
</tr>
<tr>
<td>Notre Dame (School Sisters)</td>
<td>7</td>
<td>794</td>
</tr>
<tr>
<td>Notre Dame de Sion</td>
<td>7</td>
<td>67</td>
</tr>
<tr>
<td>Precious Blood</td>
<td>1</td>
<td>58</td>
</tr>
<tr>
<td>Presentation</td>
<td>3</td>
<td>222</td>
</tr>
<tr>
<td>Religious of the Sacred Heart</td>
<td>13</td>
<td>594</td>
</tr>
<tr>
<td>St. Joseph</td>
<td>7</td>
<td>787</td>
</tr>
<tr>
<td>St. Mary</td>
<td>1</td>
<td>75</td>
</tr>
<tr>
<td>Servants of Mary</td>
<td>1</td>
<td>42</td>
</tr>
<tr>
<td>Servites of Mary</td>
<td>1</td>
<td>70</td>
</tr>
<tr>
<td>Ursuline</td>
<td>8</td>
<td>327</td>
</tr>
<tr>
<td>Visitation</td>
<td>3</td>
<td>140</td>
</tr>
<tr>
<td><strong>Lay People</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laymen</td>
<td>104</td>
<td>3,052</td>
</tr>
<tr>
<td>Laywomen</td>
<td>38</td>
<td>2,767</td>
</tr>
<tr>
<td>Nurses</td>
<td>5</td>
<td>309</td>
</tr>
<tr>
<td>Students</td>
<td>85</td>
<td>15,757</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>396</td>
<td>32,293</td>
</tr>
</tbody>
</table>

A. M. D. G.
LIST OF DEAD

NEW ENGLAND PROVINCE

Father Aloysius B. Langguth ..... 50. ..... 29 ..... Mar. 21, 1939 ..... Boston, Mass. ..... New England
Father Charles J. Robinson ..... 52. ..... 34 ..... Apr. 2, 1939 ..... Boston, Mass. ..... New England
Father Charles E. Lane ..... 67. ..... 48 ..... Apr. 15, 1939 ..... Chestnut Hill, Mass. ..... New England
Mr. John E. Cronin, Schol. ..... 28. ..... 10 ..... Apr. 30, 1939 ..... Weston, Mass. ..... New England
Father Thomas A. M. Shanahan ..... 53. ..... 35 ..... May 1, 1939 ..... Boston, Mass. ..... New England
Father Augustus A. Dinand ..... 67. ..... 45 ..... Aug. 4, 1939 ..... Weston, Mass. ..... Oregon
Father William E. Murphy ..... 65. ..... 41 ..... Sep. 5, 1939 ..... So. Norwalk, Conn. ..... New England
Father Francis J. Dolan ..... 46. ..... 27 ..... Sep. 6, 1939 ..... Worcester, Mass. ..... New England
Father James V. Kelly ..... 77. ..... 61 ..... Nov. 17, 1939 ..... Lenox, Mass. ..... New England
Father John D. Butler ..... 70. ..... 51 ..... Nov. 23, 1939 ..... Cambridge, Mass. ..... New England
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Andover Dom. Exerc.</td>
<td>6</td>
<td>7</td>
<td>46</td>
<td>55</td>
<td>524</td>
<td>6</td>
<td>14,873</td>
<td>4,830</td>
<td>276</td>
<td>4</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bostoniense Coll.</td>
<td>76</td>
<td>3</td>
<td>4</td>
<td>37</td>
<td>20</td>
<td>1032</td>
<td>912</td>
<td>60,341</td>
<td>48,929</td>
<td>5224</td>
<td>61</td>
<td>30</td>
<td>3</td>
<td>500</td>
<td>165</td>
<td>51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boston. Schol. Alta</td>
<td>32</td>
<td>8</td>
<td>1</td>
<td>20</td>
<td>4</td>
<td>939</td>
<td>1429</td>
<td>148,237</td>
<td>167,466</td>
<td>4114</td>
<td>32</td>
<td>46</td>
<td>21</td>
<td>5,542</td>
<td>146</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bos. Res. S. Andreeae</td>
<td>15</td>
<td>1</td>
<td>8</td>
<td>15</td>
<td>156</td>
<td>136</td>
<td>9,727</td>
<td>100</td>
<td>10119</td>
<td>6</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bos. Res. S. Mariae</td>
<td>17</td>
<td>11</td>
<td>15</td>
<td>5</td>
<td>660</td>
<td>80,650</td>
<td>98,500</td>
<td>751</td>
<td>29</td>
<td>104</td>
<td>3</td>
<td>1,607</td>
<td>197</td>
<td>62</td>
<td>147</td>
<td>142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bos. Res. SS. Trinit.</td>
<td>9</td>
<td>7</td>
<td>19</td>
<td>1</td>
<td>529</td>
<td>319</td>
<td>47,537</td>
<td>60,500</td>
<td>1308</td>
<td>11</td>
<td>42</td>
<td>7</td>
<td>2,497</td>
<td>53</td>
<td>20</td>
<td>183</td>
<td>260</td>
<td></td>
</tr>
<tr>
<td>Keyserensis Resid.</td>
<td>7</td>
<td>1</td>
<td>2</td>
<td>282</td>
<td>8,160</td>
<td>500</td>
<td>3</td>
<td>13,288</td>
<td>550</td>
<td>1291</td>
<td>20</td>
<td>64</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lenox Dom. Prob.</td>
<td>16</td>
<td>9</td>
<td>8</td>
<td>12</td>
<td>331</td>
<td>404</td>
<td>13,288</td>
<td>550</td>
<td>1291</td>
<td>20</td>
<td>64</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lenox Schol. Praep.</td>
<td>10</td>
<td>16</td>
<td>5</td>
<td>4</td>
<td>294</td>
<td>120</td>
<td>14,525</td>
<td>5,900</td>
<td>602</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pomfret Dom. Ter. Prob.</td>
<td>42</td>
<td>37</td>
<td>36</td>
<td>28</td>
<td>1383</td>
<td>395</td>
<td>77,819</td>
<td>100</td>
<td>10457</td>
<td>49</td>
<td>75</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vigorniense Colleg.</td>
<td>57</td>
<td>5</td>
<td>27</td>
<td>12</td>
<td>514</td>
<td>582</td>
<td>53,941</td>
<td>91,199</td>
<td>850</td>
<td>17</td>
<td>2</td>
<td>5</td>
<td>1,625</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weston Coll. Max.</td>
<td>77</td>
<td>13</td>
<td>20</td>
<td>29</td>
<td>1128</td>
<td>49</td>
<td>48,272</td>
<td>1,200</td>
<td>4158</td>
<td>4</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miss. Excurr.</td>
<td>11</td>
<td>10</td>
<td>103</td>
<td>52</td>
<td>718</td>
<td>60</td>
<td>70,684</td>
<td></td>
<td>235</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jamaic. Miss.</td>
<td>38</td>
<td>26</td>
<td>20</td>
<td>51</td>
<td>3386</td>
<td>2099</td>
<td>95,305</td>
<td>314,835</td>
<td>7516</td>
<td>766</td>
<td>1131</td>
<td>80</td>
<td>9,084</td>
<td>2128</td>
<td>384</td>
<td>5007</td>
<td>6096</td>
<td></td>
</tr>
<tr>
<td>Summae Totae</td>
<td>413</td>
<td>65</td>
<td>217</td>
<td>346</td>
<td>215</td>
<td>11876</td>
<td>6511</td>
<td>743,249</td>
<td>794,609</td>
<td>469,04</td>
<td>1003</td>
<td>1514</td>
<td>119</td>
<td>20,855</td>
<td>2689</td>
<td>532</td>
<td>5337</td>
<td>6498</td>
</tr>
</tbody>
</table>
### FRUCTUS MINISTERII PATRUM PROVINCIARUM MISSOURIANAE S.J.

**A Die 1 Januarii, 1939, Ad Diem 1 Januarii, 1940**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Denvir, Coll. Reginum</td>
<td>28</td>
<td>5</td>
<td>3</td>
<td>8</td>
<td>826</td>
<td>234</td>
<td>8,800</td>
<td>528</td>
<td>14</td>
<td>30</td>
<td>6</td>
<td>420</td>
<td>26</td>
</tr>
<tr>
<td>Denver, Eccl. SS. Cordis</td>
<td>18</td>
<td>1</td>
<td>4</td>
<td>219</td>
<td>219</td>
<td>9,219</td>
<td>5,538</td>
<td>9</td>
<td>1</td>
<td>7</td>
<td>4</td>
<td>108</td>
<td>274</td>
</tr>
<tr>
<td>Florissant, Dom. Prob. S. Stan.</td>
<td>13</td>
<td>6</td>
<td>5</td>
<td>1,000</td>
<td>63</td>
<td>5,100</td>
<td>51,000</td>
<td>475</td>
<td>26</td>
<td>6</td>
<td>4</td>
<td>400</td>
<td>304</td>
</tr>
<tr>
<td>Kansas City, Coll. Kansas</td>
<td>25</td>
<td>3</td>
<td>19</td>
<td>589</td>
<td>1,63</td>
<td>22,500</td>
<td>12,500</td>
<td>1,178</td>
<td>39</td>
<td>8</td>
<td>6</td>
<td>6,440</td>
<td>339</td>
</tr>
<tr>
<td>Mankato, Eccl. SS. Pet. &amp; Pauli</td>
<td>11</td>
<td>3</td>
<td>14</td>
<td>247</td>
<td>304</td>
<td>102,529</td>
<td>965</td>
<td>15</td>
<td>102</td>
<td>20</td>
<td>3,800</td>
<td>110</td>
<td>38</td>
</tr>
<tr>
<td>Milwaukee, Coll. Marquette</td>
<td>41</td>
<td>3</td>
<td>6</td>
<td>484</td>
<td>1,63</td>
<td>223,140</td>
<td>19,990</td>
<td>14</td>
<td>33</td>
<td>33</td>
<td>19,990</td>
<td>247</td>
<td>75</td>
</tr>
<tr>
<td>Omaha, Coll. Creighton</td>
<td>34</td>
<td>4</td>
<td>23</td>
<td>920</td>
<td>2,340</td>
<td>131,147</td>
<td>11,109</td>
<td>39</td>
<td>88</td>
<td>39</td>
<td>2,822</td>
<td>120</td>
<td>48</td>
</tr>
<tr>
<td>Prairie du Chien, Campion</td>
<td>13</td>
<td>7</td>
<td>3</td>
<td>27</td>
<td>304</td>
<td>82,975</td>
<td>955</td>
<td>8</td>
<td>7</td>
<td>3</td>
<td>785</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Prairie du Chien, Eccl. S. Gabriel</td>
<td>2</td>
<td>1</td>
<td>193</td>
<td>55</td>
<td>55</td>
<td>14,501</td>
<td>26,500</td>
<td>10</td>
<td>47</td>
<td>9</td>
<td>426</td>
<td>46</td>
<td>14</td>
</tr>
<tr>
<td>Pueblo, Eccl. Montis Carmeli</td>
<td>2</td>
<td>1</td>
<td>135</td>
<td>116</td>
<td>1,555</td>
<td>18,930</td>
<td>264</td>
<td>108</td>
<td>9</td>
<td>444</td>
<td>263</td>
<td>66</td>
<td>34</td>
</tr>
<tr>
<td>St. Charles, Eccl. S. Caroli</td>
<td>5</td>
<td>3</td>
<td>485</td>
<td>420</td>
<td>29,280</td>
<td>42,200</td>
<td>750</td>
<td>33</td>
<td>5</td>
<td>264</td>
<td>34</td>
<td>16</td>
<td>2</td>
</tr>
<tr>
<td>St. Louis, Coll. S. Ludovici</td>
<td>82</td>
<td>3</td>
<td>59</td>
<td>1,522</td>
<td>1,683</td>
<td>124,497</td>
<td>1,870</td>
<td>94</td>
<td>32</td>
<td>19</td>
<td>21,139</td>
<td>39</td>
<td>49</td>
</tr>
<tr>
<td>St. Louis, Acad. S. Ludovici</td>
<td>24</td>
<td>4</td>
<td>9</td>
<td>283</td>
<td>924</td>
<td>4,525</td>
<td>1,605</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>510</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Louis, Eccl. S. Elizabeth</td>
<td>4</td>
<td>15</td>
<td>225</td>
<td>52,882</td>
<td>26,651</td>
<td>15,000</td>
<td>671</td>
<td>332</td>
<td>445</td>
<td>9</td>
<td>450</td>
<td>62</td>
<td>16</td>
<td>2</td>
<td>120</td>
<td>110</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Louis, Eccl. S. Josephi</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>284</td>
<td>149</td>
<td>2,245</td>
<td>20,800</td>
<td>82</td>
<td>18</td>
<td>19</td>
<td>3</td>
<td>85</td>
<td>10</td>
<td>5</td>
<td>2</td>
<td>38</td>
<td>44</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mary's, Coll. S Mariae</td>
<td>83</td>
<td>2</td>
<td>10</td>
<td>6</td>
<td>850</td>
<td>398</td>
<td>8,413</td>
<td>5</td>
<td>90</td>
<td>70</td>
<td>5</td>
<td>47</td>
<td>3</td>
<td>10</td>
<td>85</td>
<td>22</td>
<td>95</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Kinloch Park, Eccl. Angel</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>146</td>
<td>377</td>
<td>4,137</td>
<td>9,768</td>
<td>46</td>
<td>8</td>
<td>3</td>
<td>116</td>
<td>15</td>
<td>3</td>
<td>69</td>
<td>89</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trinidad, Eccl. SS. Trinitatis</td>
<td>9</td>
<td>1</td>
<td>20</td>
<td>1,054</td>
<td>1,048</td>
<td>38,442</td>
<td>87,859</td>
<td>289</td>
<td>15</td>
<td>432</td>
<td>26</td>
<td>747</td>
<td>687</td>
<td>84</td>
<td>26</td>
<td>249</td>
<td>303</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pine Ridge, Miss. SS. Rosarii</td>
<td>8</td>
<td>2</td>
<td>2</td>
<td>948</td>
<td>1,216</td>
<td>24,192</td>
<td>82,267</td>
<td>505</td>
<td>35</td>
<td>156</td>
<td>11</td>
<td>1,170</td>
<td>218</td>
<td>24</td>
<td>10</td>
<td>180</td>
<td>220</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Francis, Miss. S. Francisci</td>
<td>8</td>
<td>4</td>
<td>396</td>
<td>4,760</td>
<td>5,860</td>
<td>90,708</td>
<td>535</td>
<td>29</td>
<td>142</td>
<td>3</td>
<td>200</td>
<td>156</td>
<td>28</td>
<td>5</td>
<td>182</td>
<td>235</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Stephens, Miss. S. Stephani</td>
<td>4</td>
<td>3</td>
<td>335</td>
<td>131</td>
<td>3,900</td>
<td>8,675</td>
<td>95</td>
<td>8</td>
<td>128</td>
<td>4</td>
<td>480</td>
<td>71</td>
<td>11</td>
<td>164</td>
<td>174</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beliziana Episcopalis</td>
<td>5</td>
<td>5</td>
<td>758</td>
<td>229</td>
<td>30,634</td>
<td>74,462</td>
<td>1,502</td>
<td>54</td>
<td>260</td>
<td>10</td>
<td>3,501</td>
<td>349</td>
<td>58</td>
<td>4</td>
<td>846</td>
<td>840</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beliziana, Eccl. S. Ignat.</td>
<td>1</td>
<td>1</td>
<td>9</td>
<td>335</td>
<td>131</td>
<td>3,900</td>
<td>8,675</td>
<td>95</td>
<td>8</td>
<td>128</td>
<td>4</td>
<td>480</td>
<td>71</td>
<td>11</td>
<td>164</td>
<td>174</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benqueviejensis</td>
<td>1</td>
<td>1</td>
<td>9</td>
<td>292</td>
<td>161</td>
<td>6,618</td>
<td>11,031</td>
<td>150</td>
<td>2</td>
<td>45</td>
<td>6</td>
<td>530</td>
<td>77</td>
<td>14</td>
<td>167</td>
<td>182</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cayensis</td>
<td>2</td>
<td>9</td>
<td>306</td>
<td>128</td>
<td>3,841</td>
<td>15,696</td>
<td>155</td>
<td>6</td>
<td>108</td>
<td>6</td>
<td>475</td>
<td>131</td>
<td>24</td>
<td>2</td>
<td>327</td>
<td>270</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corozalensis</td>
<td>3</td>
<td>9</td>
<td>306</td>
<td>105</td>
<td>17,896</td>
<td>33,522</td>
<td>500</td>
<td>3</td>
<td>197</td>
<td>5</td>
<td>923</td>
<td>492</td>
<td>63</td>
<td>1</td>
<td>495</td>
<td>451</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orange Walk</td>
<td>2</td>
<td>3</td>
<td>98</td>
<td>46</td>
<td>5,509</td>
<td>10,968</td>
<td>105</td>
<td>1</td>
<td>85</td>
<td>5</td>
<td>567</td>
<td>122</td>
<td>22</td>
<td>421</td>
<td>400</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puntagordensis</td>
<td>3</td>
<td>9</td>
<td>716</td>
<td>101</td>
<td>14,775</td>
<td>26,551</td>
<td>430</td>
<td>11</td>
<td>219</td>
<td>5</td>
<td>497</td>
<td>243</td>
<td>65</td>
<td>3</td>
<td>471</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stann Creek</td>
<td>1</td>
<td>3</td>
<td>270</td>
<td>70</td>
<td>4,920</td>
<td>17,374</td>
<td>180</td>
<td>1</td>
<td>70</td>
<td>4</td>
<td>182</td>
<td>122</td>
<td>26</td>
<td>1</td>
<td>419</td>
<td>389</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SUMMAE TOTAE</strong></td>
<td>361</td>
<td>102</td>
<td>97</td>
<td>338</td>
<td>15,796</td>
<td>18,150</td>
<td>900,421</td>
<td>1,659,357</td>
<td>26,859</td>
<td>971</td>
<td>3,264</td>
<td>365</td>
<td>76,129</td>
<td>4,194</td>
<td>893</td>
<td>199</td>
<td>6,331</td>
<td>6,521</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
AN APOSTOLIC LETTER OF
HIS HOLINESS, PIUS XII,
BY DIVINE PROVIDENCE, POPE,
To His Beloved Son,
WLODIMIR LEDOCHOWSKI,
SUPERIOR GENERAL OF THE
SOCIETY OF JESUS,
ON THE OCCASION OF
THE FOURTH CENTENARY OF THE
FOUNDATION OF THE SAME SOCIETY

Beloved Son:

Greeting and the Apostolic Benediction. You doubtless know how dear to Us and how highly esteemed by Us is the Family of Ignatius, which you have governed with diligence and prudence for the past twenty-five years. It will be no surprise to you, then, if now, when four hundred years have passed since Our Predecessor of undying memory, Paul III, in his Apostolic Letter Regimini Militantis Ecclesiae approved the Society of Jesus and duly established it by apostolic authority, We wish to take part in your solemn celebration and share in your joy. Indeed, that joy, though it seems just now to be overcast with a cloud of sorrow, due to the distressful and alarming circumstances of the time, nonetheless is equally the joy of the universal Church, which is deeply indebted to your religious society for its glorious record of service during this long lapse of time. It is Our pleasure today to recall in a brief summary the memory of those glorious
deeds, and this not only to solace Ourselves and you, but also that all of you, while pondering with grateful hearts upon the brilliant achievements which God in his providence has effected through your forefathers and yourselves during the course of these four hundred years, may offer enduring thanks to the same Heavenly Father and at the same time, trusting in his providence, may derive from these memories encouragement to go on with undiminished strength in the advancement of the greater glory of God and the salvation of souls.

Hard, indeed, were the conditions which your Father and Lawgiver had to meet in his day. For on the one hand, the intensified study of the wisdom and civilization of the pagans so quickened and inflamed the minds of men that the Christian standards of life were oftentimes either looked down upon with contempt as something of lesser worth, or, judged in the light of mere human reason, were totally destroyed; so much was this so that the morals of many, even at times of those who should have set a good example for others, became very much relaxed, and, sad to say, brooking no restraints, went utterly to rack and ruin. No wonder, then, if it seemed as though the onrushing storm of the Innovators from the north was shaking and toppling down the very pillars of the Church. No wonder, if, with the rejection of the submission due ecclesiastical authority and even the obedience due the Roman Pontiff himself, so many peoples and nations were torn away from the centre of unity and wandered unhappily astray over devious ways.

On the other hand, while these grave disturbances of the minds and affairs of men caused much anxiety and worry to all good men and seemed to be sapping the strength of the sacred ministers, a new and arduous field of apostolic toil was thrown open to the priests of the Church. Vast regions were discovered to the east and to the west and the numberless inhabitants of those countries stood in need of the divine truth
given to us by Jesus Christ and were awaiting the gift of divine grace.

Yet it was at this truly critical juncture that Christ himself in a truly marvelous way gave evidence that he was preserving his most chaste Spouse from contamination by these dangers from within and without and was imparting to her a most abundant spiritual fecundity. A new spring, so to speak, awakened in the garden of the Church, the fairest flowers of sanctity sprang into being, burst into bloom, and spread the sweetest fragrance abroad. Men and women, outstanding models of Christian virtue, opposed unbreakable barriers to the surging flood of impiety; they devoted themselves with zeal and skill to the spread of the Catholic faith and with gratifying results they turned back the erring to the right way from the misleading paths of falsehood by exhortations full of fervor, writings full of wisdom, and, above all, by the example of their holy lives. It is a matter of common knowledge that in this number of holy men, who as "star from star differ in glory", Ignatius of Loyola held a place of highest eminence and that the Society founded by him took a large share in those laborious enterprises. Justly and deservedly so. For, to quote the words of Our immediate Predecessor of happy memory, "History bears witness . . . that the Catholic world, fortified by the aid Ignatius had so seasonably provided, began speedily to recover its vigor. It would be no easy task to recount the many and great works wrought by the Society of Jesus for the glory of God under the initiative and leadership of Ignatius. Her indefatigable members could be seen victoriously beating back the stubborn attacks of the heretics, busying themselves everywhere with the reformation of morals, the restoration of the tottering discipline of the clergy, the leading of numerous souls to the very summit of Christian perfection. Many, too, devoted themselves to instilling piety into the minds of the young and instructing them in the liberal arts in the hope of seeing

1 Cf. I Cor. XV, 41.
a posterity truly Christian. Others, again, distinguished themselves in bringing the light of faith to the infidels to spread by new conquests the kingdom of Jesus Christ.”

Wherefore, not only may it be asserted that as God Himself had sent other holy men at other times to combat error, so did he raise up Ignatius and the Society founded by him to oppose the errors of that age, but also that in the course of these four hundred years the unnumbered progeny of your Lawgiver and Father has with dauntless courage withstood newly rising errors, rendered strong support to the Church in emergencies, and brought forth most salutary fruits of every kind. In offering you Our congratulations, We wish to recall here briefly and summarily these rich and salutary results.

In the first place, it pleases Us to express the highest commendation of the ascetical discipline of Ignatius, which in directing and fashioning the souls of men has as its special aim that “Christ be all and in all” and as its single purpose, therefore, that all be directed to the greater glory of God as to its highest end. This ascetical discipline is proposed to your own members, as well as to men of all stations in life, who have their salvation at heart, especially in the timely institution and practice of the Spiritual Exercises, made according to the method prescribed by Ignatius in that golden little book, which Our Predecessor of immortal memory Benedict XIV in his Apostolic Letter Quantum Secessus styles truly admirable. How many men, indeed, who either because of their absorption in the affairs of this world were neglecting the things of Heaven, or miserably seduced by the allurements of pleasure and unlawful desire were wallowing in the mire of vice, have at last, on entering a spiritual retreat and there recollecting themselves even for a brief period, lifted up their thoughts that

---

3 Col. III, 11.
were immersed in the things of time to the things of Heaven, have set their consciences in order, and obtained the pardon they craved for their sins, and grace and peace and quiet of conscience! For, when we are free from external occupation, and, in the quiet recesses of the mind, far from all disturbances of earthly cares, we are able to give our attention to divine wisdom and to find joy in meditating on holy things and the delights of eternity, we easily experience the truth of the saying that it profits a man nothing “if he gain the whole world, and suffer the loss of his own soul.”

At such a time, too, it becomes clear as the light of day that all those things that either turn us away from eternal beatitude or do not contribute to the securing thereof are “vanity and vexation of spirit.”

Justly, then, did Our immediate Predecessor Pius XI in his Encyclical Letter Mens Nostra assert that “in the exercises of the retreat is found established a unique safeguard of eternal life.”

And since the special method proposed by Ignatius of Loyola is of such marked excellence in this matter, the same Holy Father in response to the requests of the Sacred Hierarchy in his Apostolic Letter Summorum Pontificum appointed and declared Ignatius the heavenly Patron of All Spiritual Exercises.

Wherefore, let the members of the family of Ignatius hold this method of retreat most dear, let them at stated times perform the Exercises with earnest devotion and great diligence, and let them look on them as the cradle of their religious Order, since, as is piously believed, it was when their Lawgiver and Founder was leading a life of retirement in the cave of Manresa, praying and meditating far from the company of men and the distractions of the world, that there first dawned on his mind, aglow with light from Heaven,

---

4 Matth. XVI, 26.
5 Cf. Eccle. II, 17.
6 A. A. S., 1929, p. 691.
7 A. A. S., 1922, p. 420.
the idea of the Society of Jesus as a sacred militia.

And let not only the members of the Order exercise themselves eagerly and earnestly in this arena of the spiritual life for the attaining of their own perfection, but let them also strive in season and out of season, as they do not now fail to do, to have as many as possible, as well from the clerical order as from all classes of the laity, frequent with pious and religious intent the houses of retreat, which everywhere should lie open to all who wish to come.

There is another reason also why We should heartily congratulate you on this occasion and exhort you with fatherly affection. We are aware, indeed, that your Society from its very origin devoted itself wholeheartedly and with all its strength to the safeguarding of the Catholic faith in all its purity and fullness against the manifold deceits of erroneous doctrine, to the vindication of the most sacred rights of the Church and of the Roman Pontiffs, and, lastly, to the propagation of the Christian religion by apostolic men, who sowed the divine word among all nations. In regard to each and all of these ministries, whoever will even very cursorily turn over your annals will find therein so many illustrious deeds worthy to be inscribed in characters of gold, not only in your own records but in those of the Catholic Church as well.

And here the names of those men of eminent holiness come to Our mind, who, like Peter Canisius and Robert Bellarmine, each of them proclaimed Doctor of the Church by Our immediate Predecessor, refuted by the spoken word and writings, full of wisdom, those who impugned Catholic doctrine, and by issuing at the cost of much labor volumes of the greatest moment, shed abundant light on that same doctrine; men, too, like Peter Claver and John Francis Regis and Francis Geronimo, who with the most ardent zeal and indefatigable toil led almost countless souls to the fold of Christ by instructing them in Christian precepts and cleansing them in the waters of baptism, or else
brought them back to a way of life more in accordance with the Catholic faith; men, finally, like Francis Borgia and Joseph Pignatelli, who while guiding your religious Order on its course, made it their constant endeavor carefully and wisely to instruct zealous evangelical laborers and brave soldiers of Christ, to form them, to direct them and inflame them with the fire of charity. Moreover, the task of subjugating distant nations to the sweet rule of Christ, a task which in his apostolic zeal the great soul of Ignatius had accepted when he traced the first lineaments of the new Order, was undertaken in the very first days of your Society at the bidding of Our Predecessor Paul III by that most illustrious son of Ignatius, Francis Xavier, whom the Sovereign Pontiffs, Our Predecessors, have styled the Apostle of the Indies, and have likewise proclaimed the Patron of all Missions. Very many others of your same Society, in an unbroken line, have followed Xavier and do follow him to the present day, heralds of evangelical truth, with great ardor and distinction toiling in mission fields the world over. Nor has there been wanting full many a troop of martyrs, who, after exhausting themselves in labors undertaken to advance and defend by every means the cause of religion, have also in almost every part of the world generously shed their blood for the faith of Jesus Christ.

And if the enemies of the Divine Redeemer and of the Church have persecuted your religious Society with a particular hatred and animosity, that must redound not to your discredit but to your highest praise; for whoever follows Christ the Lord with utmost fidelity and love productive of great deeds must, in a certain measure, necessarily incur the odium and execration of depraved men. This the Savior himself foretold long ago to his Apostles: “You shall be hated by all nations for my name’s sake.”

8 Matth. XXIV, 9.
you are not of the world, but I have chosen you out of the world, therefore the world hateth you.” 9 In persecutions, then, of all kinds, in accusations and calumnies, do not lose heart; but mindful of the saying “Blessed are they that suffer persecution for justice’s sake, for theirs is the kingdom of heaven,” 10 carry on with enthusiastic zeal the holy works you have begun, rejoicing exceedingly zeal like the Apostles “that you have been accounted worthy to suffer reproach for the name of Jesus.” 11

Nor do We wish on this occasion to pass over in silence the high commendation won by your Society throughout these four centuries by the moral and intellectual education of youth. You, indeed, realize how very important this work is; you know that not only the destiny of the state but of the Church as well is very closely linked with the condition of the schools and the training they impart, since, generally speaking, the citizens will not be other, nor will the faithful of Christ be other, than their early education has shaped them to be. Well merited, then, is the praise We give you, because by opening almost innumerable schools and colleges, you cultivate the tender and impressionable age of youth with learning and form it to virtue, so that it presents a living image of the Christian manner of life, and for that reason bids us entertain bright hopes for the future. Praiseworthy, indeed, is your purpose of presenting to these young students for their contemplation the example of holy youths, who like Aloysius Gonzaga and John Berchmans and Stanislaus Kostka have kept bright and unsullied the virginal lily of purity, fenced round, as it were, with the thorns of penance.

Nor is it for adolescents only that you provide education, but as your Lawgiver and Founder had with a prevision of the times to come commended in

9 John XV, 19.
10 Matth. V, 10.
11 Acts V, 41.
his Constitutions, you erect houses of higher studies and universities in many places, where you instruct clerics unto the hope of the Church in the learning and holiness that will fit them for their sacred duties,—as you do with great distinction in our mother city, as it were, before our very eyes, in the Pontifical Gregorian University and the associated institutions,—and give a careful and suitable preparation for their future careers in private or public life to citizens of every rank. A strong support is given to this work of education by those organizations of piety and the Christian apostolate, known as the Sodalities of Mary, which the Church has at her call like to so many picked auxiliaries, enlisted in the ranks of peace under the standard of the Virgin Mary. Continue, then, with your accustomed zeal to promote these holy enterprises, and do not imagine that any forethought on your part can be so effective that none greater need be exercised. For as long as young people anywhere attend schools and lectures in which error, disguised as truth, ensnares the mind, and the foul breath of impiety corrupts morals, every effort must be made that schools of sound training and true learning may not be wanting in any place, so that the light that comes from sound doctrine and the teachings likewise of Christian virtue may illumine the minds of the students.

And do not cease to carry on and advance your other works of religion, charity and piety. Your ancestors have left behind for your imitation outstanding examples in all lines of endeavor and in all fields of training. Press on, then, in their footsteps with great good will and energy; and let their virtue and holiness of life arouse and constrain you to take up or promote ever greater enterprises.

The new times in which we live demand, it is true, even in spiritual lines new undertakings, works and safeguards, by which suitable provision may be made for the changed and increasing needs of this our age. In keeping with your ardent zeal do not neglect these
means and strive to bring it about that whatever this adult age may introduce may contribute in fuller and fitter measure to strengthening at home and extending abroad the Reign of Jesus Christ. Yet let your Institute, so dear alike to Us and to you, be ever the same; the mode of government on which it rests secure, the same; the spirit whence it derives its nutriment, the same; the same, finally, that enthusiastic obedience and devotion by which you hold fast, unalteringly, to this Apostolic See. On this score, however, you need no exhortation from Us, since Pius XI, Our Predecessor of undying memory, in his Apostolic Letter *Paterna Caritas*, has willed the Society of Jesus to continue unimpaired and has confirmed it anew by his authority; since, too, it is the distinctive characteristic of your religious Order, and, as it were, a sacred legacy from your forefathers, he willed that you keep your inheritance by all means unharmed and apply it to ever more glorious purpose.

We earnestly pray for God's heavenly aid in your behalf, that all that We have written in this letter, beloved Son, rather with the intention of praising than exhorting you, may in daily larger measure of blessing be given effect. Especially on this festive occasion, may your Lawgiver and Father be present with you, his children, from his throne on high to rejoice with you; and may those countless men of exalted sanctity be with you, who have shed so much lustre on the Society of Ignatius by their virtue and wisdom. May they win for you in fullest measure the divine favor and most abundant fruits of sanctity and of the apostolate from the Most Sacred Heart of Jesus, the love and worship of which you strive to instill and foster in every class of men, especially through what is called the Apostleship of Prayer.

We, in order to increase these fruits of sanctity by bestowing some gift from the treasury of the Church, very willingly grant that on the twenty-

---

12 A. A. S., 1933, p. 245-246.
seventh day of September next, the day of the quadri-centenary celebration, or on any other day which the Superiors of your Religious Family may choose for this celebration, all the members of your Order, and all the faithful, who, having duly confessed and received Holy Communion, shall piously visit any church of the Society of Jesus, or one committed to its care, and prayed for Our intention, may be able to obtain a plenary indulgence.

Meanwhile, We impart, most cordially, to you, beloved Son, and to all the religious of the Society of Jesus and to their students the Apostolic Benediction, as a pledge of heavenly blessings and a token of Our fatherly affection.

Given at Rome, at St. Peter’s, the sixth day of July, the Octave of the Holy Apostles Peter and Paul, in the year 1940, the second of Our Pontificate.

Pius PP. XII

A. M. D. G.
In the course of the four centuries of the Society's existence, a great number of its members have done distinguished work in history. Those, however, who have studied Jesuit historiography are few. Father Bernhard Duhr, historian of the German Jesuits, wrote in 1889 that no one had as yet undertaken to write a literary history (Literargeschichte) of the Society and prophesied that the difficulty of the enterprise and the lack of nearly all the necessary preliminaries would hold up the work for some time. Considerable progress has been made in the last fifty years but Father Duhr's prophecy has proved true. There exists as yet no complete survey even of Jesuit historical productions. This is due in great measure, of course, to the variegated character of the work of our historians. Jesuits are of all countries and write in nearly all cultural languages. Jesuits have had a part in all the learned movements which the world has seen during the last four centuries. Jesuits have besides been makers of history. Their letters and memoirs constitute important sources for the modern history of many portions of the globe. This paper aims at giving a brief survey of the field.

First of all, a word as to what has already been done in studying our historians. They were of course too important to have been entirely neglected. One who takes up works like E. Fueter's *Geschichte der neuren Historiographie* or Harry Elmer Barnes' *A History of Historical Writing* not only finds chapters on the early Jesuit historians but also a discussion of some of the more noted of later Jesuit historians. The well-known historiographical works of L. Wachler and F. X. von Wegele also devote space to a number of Jesuits.
Furthermore, in some of the histories of sections of the Society which have been published since the beginning of this century paragraphs are devoted to our historical writers. Father Bernhard Duhr wrote a sketch of the German Jesuit Historians of the Old Society for the Innsbruck Zeitschrift der katholischen Theologie, vol. 13 (1889), pp. 57-89. Various articles in Father L. Koch's Jesuiten-Lexicon present useful material and Father Joseph Brucker in his La Compagnie de Jésus. Ésquise de son Institut et de son Histoire has summarized briefly but competently the historical work of the old Society (pp. 507-512, 786-793). The Archivum Historicum Societatis Jesu has also published important articles in this field. In 1851 J. N. Stöger, S.J., published at Ratisbon a book entitled: Historiographi S. J. ab ejus origine ad nostra usque tempora. C. Sommervogel says of this work: “L'auteur cite les ouvrages historiques de nos pères mais il néglige les biographies séparées.” It has since then been supplanted by the work of P. Bliard in Bibliothèque de la Compagnie de Jésus, t. X, col. 1408 ff., where more than five hundred large folio columns are devoted to a list of Jesuit historical works.

A beginning has been made. A few more good articles like that of Father Duhr on the German historians and a reasonably sound synthesis could be attempted. Indeed, with the increased importance attached to historiographical studies in our day, it is perhaps not too much to hope for an exhaustive work in this field during the next few decades. A trained historian, having access to the principal libraries of Europe, should not find it too hard a task to pass an equitable judgment on the historical work of the Old Society at least.

When Jesuits first began to write history, there were two great intellectual currents which conditioned nearly all literary production. One was Humanism with its admiration for classical form and beauty and its determination to get at historical truth at all costs; the other was the conflict arising out of the
religious revolt of the Protestants. Early Jesuit historians were often masters of Latin prose and quite aware of the critical advances made by the Humanists. The fact however that the Church was engaged in what appeared to be a life or death struggle with Protestantism tended to cause Catholic historians to take up ultra-conservative positions.

E. Fueter in the work quoted above puts St. Ignatius Loyola himself at the head of the list of Jesuit historians. His Autobiography is praised as a model of realistic soul-description and as the first example of that psychological finesse which was to be the chief characteristic of all future Jesuit historians. According to Fueter they all give evidence in their histories that they have made the Spiritual Exercises. Whatever may be thought of this judgment, it is certain that St. Ignatius appreciated the value of history. In his Rules for Thinking with the Church he insists on the value of positive or historical theology and in the Constitutions, IV, XII, 2A., he expressly mentions history. In the Ratio studiorum of Father Acquaviva, however, history, while not ignored, is not reserved special treatment. All available time was thought necessary to give the students a thorough mastery of the classical tongues. Greek and Roman history were learned from the Greek and Roman historians. In addition professors were supposed to provide their pupils with useful historical information in so far as it could be done without prejudice to the classics. We can get an idea of the historical information imparted in the early Jesuit schools from Torsellini’s Historiarum ab origine mundi epitome (1600) which was widely used. The Rationarium temporum (1633) of Dionysius Petavius, S.J., while not a popular work by any means, was deservedly popular among Jesuit teachers. It was not till the 18th century that history was finally accorded an independent place in the curricula of Jesuit

---

colleges. About 1700 a course in Bible History was instituted and in the seventeen-thirties courses in general history were added. Into the theological schools of the Order, history was not introduced as a separate branch until the *Ratio studiorum* of Father Roothaan appeared in 1832.

The lack of instruction in history in the Jesuit schools of the 16th and 17th centuries is not an index of the importance of the Jesuit contributions to historical scholarship during that period. It is, however, clear proof of the lack of esteem of history which characterized all the schools of the epoch.

During the first century of the Society, Church rather than profane history attracted Jesuit authors. This was natural since polemics with the Protestants received so much attention. Luther had maintained that the pope was Antichrist and that pure evangelical truth had been obscured by the Papacy. Protestant historians considered it their task to show in detail how corruption had overcome the Church. From 1559 to 1574 a monumental justification of the Protestant viewpoint appeared at Basel, the *Centuries* of Magdeburg, for which Matthias Flacius Illyricus, who had taken up Luther's conception of history with all the energy of an ardent nature, was responsible. For Flacius the development of Christianity was a process of ever increasing darkness and shadow. This absurd thesis was supported in the *Centuries* by real historical erudition and astonishing compiling and organizing ability.

The *Centuries* took Catholics by surprise. Up to the time of their appearance Protestants had been definitely on the defensive historically. Now the tables seemed turned. St. Pius V requested St. Francis Borgia to have a reply prepared by St. Peter Canisius. As a result the two profound and scholarly works of

---

Canisius, *De Verbi Dei corruptelis* and *De Maria virgine Incomparabili et Dei Genetrice sacrosancta*, appeared. Non-Jesuit professors at Ingolstadt also answered this call of the sovereign pontiff at the request of St. Canisius.

The real reply to the *Centuries*, however, was contained in the works of St. Robert Bellarmine and in those of Baronius, one of the companions of St. Philip Neri in the foundation of the Oratory. Baronius' monumental work deserves mention here because of his friendship with Bellarmine and because a handy epitome of his huge production was the work of a Jesuit, J. Bisciola. Bellarmine's work as a historian was also of first importance. When he began to compose his *Controversiae fidei adversus huius temporis haereticos* he found that no convenient manuals of patrology, chronology, or heresiology, existed. He composed clear succinct summaries for his own use. His outline of patrology, *De scriptoribus ecclesiasticis*, was first printed in 1613 and was the most popular manual of the 17th century. He also contained his outline of chronology. The *Compendium de haeresi* was not published except piecemeal in the *Controversies*. Bellarmine's historical scholarship was based on that of the Humanists and conditioned by that of the *Centuries* of Magdeburg. But it was exceptionally sure for his day. Through it he rendered the greatest services to the Church and it constitutes one of his titles to fame.

In addition to producing the volumes we have mentioned, St. Peter Canisius urged during his lifetime the establishment of a college of writers who should refute the historical attacks of heretics. After the death of the Saint, Father General Acquaviva urged the German Jesuits to put aside some good men to take up methodically the study of Church history. According to his plan they were to divide the field and endeavor to see all the sources. The departments

---

contemplated were: Church history, acts of the councils and of the popes, writings of Fathers and theologians, lives of saints, doctrines and rites, heresies, chronology. Not much of this program was realised in Germany at that time. In France and Belgium, however, certain portions of the plan were carried out by Jesuits. The publications and historical work of J. Sirmond, P. Labbé, and Fronton le Duc were of great value. The greatest of French Jesuit historians was Dionysius Petavius (Denis Petau 1583-1652), the founder of positive theology and the inaugurator with Scaliger of the science of ancient chronology. In Belgium the publication of the lives of the saints was begun by H. Rosweyde and J. Bolland. The group charged with this task still continues its work and the Acta sanctorum represent one of the finest historical collaborations in history and one that did much for the evolution of sound critical methodology. The names of Rosweyde, Bolland, Papebroeck, Victor de Buck, Charles de Smedt, and Hippolyte Delehaye are perhaps the best known in the line of Bollandists.

Among the other Jesuit names of importance in the history of Church History are those of Jacob Gretzer, whose erudition was really tremendous, and Cardinal Sforza Pallavicino whose work on the Council of Trent, based on the original sources, and already begun by another Jesuit, Alciati, was a decisive refutation of the work of Paolo Sarpi. Marcus Hanfiz, Sigismund Calles, and other German Jesuits also produced works of importance in the field of German Church History. Philip Riceputi and Daniel Farlati deserve most of the credit for the masterly work Illyricum Sacrum. In the Mémoirs de Trévoux there were always a number of important historical articles. Finally Faustino Arevalo, who belonged to both the

---

4 W. Kubitschek, Grundriss der antiken Zeitrechnung, p. 9 ff.
Old and the New Society, deserved well of the learned world for his edition of Isidore of Seville and his other learned publications. The Old Society also produced noted writers of profane history. José de Acosta's *Historia natural y moral de las Indias* which was much translated and often reprinted taught Europeans a great deal about South American culture. Famiano Strada's *De bello Belgico* was reputed as well for its content as for its vivid style. It saw many editions. Juan Mariana wrote the humanistic history of Spain. Father Gabriel Daniel, royal historian under Louis XIV, was the first to apply critical methods to the history of France. Nearly every section of the German Empire also had its Jesuit historian in the 17th and 18th centuries. These writers had to labor under difficulties, being subject to the censorship of the temporal rulers who often desired an eulogy of their ancestors rather than the sober truth of history. The best known of this group are Matthew Rader, Nicholas Schaten, and Francis Wagner. Another historian of note was Joseph Hilarius von Eckhel, founder of the science of ancient numismatics. Seventeenth century Spain had in Fathers José Moret, Pedro Abarca, and Gabriel de Henao three Jesuit historians of recognized worth. Finally in Italy Girolamo Tiraboschi wrote a history of Italian literature which is a tribute not only to his industry but also to his critical penetration.

In the New Society, historical studies have as we have seen above had a larger part in the school curricula than formerly. The work of individual Jesuits has also been considerable and there is, perhaps, no branch of historical endeavor in which Jesuits have not done competent work. In addition to nineteenth and twentieth century Bollandists who have continued and perfected the work of their predecessors, many, notably German, Jesuits have won fame as historians. The

---

6 A. Astrain, *Historia de la Compañía de Jesús en la Asistencia de España*, vol. VI, p. 53 ff.
7 *Libror Sacerdotes Historiae Societatis Jesu ab anno 1814 ad annum 1914*, p. 446 ff.
best known of these are, perhaps: Cardinal Francis Ehrle, Hartmann Grisar, Alexander Baumgartner, Joseph de Ghellinck, and John J. Wynne. There are many others: In Spain, Fidelis Fita, Ricardo Cappa, Pablo Pastells, Pablo Hernandez, Zacharias Garcia Villada, Pedro Leturia, and Jesús Juambelz are favorably known. Portugal has a certain number of writers who have supplemented the historical work of Francisco Rodrigues. In Italy, Father P. Tacchi-Venturi's historical renown is not due solely to his work on Jesuit history while Father Camillo Beccari's *Rerum Aethiopicarum scriptores occidentales inediti* is a publication of the first importance. In France Father A. Carayon, C. de Rochemonteix, L. de Grandmaison, A. d'Alès and J. Lebreton deserve mention. In Belgium the work of L. Delplace and E. de Moreau has been outstanding. The work of the Dutch Jesuit, Father C. Wessels, has attracted wide attention. In the English-speaking world the names of the Englishmen, John Hungerford Pollen, Herbert Thurston, J. Brodrick, C. Martindale, and J. Stevenson have weight. The best known Irish historians among the Jesuits are, perhaps, Edmund Hogan, John MacErlean, and John Ryan. Among the Germans and Austrians, Nicholas Nilles, Theodore Granderath, J. N. Strassmaier, Stephan Beissel, Joseph Braun, S. von Dunin-Borkowski, B. Jansen, and Otto Braunsberger have also done distinguished work. In America, in addition to Father John J. Wynne, Fathers Thomas J. Campbell, Michael Kenny, A. Guggenberger, F. Betten, and Gilbert Garraghan are outstanding names. In Mexico Father Mariano Cuevas' history of his country is justly considered a masterpiece. In South America, Fathers K. Leonhardt and G. Furlong-Cardiff are among the better known historians.

Jesuit foreign missions have also produced a number of eminent historians in recent times. The work of Henri Lammens, Louis Cheikho, A. Rabbath, F.

---

Tournebize, L. Charles, H. Poidebard, G. de Jerphanion and others in the Near East has been most significant. In the Far East Ernest Hull, Joseph Dahlmann, G. Schurhammer, H. Hosten, A. Väth, P. Dahmen, J. Castets, Léon Besse, S. G. Perera, H. Havret, F. Théry, H. Doré, H. Bernard, and L. Wieger are all distinguished names. In the Congo and Madagascar Jesuits have also been in the forefront of historical workmen.

Not without its importance for the history of the modern Church, the history of the Society itself is naturally of special interest to Jesuits. It has been written by friend and foe, scientifically and journalistically, critically and passionately, apologetically and polemically. It has been composed in Latin and in nearly all living languages which possess a literature. And yet no satisfying account of the origin, nature, work and success even of the Old Society exists. In fact it will only be possible to write a definitive history when the Monumenta Historica Societatis Jesu and the histories of the various assistancies and departments of the Society have been completed. There are however several short histories of the Society which are meritorious attempts at a synthesis. The best known are those of T. J. Campbell in English, of H. Rosa in Italian, and of J. Brucker in French. Despite the accessibility of these reliable accounts it is surprising how often even those who should know better go to incomplete and even hostile sources for their information. Yet it is a fact that Church history is best written by churchmen and French history by Frenchmen. Why should not the best history of a religious order be written by a religious? Impartiality in history is admittedly a mirage. This does not mean that critical principles can be sacrificed. The true historian must distrust and discipline self but he must feel in order to give warmth and life to his narration. Good history supposes inner conviction, for or against.
From almost the beginning of the Order, Jesuit history has been well written by Jesuits. In the Old Society Father Juan Polanco, trusted secretary of St. Ignatius, wrote the history of the origins of the Society. Perhaps because of its lack of humanistic elegance this competent work was published only in our times in the *Monumenta Historica Societatis Jesu*. In Pedro Ribadeneira, St. Ignatius found not only his beloved disciple but also his first and perhaps best biographer. This work, written according to the canons of Humanism, has been highly praised. E. Fueter considers it the very best biography which the Humanists produced. One is inclined to think that the exclusion of miracles in the earlier edition has contributed to this estimate.

The name of Niccolò Orlandini heads the list of our official historians. In 1599 Father Acquaviva summoned him to Rome for the purpose. When he died in 1606, the first volume on the generalate of St. Ignatius (1540-1556) was finished. It appeared in 1616 under the care of Orlandini’s successor, Francesco Sacchini (1570-1625). In this volume the difficulties in Portugal centering around Simon Rodrigues are recounted. The story which was not to the credit of the Portuguese province was related by Orlandini with admirable candor. Complaints came into Sacchini who defended the work in a letter which has been published in the *Monumenta*. What Orlandini wrote is proved to be true. Sacchini shows that a historian if he is to be faithful to his profession and his conscience must not exclude shadows from his canvas. Failure to recount anything bad is equivalent to the affirmation that there was nothing bad to relate. Truth is the soul of history. If what should be written is suppressed, real history is also suppressed. Finally, it is pointed out that Orlandini has been as mild as he could be in the circumstances. This letter offers valu-

---

able evidence of the critical spirit of the earlier historians of the Society.

Sacchini wrote a volume on the generalate of James Lainez (1556-1564), another on that of St. Francis Borgia (1564-1572), a third on that of Everard Mercurian (1572-1580) and a fourth on the first part of Claude Acquaviva's generalate (1580-1590). Joseph de Jouvancy (1643-1719) completed the history of the Society to the death of Father Acquaviva (1590-1615). Finally Julius Caesar Cordara (1704-1785) wrote two volumes on the generalate of Mutius Vitelleschi (1615-1632). The diffusion of the Society and the exigencies of modern historical methodology have up to the present prevented any continuation of this official history.

Under Father General Luis Martin (1892-1906), a new beginning was made. The plan which he approved called for the publication of the sources of Jesuit history in a series called the *Monumenta Historica Societatis Jesu*. The editing of the volumes concerning the foundation of the Society was naturally put in the hands of the Spanish Jesuits. Between 1894 and 1925 sixty-one large volumes were published at Madrid for the generalates of St. Ignatius Loyola, James Lainez and St. Francis Borgia. Documents having reference to the missions were not edited with the exception of the two volumes of the *Xaveriana*. Since the removal to Rome four volumes, prepared also by Spanish editors, have appeared, three of them concerned with the *Constitutions*. The preparatory work for the editing of the *Monumenta Historica Missionum Societatis Jesu* has been well advanced so that soon the documents relating to the first missions of the Society in the Orient and in America can be expected. These will include the documentation for the Jesuit mission of Florida (1566-1572) and much of interest for South American and Far Eastern history.

Father Martin also initiated work on a new history of the Society. Each linguistic group, Spanish, Portu-
guese, Italian, French, German, Czech, Polish, Belgian, Dutch, English, Irish, American, should have its own history. Some forty volumes have been produced. Antonio Astrain, Bernhard Duhr, Stanislaus Zalenski, and Thomas Hughes have produced complete histories of the Old Society in Spain, German-speaking countries, Poland, and that part of North America which was under British rule in the 17th and 18th centuries and is now included in the United States. The work for France, Italy, Portugal, the Low Countries and Bohemia has been well begun by H. Fouqueray, P. Tacchi-Venturi, Francisco Rodrigues, A. Poncelet, and A. Kroess. In addition, important works on the history of the New Society have been published by J. Burnichon for France and L. Frias for Spain. Stanislaus Zalenski wrote a history of the Jesuits in White Russia which has been translated into French. Father Gilbert Garraghan has published a work on the Jesuits of the Middle United States and Father A. H. Biever on the Southern Jesuits. A number of histories of other provinces have also appeared. The accounts of our missions prepared for the Vatican Mission Exposition of 1925 relate an important part of the history of the Society. In this field of mission history the work of H. Krose, B. Arens, A. Brou and Pierre Charles has won the acclaim of all.

As a help to the historian of the Society, L. Carrez has published an *Atlas geographicus Societatis Jesu*. In the field of bibliography C. Sommervogel, has produced in the *Bibliothèque de la Compagnie de Jésus* one of the finest bibliographical instruments of modern times. Father Edmond Lamalle has announced the publication of a *Guide bibliographique de l'histoire de la Compagnie de Jésus*. Since 1932 a review, *Archivum Historicum Societatis Jesu*, has appeared regularly. Father Bernhard Duhr’s *Jesuiten-Fabeln* is a work of great importance in view of the enormous

---

and increasing amount of anti-Jesuit propaganda of an historical nature.

The Society of Jesus has not, therefore, been careless of its history. Much has been accomplished. Much remains to be done but the work is in capable hands. The central bureau of Jesuit history at Rome is doing splendid work. In all parts of the world research students in and out of the Society are busy with many phases of Jesuit history. The recent foundation of an Institute of Jesuit History at Loyola University in Chicago means that American Jesuit History will receive the attention it deserves.

In summing up our brief account of Jesuit Historical Scholarship, it may be pointed out that the character of the work accomplished by the Old Society differs greatly from that of the New Society. In the 16th, 17th and 18th centuries modern historical science was struggling for a place in the sun. After the brilliant beginnings made by the Humanists, confessional polemics not only slowed up progress but threatened to submerge true history entirely. That it did not do so was due in a measure to Jesuit historians. Because there was little provision made for them in any of the schools of the epoch, historical studies did not make much progress. In these circumstances it is not surprising that several of the relatively few Jesuits who were able to devote themselves to historical research attained merited fame.

During the 19th and 20th centuries historical studies have risen steadily in the esteem of the learned. Branches which formerly were given a minimum of historical content are now not infrequently approached from the historical angle. Every country which fosters higher education now has scores of trained historians who are producing work of lasting value. It was natural that Jesuits should fall in with this movement. The result is that the Society now has more professional historians than ever before. It is well however when contemplating this scene to remember that com-
petition is much keener and that consequently work of distinction is becoming progressively harder to achieve.

Finally, the charge recently made in Germany that Jesuit historians of art and letters were responsible for the mediocrity of Catholic productions in those fields in Germany, although easily refuted, suggests that problems of great moment and complexity do exist in the historical sphere.\footnote{Stimmen der Zeit, vol. 122 (1931-1932), p. 278 ff.} We are justified in cherishing the hope that they will be met with the competence and distinction which have ever characterized the work of Jesuit historians.

\footnote{Stimmen der Zeit, vol. 122 (1931-1932), p. 278 ff.}

Woodstock College.

\textbf{A. M. D. G.}
The science of Anthropology may be roughly divided into physical and cultural Anthropology. The cultural aspect is concerned with the psychic side of races and peoples, from their beginnings down to historical times. It is particularly in the field of ethnology, or cultural anthropology, that the Jesuits have made their important contributions.

Long before there was a distinct science of anthropology, pioneering scientific work was performed by Jesuits of the old and the restored Society. One of the first scientific treatises on cultural anthropology was the work in two volumes of Père Joseph Francis Lafitau, S.J., entitled: *Moeurs des Sauvages Américains Comparés aux Moeurs des Premiers Temps*, Paris, 1724. No mere theorist was Lafitau. At the age of 30, he went to Canada in 1711, where he was engaged in missionary work at the Mission of Sault St. Louis. After six years on the Mission, he was sent back to France to negotiate the transfer of the Indians to the reduction at Caughnawaugha and to secure some legislative enactment that would prohibit the sale of liquor to the Indians. His keen observational powers, developed during his missionary days, enabled him to interpret correctly, as implements of ancient man of the Stone Age, the paleolithic implements that were being unearthed at the time in France. He offers this interpretation in his book—perhaps he was the first to give it—on the basis of his experience of the same types of instruments among his Indian converts.

Père Lafitau never returned to his Indians in Canada but continued to serve the Mission in a propagandist capacity. It has been impossible for the present writer

---

1 Muntzsch, *Cultural Anthropology*, p. 3.
to ascertain whether or not Lafitau went to South America. However in 1733, nine years after his first publication, he brought out another two volume work, entitled: *Histoire des Découvertes et Conquêtes des Portugais dans le Nouveau Monde*, Paris, 1733. Both books of Lafitau are to be found in the John Gilmary Shea Collection of the Georgetown University Library.

A work of perhaps equal scientific value is the *Historia de Abiponibus* (3 vols.), Vienna, 1784, published by Father Martin Dobrizhofer, S.J. The author had been for 18 years a missionary to the Indians of the Gran Chaco and among the Guaranis of Paraguay. Upon the expulsion of the Society from Paraguay in 1767, Dobrizhofer returned to his native Austria. At the time of the Suppression of the Society, he became preacher at the Court of Maria Theresia. His work, which originally appeared in Latin, was translated into German and English.

These two outstanding works were but larger models of similar reports and histories, written by hundreds of Jesuit missionaries of the old and of the restored Society. Perhaps, the most renowned of all were the *Relations de Nouvelle France*, which, like the rest, were outgrowths of the *Annual Letters of the Society of Jesus to the Fathers and Brothers of the Same Society*. These French Relations, together with other materials, were rendered into English by Reuben Thwaites under the title of *The Jesuit Relations and Allied Documents*. The second part of this title involves some interesting history. The acrimonious war of pamphlets over the Chinese Rites led Pope Clement X to issue a Brief, *Creditus Nobis Coelitus*, which forbade the publication of any material on the Missions or pertaining to them without the explicit imprimatur of Propaganda, which was to appear at the beginning of the volume. Of itself, this Brief did not mean the discontinuance of the Relations, but for publication in

---

3 Article: Dobrizhofer, Jesuitenlexicon (Koch).
France the French Jesuits needed the royal permission as well and this was under the control of the Gallicans, who would never allow publication of works bearing the imprimatur of Roman Cardinals. As a consequence, the French Jesuits, after 1673, were forced to cease publication of their Relations.5

These Relations were mines of information on the ethnology and history of the American continent. They contain, also, reliable reports on botany, geography and languages of the western hemisphere. Parkman, Bancroft, Kip and many others draw freely from these sources and Reuben Thwaites expatiates on their reliability as historical sources.6 What Thwaites did for the accounts of the French Jesuits, Professor Bolton of the University of California plans to do for the Spanish Jesuits. He has already published considerably and his students, among them Father Jacobsen, S.J., are assisting in this work, which is deserving of wholehearted support.

Modern historians and anthropologists have not been slow to draw from the Relations and similar sources. It is interesting, however, to note that Jesuit scholars of the old Society were not slow to realize the value of the information contained in the missionaries' reports. Suarez was acquainted with them. Molina examines the question of the possibility of invincible ignorance of God in the light of the data supplied by his missionary-brothers in Brazil on the natives of that vast country.7 The Wirceburgenses, on the basis of such reports, admit the possibility of profound ignorance of the natural law. They assign as reasons for such ignorance either slender reasoning powers or some physiological defect and believe that such people ought to be ranked in the category of infants.8

These few examples illustrate the readiness of those

5 Delanglez, French Jesuits in Lower Louisiana, p. 375.
7 Revue Apologetique (63), 1936: Obligation morale et Connaissance de Dieu, p. 139.
Jesuit scholars to test their principles in the light of ascertained fact. That very readiness is the best refutation of the oft-repeated but unsubstantiated charge that the Jesuits of the 16th and 17th centuries were mere parrots, passing on the stereotyped theses of a decadent scholasticism.

The modern science of Anthropology has taught governments how to deal with aboriginal peoples in colonies or mandated areas. While inculcating hygienic habits and necessary improvements in the native environment, colonial officials in Africa are concerned to retain much of the natives' age-old customs and their law and religion. Some anthropologists have even placed hindrances in the way of missionaries in their fear of disturbing the native in his beliefs. This latter effort is an abuse, but we must welcome at least the general good intention of preventing the vices of modern civilization from entering and contaminating the natives in their village life. But long before this humanitarian movement, inspired by anthropology, seized the British and other governments, the Jesuits had created a paradise along the Parana River in Paraguay in the so-called Reductions. Here was practical pioneering anthropology. According to Fassbinder, there were, at the height of the movement, some 30 Reductions in Paraguay, each consisting of from 2 to 7 thousand inhabitants. The Indians were taught agriculture, animal husbandry and some simple trades and a short-lived Utopia was realized in which each one had enough and plenty, without the means or need of hoarding. Communism would not have the sinister connotations it now has from the Russian experiment, if it merely meant the kind of Christian cooperatives that were in practice along the banks of the Paraná and the Paraguay. The Paraguayan Reductions were undoubtedly the models but they were not

---

10 Weld, History of the Suppression of the Society of Jesus, Chaps. II & III.
the only ones in existence in the Jesuit Missions. The Mohawk nation, known as the fiercest of the Iroquois, entered the Reduction at Caughnawaugha in Canada, and became a strong Christian people. The idyllic conditions that reigned in the Paraguayan Reductions for over 150 years, until their destruction after the suppression of the Society are a striking proof of the broad vision of the Jesuit missionaries. The calumnies of interested parties are refuted by the facts, as revealed by history and the testimony of men who on all other counts cavil at the very name of Christian. Weld gives a wealth of these testimonies in his account of the suppression.\(^\text{11}\) The charge has often been made that the Jesuits were not original. Perhaps it can be sustained in regard to some of the Society’s undertakings, but certainly in its missionary activity, the Society was startlingly original and unique in its methods of evangelization, as may be seen in the conduct of these Reductions. The Society here blazed new trails and anticipated the recommendations of modern anthropology, though it should always be borne in mind that the purpose of the Jesuits was not to initiate improvements in colonization methods but to insure their neophytes against the vicious example of bad Christians and the contamination of pagan environment. The Jesuits called their Reductions Doctrinas, places where the natives could be better instructed in the Christian way of life. The Doctrinas brought these erstwhile cannibals to the feet of Christ and kept them there, once they had been reborn supernaturally.

The contribution of the Society to the science of language cannot be treated adequately in a short article such as this. In fact, the complete record of these achievements is still to be written. Father Joseph Dahlmann,\(^\text{12}\) himself a competent Indologist,

\(^{11}\) Weld, op. cit. pp. 27-28.
has given, perhaps, the best summary of this record, though his brochure only embraces the Society's contribution up to the year 1800. Heimbucher in his *Orden und Kongregationen*, while bringing the record up to date, follows Dahlmann almost exclusively, as he himself owns.

Before outlining the various language families, to which the Jesuits have devoted their best efforts, it would be well to single out two Jesuits who have signalized themselves in the study of comparative languages. Max Müller, in his *Lectures on the Science of Language* credits Père Gaston Laurent Coeurdoux with the anticipation of modern theories of Indo-European language relationships. Born at Bourges in 1691, Père Coeurdoux spent 47 years on the difficult Madura mission. From 1760 to 1770, he was, like other fellow-Jesuits, in frequent correspondence with the French Academy on the subject of comparative languages. He advanced the theory and submitted proofs, that Sanskrit, Greek and Latin must originally have been one language. Müller says that Coeurdoux anticipated by many years many theories about the origin of the Indoeuropean languages. The work of Coeurdoux failed to receive recognition during his lifetime and only the discovery by Breal of the Coeurdoux communications in the Annals of the Academy brought to the great missionary this posthumous fame.

The name of Father Lorenzo Hervas y Panduro is one to be conjured with in the field of comparative languages. He was born at Horcajo, Cuenca, Spain, in 1735, entered the Society at the age of 14 years and, after a brief career of teaching at the Royal Seminary in Madrid and in the College of Murcia, went to the South American missions. When Spain expelled the Society from these missions, he along with many fellow missionaries were stranded on the shores of the

---

Papal States. He lived successively at Forli, Cesena and, finally, Rome, where he became Papal librarian at the Quirinal Palace. During his 16 years of missionary activity among the various tribes of South American Indians, he had made a systematic study of these languages. But his great work *Catalogo de las Lenguas de las Naciones Conocidas*, Madrid, 1800-1805, was rendered possible, according to Potts, only by the help which he received from his Jesuit fellow-exiles, drawn from all the missions of the world. Heimbucher characterizes him as one of the founders of the science of comparative languages and the predecessor and inspiration of Wilhelm v. Humboldt. Hervas insisted against other workers in the field, who took similarity of sound as the basis of relationship, that the true foundation of relationship lay in grammatical construction. His fellow Jesuits furnished him with the lists of declensions and conjugations from all the various languages. Thus he was able to show the family relationships between Hebrew, Chaldaic, Syrian, Arabic, and Ethiopian. He even indicated the relationship between Finnish, Laplandish and Magyar. But according to Müller, his most brilliant achievement lies in the field of Malayan and Polynesian languages, as he was the first to point out the linguistic relationships of the peoples who inhabit the islands that stretch 200 degrees of longitude from Madagascar around the globe. Hervas was a master in this field. His above-mentioned work is in six volumes. The first volume deals with the American languages; the second with the peoples and languages of the Asiatic mainland and the islands of the Indian and Pacific Oceans. The four remaining volumes take up European peoples and languages. The only group untouched are the African languages.

If the Society, from the very beginning of its missionary activity, achieved eminence in the study of

languages, this is due entirely to its generosity in sending some of its best men to the missions. St. Ignatius himself set the pace in sending St. Francis Xavier to India. And Xavier was insistent that only capable men be sent to the missions because they had to be self-supporting in an intellectual way and needed to be above the average if they were ever to master the language problems. He himself and his first companions wrote a catechism in the Malabar tongue and Father Enrique Henriques, whom he appointed as his successor on the Fishery Coast, is credited with having written the first grammar and lexicon in Tamil, besides devotional and apologetical works in the same language. By far the most distinguished of all Jesuit Tamil scholars of the old Society was Father Joseph Constantine Beschi, an Italian, whose mastery of the idiom enabled him to write as a native and that in classical style. A lexicon, grammar and thesaurus of Tamil classical idioms bear his name. But his fame as a scholar rests on the epic which he wrote in honor of St. Joseph, which excited the admiration of the native Tamil speakers and the highest encomiums of critical scholars since then. Dahlmann cites some of this praise, which seems almost exaggerated.\footnote{Dahlmann, op. cit., pp. 13-15.}

An English Jesuit, Father Thomas Stephens, who came to India in the last quarter of the 16th century, became a master of Konkani, in which he brought out a catechism, grammar, life of our Lord and various poems on the mysteries of our faith.

Heroic Robert de Nobili, who died in 1656, started a line of eminent Sanskrit scholars, who had been inspired by his example and labors and undoubtedly helped by his tutoring. De Nobili, nephew of St. Robert Bellarmine, published various apologetical, catechetical and ascetical works. Among his successors in their mastery of this tongue and in influence on the Brahmans, were Fathers Proenca, Henry Roth,
Hanxleden, Calmette, du Pons and Gaston Coeurdoux, whom we have mentioned before. In the restored Society, Father Robert Zimmermann (d. 1931) was held in repute as a Sanskrit scholar.

Perhaps, nowhere else in its missionary endeavors did the Society meet with larger problems than in China. The vastness of the Celestial Empire and its population, its complicated culture and difficult language seemed to offer insuperable difficulties. Yet it is true to say that nowhere did the Jesuit missionaries show their ingenuity and originality as in China. Matthew Ricci stands at the head of a long list of Jesuit Sinologists, who not only introduced Christianity but brought with them the treasures of European scholarship to China of the 16th century and translated them into Chinese. At the same time they opened up the cultural treasures of China to European academic circles. Not only lexicons and grammars but scientific works on astronomy, mathematics, spherology, geography and ascetical, apologetical and philosophical and liturgical works literally flowed from the pens of such men as Cattaneo, Aleni, Emmanuel Diaz, Diego de Pantoja, Adam Schall, Louis Buglio, Wang, Sino, Verbiest and others.

It is noteworthy that about 1670 Father Buglio translated the Roman Missal, Breviary and Ritual into Chinese, after publishing in the years following 1654 the *Summa Theologica* of St. Thomas in 30 vols. The work of Father Premare: *Notitia linguae sinicae* is a masterpiece of grammar and is still, according to Heimbucher, the basis of the best Chinese grammars of today.

In all this activity in China and elsewhere, it was not the achievement of an eminent name that urged on these Jesuit missionaries. This may be seen best, perhaps, from the grandiose scheme which the Jesuits in Brazil had in mind, namely, to construct one common Indian language for the whole of South America. These languages were means of conveying Christ to the
natives and they hoped that with a common language and a common Catholic culture, these former savages might become new great Christian nations. In Peru, Bolivia, Chile, Paraguay, Brazil and Mexico, difficult languages confronted the missionaries and they produced grammars, lexicons and various religious works. The names of Ven. Father Joseph Anchieta and Father Luis Figuiera were synonymous with eminence in the Tupi dialect. In Mexico, the Society had its scholars in Aztec, Otomi and various other Indian languages but here there were, also, great linguists belonging to other Orders such as the Franciscans and the Dominicans.

The achievements of the Jesuits who labored in the confines of the present United States interests us particularly. Father James Bruyas, who labored so many years on the Mohawk mission at Caughnawaga, became very proficient in their language. He wrote in Ms. form a grammar of Mohawk, the first of its kind, entitled: Radices Verborum Iroquaeorum, which was printed in New York in 1863. He also wrote a catechism in French and Mohawk. Another Jesuit missionary, of unknown name, wrote an Onondagan lexicon. In the latter half of the 17th century, Father Joseph Chaumonot, who had labored 54 years on the Huron mission, wrote a grammar, lexicon and catechism in Huron. St. John de Brebeuf translated into Huron the catechism of Father Ledesma, which was printed in Paris after his glorious martyrdom. Fathers Stephen de Carheil and Masse also wrote in Huron. Fathers James Cravier and Joseph Le Boulanger completed a grammar and lexicon in the Illinois (Algonquin) language. Pilling\(^\text{18}\) states that Boulanger's work in Algonquin surpasses all other work in that language. Father Sebastian Râle, who labored for 35 years among various tribes, writes not only in

\[\text{18 James C. Pilling, Proofsheets of a Bibliography of the North American Indian Languages. (Gov't. Printing Office) 1885. Under the names: Gravier and Boulanger.}\]
Abnaki but in Illinois (Algonquin) as well. The Ms. of his lexicon is one of the proud possessions of Harvard University Library. According to Pilling there are other Algonquin Mss. of unknown authorship. The Jesuit, La Brosse, wrote both a grammar and lexicon in Montagnais and Father Andrew White, Founder of the Maryland Mission, wrote a grammar, lexicon and catechism in the language of the Maryland Indians.

The Jesuits in the Philippines emulated their religious brethren of other orders, who had preceded them thither, and became prolific writers in Visayan and Tagalog. As we have seen, Father Lorenzo Hervas y Panduro was one of the most eminent scholars in Malayan languages.

*Part II*

Father Dahlmann remarks that the pioneering scientific work on the East Indian, American Indian and Chinese languages was accomplished by Catholic missionaries. And we may say that the old Society had the lion’s share in this achievement. Can we point to similar achievements in the restored Society? There are Jesuits who professionally play the part of laudator temporis acti. For them the modern Society is but a shadow of its former self. Others there are who believe that the modern sons of St. Ignatius are in no respect behind their brethren of two centuries ago. The truth lies in the mean, it seems to me. First we must recall that modern Jesuits have much more competition than did our Fathers of the old Society. Moreover, many of the fields in which we are engaged, as were our Fathers of old, have reached a stage of development, where progress, if any, is necessarily or de facto very slow. We have reached in many fields of knowledge what the modern psychologist loves to call a plateau, where there is actually progress but it is the slow advance of consolidation of principles or methods already achieved. And in the present-day world with the wide extension of knowledge, it is much harder to

---

10 Dahlmann, op. cit., p. 3.
achieve eminence than it was at the time of our Fathers of two centuries ago. I daresay that some Scholastics who are counted eminent, could not achieve eminence today. However, be that as it may, what are the achievements of the Society in the modern science of Anthropology?

In the field of languages, which we have just been discussing, we may point to the *Cursus litteraturae Sinicae* of Father Angelo Zottoli, which appeared in five volumes from 1879-1886. It contains in Chinese and Latin version all that an educated Chinese must know about the literature of his country. Father Wieger's 12 volumed *Rudiments de Parler et de Style Chinois*, published in 1895, is in the best traditions of the Society. The French Jesuits of the Aurora University, Shanghai, publish *Variétés Sinologiques*, valuable monographs on the language, literature, history and geography of China. A recent contribution (No. 64) may be cited as a specimen of the type of contributions: *Chinese Script and Human Gestures*, by Bede Ming Tscheng-Tcheng. No. 65 of this same series, by the same author, deals with Parallelism in the poetry of Chen King.

St. Joseph's University at Beirut, conducted by the Fathers of the Lyons Province, has become a center of Syrian and Arabic studies and the Fathers engaged there have contributed much to the progress of our knowledge of the archeology of Palestine. Lexicons and grammars of the languages of mission-lands continue to flow from Jesuit pens, as witness the recent Sioux lexicon of Father Büchel of St. Francis Mission, So. Dakota, and similar grammars and a lexicon of Visayan by Fr. Rafferty of the Maryland-New York Province. Here too might be mentioned the grammar of Abnaki, written by Fr. Virgil Barber, of this province, in the early part of last century. The grammar is the proud possession of Georgetown University Library.

In the field of Paleontology, we have few laborers
but fortunately such outstanding ones as Père Teilhard de Chardin and Père Licent, both of Tien-Tsin University. Father Teilhard was active in this field as far back as 1911-12, when he discovered the tooth that was long supposed to have rested in the putative lower jaw of Piltdown Man. But his title to eminence in the field of paleontology attaches to two major discoveries in China. In 1924, Father Teilhard discovered cultural stations, belonging to the Mousterian or Lower Aurignacian period, in the province of Shensi. Together with Père Licent, S.J., later in the same year, he unearthed at a depth of 60 meters, in a river deposit in Northern Kansu, China, some skeletal remains and associated cultures, which are of the same age as the Shensi cultures and belong to the Mousterian period.20

When the first Sinanthropus skull was unearthed in 1929, there appeared to be no evidence of any associated human culture and this circumstance was bruited abroad by some enthusiasts as a proof that Sinanthropus was not human, perhaps, even the missing link.21 In that year, Father Teilhard de Chardin was added to the staff of the Sino-American Expedition and within a year he discovered evidence of the now famous Choukoutien culture, which includes the use of fire, stone and bone implements.22 Presenting the evidence to Abbé Breuil without divulging the origin, Père de Chardin's suspicions were confirmed by that veteran authority. The humanity of Sinanthropus was firmly established. This was surely an epoch-making discovery. Since then the Father has been associated with a Harvard University Expedition into Burma and his contributions to various journals of anthropology are too numerous to detail here.

Another Jesuit field-worker, who has brought credit to the Society and the science he represents is Père Bovier Lapierre, who has made major contributions to the National Egyptian Museum of specimens of prehistoric cultural implements from the Pre-Chellean (Challosien) and upwards.  

For the past few years, Father J. Franklin Ewing of the Maryland-New York Province and Father Joseph Doherty of the New England Province have been excavating at Ksar 'Akil, situated on the north side of the north branch of the valley of Antilias, about ten miles distant from Beirut in Syria. On August 23rd, 1938, a skeleton, apparently belonging to the transition period between the Levalloiso-Mousterian and Lower Aurignacian periods, was discovered. Since then the excavations have been resumed, but with no further reports on the results. American Jesuits will read with interest the full report of this great discovery.

In the varied fields of cultural anthropology modern Jesuits have borne some share of the labor. The classic on comparative religion, by a Catholic, is the work of the present Conferencier of Notre Dame, Father Pinard de la Boullaye, S.J. Paul Radin pays high tribute to Father Pinard in his *Primitive Religion* (p. 254). A more recent work by Father Karl Prümm, S.J., of Innsbruck, entitled: *Der Christliche Glaube und die Altheidnische Welt*, 2 Vols., 1935, is, perhaps, the ablest defence of the Catholic Faith against the charge of borrowing from pagan religions that has yet appeared. *Recherches sur les Superstitions en Chine*, from the pen of Père Henri Doré, is an important addition to the vast literature on comparative religion. With the assistance of five other Jesuits, among them Father C. Messina, of the Gregorian University, Father Tacchi-Venturi has edited a History of Religions.  

---

25 *Storia delle Religioni* (2nd Edit.), 1939.
Department of Anthropology at Boston College, is the author of several books on the history of religions and comparative religions. It will suffice to mention his *Africa's God, Voodoos and Obeahs: Phases of West Indian Witchcraft*.

The Society is also represented in the field of Cultural Anthropology. Of late years Father Wilhelm Schmidt, S.V.D., the most prominent exponent of the famous Culture-Cycle theory, has been severely criticized and charged with dogmatism. One of the ablest and most constructive critiques of Father Schmidt's method is the doctorate work of a young Belgian Jesuit, Father Gaston Van Bulck. Father Van Bulck is an authority on the Negroes of the Congo and has published other studies of the same merit. Another Belgian Jesuit, Father M. Plancquaert, contributed a valuable study of the Jaga and Bayaka tribes of the Congo to the *Memoirs*, publication of the Belgian Colonial Institute. In our own land, Father Albert Muntsch, of St. Louis University, has published a text in Cultural Anthropology. Finally, the Colombian Jesuits issue the *Boletín de Antropología*. There are other efforts in this field which cannot be mentioned here.

One cannot attempt to survey the whole field of Jesuit endeavors and achievement in Anthropology without deploiring the fact that so much that could be published by our missionaries and that would be of great value to the scientific world has never seen the light. It is true that our missionaries have always been intent on the salvation of souls and the glory of God. But the work of the missionaries of the Society of the Divine Word in contributing to the scientific journal of their Society: *Anthropos*, is a splendid example that might well be emulated by Jesuit mission-

---

26 Beiträge zur Methodik der Völkerkunde, in Wiener Beiträge zur Kulturgeschichte und Linguistik, Jahrgang II, 1931.
aries throughout the world. The training of the Society, coupled with some tutoring in the history of religions and the science of comparative religions, would equip our missionaries for the task of observing and reporting the religious beliefs and practices of their charges and the result might well be the overthrow of false theories of religion.

The Society has a glorious past and will have, we hope, a glorious future in the field of Anthropology. The hope of that future, as well as of present ventures, rests, however, not on the past but on our efforts.

*Woodstock College.*

A. M. D. G.
The year 1940 marks the 400th anniversary of Pope Paul III's first approbation of the Society of Jesus, granted in the Bull Regimini Militantis Ecclesiae, Sept. 27th, 1540. The Woodstock Letters takes this occasion to honor those members of the Society who have signalized themselves in various fields of endeavor. This article will review 400 years of Jesuit activity in the field of philosophy. It is evident that in an essay of such modest length designed to cover so vast a terrain, there is little room for originality or scholarly research. Most of the matter has been gathered from secondary, though it is believed, reliable sources. The review follows the chronological and, as far as possible, synchronous order. Scheeben\(^1\), summarizing the history of Dogma from the beginning of the sixteenth century to the present day, divides his treatment of this period into five parts: I. The period of preparation from 1500 up to the end of the Council of Trent in 1563; II. The golden age from 1563 to 1660; III. The decline from 1660 to 1760; IV. The dark age from 1760 to 1830; V. The restoration from 1830 to the present day. Remarkably or rather naturally enough, this division can serve for this brief history of the Society's philosophy, with two exceptions. First, since the Society was not founded until 1540, its period of preparation is shortened to twenty-three years, viz. 1540 to 1563. Second, the dark age from 1760 to 1830 broadly corresponds to the period when the Society was suppressed, viz. from 1773 to 1814. Hence, this fourth division drops out so far as our summary is concerned.

Scheeben\(^2\) alleges three reasons for the revival of

\(^2\) Ibid., p. 444.
Scholastic theology in the sixteenth and early seventeenth centuries. Once again these reasons may serve to explain the restoration of Scholastic philosophy. They are: (1) the invention of printing; (2) the renaissance of classical studies; (3) the reaction of the Church against the errors of the Reformers. 

Lastly, in summarily listing the agents responsible for this rebirth of theology, Scheeben asserts that the lion's share fell to the newly founded Order of the Society of Jesus. In all truth, the same may be said for philosophy.

In the Catholic universities of the sixteenth century philosophy was not a separate discipline as we understand it today. It is true that since the introduction of Aristotle's works into the Arts' Course at Paris in the middle of the thirteenth century (beginning with *De Anima* in 1252 and ending with the official requirement of all his then known works in 1255) philosophy played an important role in the intellectual formation of the student. Nevertheless, philosophy was still considered a mere adjunct to theology or law or medicine. No student, certainly no clerical student of this period, would dream of devoting his life exclusively to the study. As a master he would draw up his commentaries on Aristotle and lecture on them against the day he would be called to a chair of theology or Sacred Scripture or law. Consequently, in the first century after the founding of the Society, there will be found no names on her roster which may be listed exclusively as philosophers. Their true greatness, just as in the case of St. Thomas or Scotus, must be sought in theology or Scripture. However, their commentaries on Aristotle together with their incidental treatment of philosophy in their theological works are of more than sufficient importance to warrant their inclusion in this list of philosophers. In passing, it may

---

3 Cf. Grabmann, *Geschichte der Katholischen Theologie*, p. 144, Freiburg, 1933. Grabmann confirms this division and these reasons for the revival.

4 Ibid.

be stated as significant that when philosophy and Theology were finally divorced in the seventeenth century, luster fades from the name of both philosophers and theologians.

It is safe to say that St. Ignatius originally never intended that his followers be professors of theology or philosophy. Though he had gathered about him at Paris men who had distinguished themselves during their university careers, he never intended that their apostolic work should be confined to the walls of a classroom. However, force of circumstances, the needs of his day, decreed otherwise. As early as 1537 when Ignatius, Le Favre (1506-1546), and Lainez (1512-1565) went to Rome to offer the services of the First Companions to Pope Pius III, Le Favre was assigned by the Holy Father to teach Sacred Scripture and Lainez Scholastic theology at the Roman University of the Sapienza. This was the beginning of many similar assignments for the First Companions. This fact together with the pressing need for professors to man the new seminaries in Germany, whose formation had been urged by Le Favre and LeJay (1504-1552) as early as 1544, and finally the opening of the Society's first colleges for Scholastics and externs in Gandia and Messina (both in 1548), brought home to Ignatius, ever sensitive to the exigencies of reality, the realization that he could not in principle exclude teaching from the ministry of the new Order he was forming. Hence, in the definitive Constitutions he accepts the inevitable and lays down the principles, which are to guide his professors of philosophy and theology: "in logic, natural and moral philosophy and metaphysics, the doctrine of Aristotle is to be followed."

6 Teaching as distinct from preaching, is not mentioned among the ordinary ministries of the Society in the first formula of the Institute (1540). In fact, in the first draft of the Constitutions, subscribed to by six of the first companions, March 4, 1541, teaching is expressly excluded: "neither studies nor lectures in the Society". Cf. Brucker, La Compagnie de Jésus, p. 77, Paris, 1919.

7 Constit., Pars IV, cap. xiv, no. 3.
while "in theology, the Scholastic doctrine of Saint Thomas is to be taught."

In these two short precepts we find foreordained the chief characteristic of the Society's philosophy. It is Aristotelico-Thomistic. The natural question arises, why did St. Ignatius choose Aristotle and St. Thomas as the twin patrons for his new Order's philosophy and theology? The many reasons, which could be alleged, can be boiled down to the following. Aristotle was chosen as the guide in philosophy because of the predominant influence the University of Paris exercised on him and his first companions. It must be remembered that he and all of his first followers had received their intellectual formation at Paris. Paris, though fast fading and soon to share the palm with the universities of Spain, was still the intellectual center of Christendom. That St. Ignatius realized this fact and that he had been permanently impressed by his contact with the University is evidenced by his imposing the modus Parisiensis on his newly founded colleges rather than the modus Italicus, nor did he hesitate to introduce this method into Italy itself. Moreover, and this evidence is quite conclusive, in a letter to his nephew, Beltran de Loyola, he writes: "I am informed that your brother, Emilian, is endowed with an excellent intellect and is very ardent in his studies. I greatly desire that you foster such favorable dispositions, and if you trust me in this matter, you will send him nowhere else than to Paris, because there you will enable him to acquire in a few years what he would learn only after a long time in any of the other universities."

Since 1255, the texts of Aristotle, commentaries on these texts and incidental Quaestiones had constituted the staple of philosophy in the Arts' course at Paris. This is the course in philosophy which St. Ignatius and his first companions followed in their studies at that university. It is natural, then, given

---

8 Constit., Pars IV, cap. xiv, no. 1
9 Monumenta Ignatiana I, no. 20. Cf. also no. 3.
St. Ignatius' love for Paris and his respect for its methods, that he should select Aristotle's texts as the doctrine to be taught in his colleges.

But how did he come to choose St. Thomas as the guide for his theologians? It must be remembered that in the sixteenth century the Angelic Doctor did not enjoy the unique authority that he commands today in the Church.\textsuperscript{10} The official text still expounded in the classes of theology was the Sentences of Peter Lombard. This was prescribed by the statutes of all Catholic universities as the text to be commented on by the professor who held the chair of Prime, the most important post in the university system of those days. Next in dignity came the chair of Vespers, where Peter Lombard also furnished the course-matter. Finally came the lesser chairs, generally three in number: the chair of St. Thomas, usually located in the neighboring Dominican convent; the chair of Duns Scotus, which belonged to the Franciscans; and the chair of the Nominalists or cathedra de Durando, where Gabriel Biel and Durand de Saint-Pourçain were taught. It is clear from this arrangement that Peter Lombard was still the theologian par excellence, while St. Thomas was merely the head of a faction, which from the standpoint of numbers and distinguished masters was inferior at this time to the school of Duns Scotus. However, beginning about the year 1508 with the election of Thomas de Vio Cajetan (1469-1534) as Master General of the Dominican Order, a real renaissance of Scholastic theology under the aegis of St. Thomas was inaugurated. Among the principal protagonists of this movement must be named Cajetan himself; Peter Crockart, who taught at Paris from 1503 to 1514; Conrad Koellin (1476-1536) at Cologne; Javelli (+1537), who in a question entitled: De Dei praedestinatione et reprobatione, attached to his commentary on the First Part of St. Thomas' Summa, first formulated the theory of praec-

\textsuperscript{10} St. Thomas did not receive the official title of Doctor of the Church until 1565 during the Pontificate of Pius V.
visa merita; Franciscus Silvester Ferrariensis (1474-1528), Javelli's colleague at Bologna; finally, from these scattered efforts at reform which took place all over Europe, there grew up at Salamanca a glorious line of Dominican theologians starting with Franciscus de Vittoria (circ. 1480-1546), disciple of Peter Crockart, who taught not in the Dominican convent, but in the chair of Prime at the university. Here for the first time in 1530 he substituted parts of the Summa and the Quaestiones of St. Thomas for the official text of Peter Lombard; a discreet practice which was continued by his successors, Melchior Cano, Dominicus de Soto, Pedro de Sotomayor and Joannes Mancio de Corpore Christi, until in 1561 the University of Salamanca formally permitted the Summa of St. Thomas to take its place beside Peter's Sentences.\(^{11}\)

Though St. Ignatius does not seem to have had any contact with any of these leaders of this new reform, he certainly was aware of its existence and in his own way he participated wholeheartedly in the movement. Evidence of this is furnished by his Rules for Thinking with the Church which terminate his Spiritual Exercises and again by chapters XII and XIV in the fourth part of his Constitutions. It seems safe to say that he chose St. Thomas as the guide for his theologians and interpreter of Aristotle for his philosophers because, besides uniformity and solidity of doctrine, he desired above all utility, applicability of learning to the contemporary needs of the Church. This quality seemed to him to be found in a greater degree in St. Thomas than in Lombard and Scotus. So St. Thomas was chosen as the Society's Doctor, but not in any blind or absolute sense, for St. Ignatius was quick to add: "If, however, in the course of time some future author should seem more useful for the students, as, for example, if some Summa or work of Scholastic theology were compiled which seemed better

accommodated to the times, this, after serious consider- 
ation and after the matter had been weighed by 
those of Ours chosen for their outstanding compen- 
tence and with the General's permission, could be 
selected as the standard text . . . our aim of the 
universal greater good should always be kept in 
mind."12 How seriously St. Ignatius himself con- 
sidered this quality of timeliness in an author may be 
judged from the fact that during his own lifetime, 
he urged Lainez to compose a Summa, which would 
serve as the liber textus for the new Society. Multi- 
farious duties prevented Lainez from completing it. 
The Society's doctrine, then, was to be Aristotelian 
and Thomistic and such it has been through 400 years. 
However, it is worthy of note that a Founder who 
demanded of his followers "blind obedience" and an 
Order of religious which has throughout the centuries 
been distinguished for its practice of the virtue of 
obedience, both thought that virtue consonant with a 
true love of liberty. In this spirit, then, the Society 
has fostered in its theology a modified Molinism, 
which "is above all determined to throw a wall of 
security round free-will"; in her moral she taught 
Probabilism which claims "that liberty may not be re- 
strained unless the restraining force rests on a basis 
of certainty"; finally, in her philosophy, she followed 
St. Thomas and Aristotle in all matters where they 
were in accord with truth, she followed them as guides 
even in matters of probable opinion as long as the 
opinion seemed grounded on seeming truth, but when 
she found cogent reasons for the contrary opinion, the 
Society never hesitated to adopt that opinion. Her 
adherence, then, to Thomas and Aristotle has been 
characterized by liberty, for liberty, she claims, is 
nothing but obedience to right reason.

First Part: Period of Preparation (1540-1563).

I. ST. IGNATIUS AND HIS FIRST COMPANIONS
St. Ignatius' claim to head the list of our philo-

12 Constit., Pars IV, Cap. xiv, B.
phers is based on his Spiritual Exercises and his famous "Letter on the Virtue of Obedience" to the Scholastics of Coimbra (1553). In both these modest documents our holy Founder shows a theoretic understanding of the movements of the soul and a mastery of "applied psychology" which are unsurpassed in the writings of spiritual directors. Among the first companions of St. Ignatius, there are four who deserve special mention for their theological and, consequently, philosophical learning. These are Le Favre, Lainez, Salmeron and LeJay. At the request of Paul III, St. Ignatius named the first three to attend the Council of Trent (opened Dec. 13, 1545) as Papal theologians. Le Favre unfortunately died at Rome, Aug. 1, 1546, before he was able to attend any of the meetings. Lainez and Salmeron arrived at Trent on May 18, 1546, where they found LeJay already installed as procureur of the Cardinal Bishop of Augsburg, Otto Truchsess. In this capacity, LeJay was admitted to the general meetings which were reserved for prelates. Brucker writes of him: "The acts of the Council point out his learned contributions to the last reunions of the fourth session, on the decree concerning Sacred Scripture and the Apostolic Traditions. He intervened with great cogency in the debates of the following sessions until the first interruption of the Council which took place after the 8th session (March 1547). So far as one can judge from the summary bulletins of the meetings, almost all the corrections, which the Jesuit, often the first, proposed to the drafts of decrees submitted to the General Congregations, were incorporated into the definitive texts." 13 Together with LeJay, Lainez and Salmeron spent much of their time at the request of the Fathers defining the doctrines of recent heresies and searching texts from previous Councils and Popes and from the Fathers of the Church, where these heresies had been condemned in advance. To guarantee orthodoxy even among the

other theologians present, the legates arranged in their discussions to have Lainez or Salmeron take the floor as one of the first speakers to propose the *status quaestionis*, while the other was to speak near the end of the discussion and rectify the errors of his predecessors. The general esteem and respect which these theologians won from the prelates present at the Council did much toward spreading the renown of the new Order. One of several important foundations which were started on this occasion is that of Mons. du Prat, Bishop of Clermont, who founded the Jesuit College of Clermont, later Louis-le-Grand, at Paris, one of the glories of the Society in France.

2. EARLY JESUITS

One of the first, if not the first Jesuit to teach theology in one of our colleges was Father Jerome Nadal, Rector and professor of Scholastic theology in the college of Messina, founded in 1548. It is interesting to note that Peter Canisius was named professor of rhetoric in this new college, but the following year he was sent with Salmeron to teach theology at Ingolstadt. Two years later, in 1551, St. Ignatius founded the Roman College, which he intended to be a model for all the other colleges of the Society. Here the first professor of theology was the Spaniard, Martin Olave (Olavius), who continued the tradition of his time by commenting on the *Sentences* of Peter Lombard. The first illustrious name we meet in a long and illustrious line of philosophers is that of Francisco de Toledo (1532-1596), who taught philosophy and then theology at the Roman College from 1559 to 1569. Born at Cordova on October 4, 1532, he completed his studies at Salamanca under Dominicus de Soto, who, it is alleged, called Toledo a prodigy. At the age of 23 he taught philosophy at Salamanca. Ordained priest, he entered the Society in 1558 and the next year was sent to the Roman College by Francis Borgia. There he wrote the *Introductio in dialecticam Aristotelis* (Romae, 1561) and the famous *Commentaria una cum quaestionibus in 3 libros Aristotelis*
de anima (Venetiis, 1575), which was adopted as a textbook in the University of Salamanca. It has gone through seventeen editions. The *Introductio* was, apparently, the first work by a Jesuit printed in Mexico. After three years teaching philosophy, he was given the chair of theology which he held for six years. There is good reason to believe that he was the first professor to introduce the entire *Summa* of St. Thomas as the text for the regular course: "Nos divino favore non Magistrum, sed sanctum Thomam suscipimus interpretandum." In 1569 St. Pius V made him preacher at the Sacred Palace, a post he held for 24 years. During this time successive Pontiffs entrusted him with many delicate and important missions; one of these was the promulgation of the condemnation of Baius by Gregory XIII in 1579. In 1593 Clement VIII, against Toledo's protests and those of the Society, made him the first of the Order to receive the dignity of the Cardinalate. Two years later he was instrumental in reconciling Henry IV of France with the Church. In theology, he was a prime mover in the promulgation of St. Thomas; in philosophy, he was a potent force in the new reform. He abandoned the discussion of vain and useless questions and attacked his subject in a profound and thorough manner. Gregory XIII in 1576 wrote of him to Albert, the Duke of Bavaria: "Omni cum veritate confirmamus, hunc hominem esse illum quidem omnium, qui nunc sunt, sine ulla controversia doctissimum."

From Rome we go to Coimbra in Portugal to the famous college founded there in 1542 by John III and given to Simon Rodriguez for the Society. Here we meet Pedro Fonseca (1528-1599), known to his contemporaries as the "Portuguese Aristotle". He studied at Evora under Bartholomaeus a Martyribus, O.P., a disciple of Melchior Cano. After teaching philosophy there for a few years, in 1566, having entered the Society, he became professor of philosophy at Coimbra.
During this time he composed his philosophical works, which were to have an extraordinary success as class manuals. His *Commentarium in libros Metaphysicorum Arist. Stag. t. 4*, (Romae, 1577), were used as class manuals throughout the sixteenth and seventeenth centuries. Besides this work, he composed *Institutiones dialecticae*, (Romae, Coloniae, 1567) and an introduction to philosophy, *Isagoge philosophica*, (Lisbon, 1597). In 1573 at the order of Superiors he left the class-room for administrative work. In this year he attended the Third General Congregation as Portugal's representative. He was then appointed Assistant for Portugal by the newly elected General, Everard Mercurian. Later as Provincial of his province under Claudius Acquaviva and at the General's express command he started and edited the famous *Conimbricenses*, or to give this work its full title, *Commentarii Collegii Conimbricensis Soc. Iesu*, which were originally the lectures of philosophy professors at Coimbra on the works of Aristotle. For collaborators Fonseca had Manuel de Goës (1547-1593), Cosmas Magalhaens (1553-1624), Sebastian de Couto (1567-1639) and Balthasar Alvarez (1561-1630). This monumental work comprises 8 parts and is published in 5 quarto volumes. According to Athanasius Kircher it was translated into Chinese. Grabmann describes it as "an ambitiously planned exegetical work on the writings of Aristotle, written in beautiful Latin, whose worth above all consists in its rich knowledge and excellent use of the extant literature on Aristotle and its independent mastery of this vast material." Fonseca enjoys the unique distinction of being the only Jesuit of the early period to have consecrated himself solely to philosophy. The reason for this, of course, is that he was removed from the class-room before he could follow the normal course of events by teaching theology. However, his work had serious consequences in theology. For it was he who first formulated the doctrine of *Scientia Media*, thereby erect-
ing a middle division in the divine knowledge between the free and necessary, the contingent and natural knowledge of God. His fame in this regard has been overshadowed by the controversy which arose over the use of this doctrine by his pupil, Louis de Molina.

History now takes us to Paris where we find at the college of Clermont Ioannes Maldonado (1534-1583), disciple of Dominicus de Soto and Francisco de Toledo, teaching philosophy for three years from 1564 to 1567 and then theology for ten years. Though none of his philosophical works have been published, the worth of his theological writings and the incomparable brilliance of his exegetical treatises in Sacred Scripture warrant his being listed here among the great philosophers of the Society. Among his pupils at Paris, where he lectured with such acclaim that frequently his classes had to be held in the open air, must be mentioned Francis de Sales and numerous Calvinist ministers, 400 of whom he is said to have converted. This work of conversion was carried on not only at Paris but especially at Poitiers, one of the Calvinist centers in France. Ever since the publication of Pomponazzi's De immortalitate animae in 1516, a controversy had been raging in philosophical circles on the interpretation of Aristotle's De anima. This explains why most of the Jesuit commentaries of this period are devoted to this work of the Stagirite; it explains too why Maldonado devoted much of his time to this question. Because of the factual and critical method and the faultless elegance of his Latinity, not to mention the elevation of his thought, he played an important role in the contemporary renaissance of philosophy. He is said to have composed one of the first drafts of the Ratio Studiorum.

Blessed Edmund Campion's (1540-1581) valiant work in England and his glorious martyrdom at Tyburn often obscure the fact that he was a very successful professor of rhetoric and philosophy at Prague and Vienna. Among his published works (Opuscula, 1889), though we find nothing in philosophy, we may,
however, list the well-known *Decem rationes* (Antwerpiae, 1582), a polemic work, revealing great dialectic skill, written “in a pure Latin with Ciceronian elegance”, says Raess, and thought worthy to be printed together with Tertullian’s *Adversus haereticos* and Vincent of Lerins’ *Commonitorium* (Coloniae, 1594).

---

15 Quoted by Hurter.

(To be continued)
The Dictionary of American Biography, projected in 1922, actually begun in 1926, and brought to completion in 1936, attempts to include within its covers all those "who have made some significant contribution to American life in its manifold aspects". It is not surprising, then, that the Council of Learned Societies of America, under whose guidance the twenty volume work came into being, selected as apt subjects for their cyclopedia the names of sixty-four Jesuits and former Jesuits. Of this number five did not remain in the Society until death or until the Suppression; one became an apostate. A previous dictionary of famous Americans was Appleton's Cyclopaedia of American Biography, but this work left much to be desired, in that it contained the names of many, among them of not a few Jesuits, who never existed. If the new work has done no more than correct its predecessor in this respect, it has served a useful purpose. The twentieth volume of the Dictionary contains an account of the origin and progress of the work, a list of the benefactors who made it possible, and varied information on the number of lives treated, the length of the articles and the contributors.

It is interesting to note that the country which contributed the largest number of names to the list of Jesuits in the Dictionary is France. It is disconcerting to have to record that apparently not a single Jesuit of Spanish origin is included. The French Jesuits, including two donnés, all of whom, with the exception of Father Thébaud, came to America or New France before the middle of the eighteenth century, number eighteen. The next largest group is that of native
born Americans, in which we find the names of twelve Jesuits. There are eight Italians, seven English, six Belgians, six Germans, four Irish and three Swiss. It is surprising, when one considers the contribution of Ireland to the Church in America, that only four Irish Jesuits are mentioned. Most of the Catholic countries of Europe are represented. However, it is regrettable that Catholic Spain, which, among others, gave to America the martyrs, Father Pedro Martinez and Father John Baptist Segura, and Catholic Poland, to which we are indebted for that holy man and illustrious Jesuit Father Francis Dzierozynski, receive no notice.

All the Jesuits, whose biographies appear in the Dictionary, with four exceptions: St. René Goupil who was a donné on the French Mission and pronounced his vows before his martyrdom at Auriegville, two other donnés, Perrot and Groseilliers, and John Gilmary Shea, who left the Society after spending only four years in religion, were priests. A glance through the list of names in the Dictionary gives us an indication of the versatility of the Jesuits who have made history in the United States. Though many of the names might be put under many of the following headings, we give here a list of those who won fame in some particular field and merited special mention in the Dictionary because of it.

Five of these Jesuits were famous as bishops: John Carroll, Benedict Fenwick, Leonard Neale, James Van de Velde and Michael O’Connor. The last named resigned the See of Pittsburgh to enter the Society.

The list of missionaries is large, including, besides seventeen French Jesuits, Father Kino, Mengarini, Palladino and Ravalli of Italian birth, all the six Belgians and two of the three Swiss.

Father Marquette heads the list of explorers, closely followed by Father Kino, who is not so well known to Americans. Father De Smet may be classed as a trail blazer, as were all his mission helpers.
Many are the names of Jesuit educators which appear in the Dictionary and this does not surprise us since most Jesuits at one time or another in their lives are employed in educational activities. Those who receive special mention in the pages of this Dictionary for their educational work are: Fathers Tondorf, Finn, Nobili, Sestini, Campbell, Fenwick, Maas, Coppens, Ming, Bayma, and McElroy.

The early Jesuit missionaries could easily be ranked as scientists since their letters on the people and geography of the New World are source books for the scientists of today yet for those who wish a more orthodox definition of scientist we mention Fathers Sestini, Levins, Rigge, Bayma, and Tondorf.

All of the Jesuits who came to this country from Europe had to be ready to defend the Church with tongue and pen but those who receive special mention as authors are: Fathers Coppens, Campbell, Finn, Finotti, Kino, Palladino, Kohlmann, Maas, and Tierney. There are two outstanding preachers among the Jesuits listed: Fathers Pardow and McElroy.

Among the superiors who are praised for their executive ability are Fathers Campbell, Maas, Kohlmann, Andrew White, De Smet, and Bishop Neale. Truly in the sketches we have a great cross-section of the work of the Society and we glimpse the versatility of these great men who played a distinguished part in the founding and advancement of the American Church.

The editors of the Dictionary in their declaration of policy declare that they have endeavored to secure competent scholars in every field for the preparation of their sketches. An impartial and unbiased reader will agree that they have succeeded admirably in their task. Yet it is a rare reader who will accept all the findings and opinions of the authors as gospel truth. On page 8 of volume XX there appears a set of rules which governed the compilation of the Dictionary. We quote from rule three: "... that the articles should
be based as largely as possible on original sources; should be the product of fresh work; should eschew rhetoric, sentiment, and coloring matter generally, yet include careful characterization; should be free from the influence of partisan, local, or family prepossessions, striving to the utmost for impartial and objective treatment; ... and should be written as largely as possible by persons most specifically qualified." In considering our own list we find that there were eighteen contributors who wrote sketches of the Jesuits. Two of these, Richard J. Purcell and Louise Phelps Kellogg, wrote twenty-six and fourteen respectively. There were five Jesuit authors, Fathers Wynne, Tondorf, Sohon, Betten and Corbett, and between them they contributed eight articles. It does seem as though we might take issue on this score with the statement of the editors, that the articles “should be written as largely as possible by the persons most specifically qualified.” At any rate it is significant that in a secular work of this type many of the Jesuits who have become famous in America are praised by non-Jesuit and even by non-Catholic scholars. In addition such authors, provided they took their task seriously, were in a position to judge the work of a priest more objectively and their judgment was less likely to be affected by a too close perspective.

One may say that in general the treatment accorded the Jesuits in the Dictionary is objective, and at times even sympathetic. On a controversial topic, like the apostasy of Charles Wharton, it was to be expected that the author should try to make a case for his subject. This the writer, Harris Elwood Starr, one of the editors of the Dictionary, attempts to do, but he also mentions all the controversial writings that appeared at the time of Wharton’s apostasy. One seeking information and dissatisfied with Starr’s findings, may go to the sources.

Where the subject is treated in a merely factual manner, there is little or no room for disputing the
opinions of the writer, but careful checking has revealed that errors do exist, though in most cases only minor ones. In a large work of this kind, these slips may be attributable to the printer, the editors, or finally to the author himself. In some cases they are due to ignorance of Catholic practice. We give here some specimen cases.

In the article on St. Isaac Jogues, no account is taken of his canonization though he had been raised to the altar two years before the volume in which his name appears had gone to the press. The author also gives the impression that St. Isaac was permitted to serve Mass after his fingers had been mutilated by the Indians, and in addition makes mistakes in the Latin quotation to substantiate this statement. There are in addition some slips with regard to the course of studies Jogues followed in the Society.

In the article on John Carroll there are a number of statements which leave much to be desired and which open the way for misconceptions. The author should have explained or at least qualified his remarks.

In the life of Anthony Kohlmann, the author, in this case a priest of the New York Archdiocese, ascribes to Kohlmann a book written by another Jesuit, John Beschter. He is following the lead of J. M. Finotti and like the latter asserts that Beschter was a pen name. In Early Catholic Americana, Father Wilfrid Parsons clears up the mystery and notes, moreover, that Finotti had in a list of errata, privately printed, retracted his error.

The author of the sketch of Father Robert Harding makes the following strange statement: "... he made on April 2, 1735, solemn profession of his Tertianship vows which he had taken two years earlier without submitting the customary fourth vow." To say the least, the writer seems to have succeeded in inventing a new kind of Jesuit vows, the Tertianship vows. We think that he should have taken the trouble to find out the technical names of the vows taken in the
Society or should have refrained from speaking of them at all. He would not then have made such a glaring mistake.

In the life of the heroic Sebastian Râle, the writer states: "In 1717 Governor Shute of Massachusetts held a council with the Abnaki (Indians), offering them an English Missionary in place of the French priest." The refusal of the Indians to accept this change is made to seem unreasonable because the author fails to state that the English missionary was a Protestant minister, and hence the Indians would have nothing to do with him. Further down in the article the author belittles the martyrdom of Father Râle by this remark: "Râle perished, not as a martyr to the faith, but as a victim of the political policy of Canada's officials, who used the missionaries as agents to maintain their hold on the Indian tribe in the district that had been ceded to the British by treaty." We know not whether to ascribe this remark to ignorance or downright prejudice. At the very least, one would expect a more cautious statement when there is question of denying to a man of the stature of Sebastian Râle the credit due him.

In the life of John Gilmary Shea we are arrested by this statement: Shea studied "at St. Mary's College, Montreal, from 1850-1852, where he learned enough canon law to be consulted in later years by various prelates..." Shea studied law before entering the Society but it does seem dubious that he could have learned enough canon law in two years as an undergraduate in a seminar to become such an expert. Is the author by any chance confusing his competence in civil law with his knowledge of canon law? Space does not permit us to include all the errors discovered in the examination of the sixty-four Jesuit lives. The cases mentioned above will be a guide to the careful reader, to show him what can be expected, and how he must be on his guard against accepting all statements in the articles as established truth.
It is worth stressing the fact that not one of the Jesuits treated in the pages of the Dictionary is mentioned for his outstanding holiness or heroic virtues, as we understand them. Perhaps the editors of the work do not consider sanctity an outstanding contribution to American life. More probably it is due to the scanty material available in regard to saintly Jesuits who were not at the same time distinguished in some other field of endeavor.

As one reads over the list of Jesuits, whose biography appears in the Dictionary, there immediately leap to the mind the names of many others who deserved space in this work. The omission of all Spanish Jesuits is especially striking. It is true that the Spanish Jesuit Missions are represented by the Italian Father Kino. But why was Father Salvatierra, also an Italian, ignored? Why were the martyrs, Father Pedro Martinez and Father John Baptist Segura, passed over in silence? Although they spent the greater portion of their lives outside the United States, the addition of articles on Cardinal Camillus Mazzella and Father Angelo Secchi would have increased the value of the Dictionary. Father Secchi taught at Georgetown University; Cardinal Mazzella not only taught at Georgetown University and at Woodstock College, but also became a naturalized American citizen. Many great preachers are omitted: Father Francis Xavier Weniger, Father Bernard Maguire, Father James Ryder and Father Arnold Damen. Men of the stature of Angelo Paresce, Joseph Cataldo, John Hagen and George de la Motte should have been included.

The editors try to explain their limitation of the subjects included by saying that the number of names treated was fixed in advance for each volume and that no two people would agree on the importance of any one given person. But one is led to ask what contribution Billy, the Kid, a noted desperado, made to American civilization. Many readers would prefer to see the
name of some eminent priest or scholar in place of an individual of this type. And he is by no means the only one of this kind who receives space.

In conclusion one can say that, despite the criticisms offered above, the Society of Jesus has been accorded a place of distinction in this collection of American biographies. That sixty-four members should have been considered important enough to be included is a tribute to the broad interest of the editors. The lives of the men chosen reflect the history of the Catholic Church in America, from the earliest Jesuits who landed with the colonists of Canada and Maryland down to the men who within our own memory have made the Church and the Society known and loved in America. The list of names also suggests the important political upheavals in Europe which resulted in blessings for America. The imperialism of Richelieu was responsible for the long line of French Jesuits who came to convert the Indians when French power was the greatest in Europe. With the decline of France, recruits from Belgium, Germany and Italy took up the work. The revolutions of the nineteenth century sent many scholars and priests to America to help the immigrant to keep the faith and to found colleges and seminaries. The lives of Archbishop Carroll and his associates recall our own struggle for Independence. Later names indicate all too imperfectly the phenomenal growth of the Church and the Society in nineteenth century America. In short the list of Jesuits in Scribner's *Dictionary* proves conclusively that the Society of Jesus has made many and great contributions to the development of the United States. May many more names be added in volumes to come as the Church and the Society continue to add illustrious names to the pages of American history.

Jesuits, whose biography appear in the *Dictionary of American Biography*, listed according to country of birth.
**French**: Allouez, André, Biard, Charlevoix, Chaumont, Dablon, Druillettes, Goupil, Gravier, Guignas, Jogues, Marest, Marquette, Menard, Râle, Thébaud and two donnés: Perrot and Groseilliers.

**American**: Campbell, Carroll, Fenwick, Finn, Neale, Pardow, Pise (ex), Rigge, Tierney, Tondorf, Shea (ex), Wharton (ex).

**Italian**: Finotti (ex), Kino, Mengarini, Nobili, Palladino, Ravalli, Sestini, Bayma.

**English**: Altham, Copley, Harding, Gasson, Greaton, Molyneux, White.

**Belgian**: Coppens, De Smet, Hoecken, Van de Velde, Van Quickenborne, Verhaegen.

**German**: Behrens, Graesel, Kohlmann, Maas, Schneider, Farmer (Steinmeyer).

**Irish**: Larkin, Levins (ex), McElroy, O’Connor.

**Swiss**: Bapst, Menetrey, Ming.

*Woodstock College.*
Almost a half-century has gone by since Father Edmund Josiah Young yielded up his innocent generous soul to God, having filled out the Scriptural three score years and ten.

This tardy appreciation of his truly wonderful life is a tribute from one who knew him as intimately as a young scholastic teacher might know—a man venerable already for years and service in the Society of Jesus.

Father Young, sprung from a sturdy family in Maine, was born January 24, 1822. His father was a graduate of Yale and a great student in the spare hours from farm work, especially during the long winter months.

The Young home was a rendezvous during the long winter months for neighbors of an intellectual turn of mind. Discussions were had on current topics and very frequently on religion. The head of the family was well versed in the truths of the Catholic Religion, and would defend it successfully against the various proponents of other forms of Christianity. Yet, strange to say, whilst one after another of his children and his wife embraced the Catholic Faith, he who had been their inspiration and guide was the last to enter the Catholic Church and that when well advanced in years.

One of his brothers, Right Rev. Josue M. Young, was the second Bishop of Erie, Pennsylvania, suc-
ceeding Right Rev. Michael O'Connor who later died a Jesuit at Woodstock.

All I recall of Edmund Young's education was that he spent some time at Mount St. Mary's College at Emmitsburg, Maryland. He spoke with deep affection and gratitude of the Dear Old Mount, as he tenderly called St. Mary's College, and especially of the President at the time, who was the distinguished, learned and beloved Father McCaffrey.

He entered the Society of Jesus September 7, 1848, just a year before the admission of California as a State of the Union, and only three years before the Foundation of Santa Clara College where, by a sweet providence, the last thirty years of his own zealous fruitful religious life were to be spent in the classroom.

He made his novitiate at Frederick City, Maryland. The two following years he taught grammar and arithmetic at Georgetown College and Loyola College, Baltimore. In 1853 he was a student of philosophy, and later prefect in Georgetown College. He began his theology there in 1855, and was ordained to the Priesthood in 1858. In those heroic days of the Province he showed his generosity during his theology by fulfilling the duties of prefect, teacher and socius to the procurator. During his Tertianship at Frederick 1858-1859 he taught rhetoric in the Juniorate. He pronounced his solemn vows on the Feast of the Assumption, 1859. The following year he taught humanities and mathematics at Georgetown, and for the two following years the same branches at Holy Cross College, Worcester.

In 1862 owing to the urgent need of capable instructors in English in the Mission of California, which was almost entirely staffed with Fathers and Scholastics from the Mother Province of Turin, Italy, Father Young was loaned to California. Apart from the zeal which animated Father Young in leaving old associates and beloved surroundings he was getting
away from the thunderstorms which were the bane of his life.

Coming to Santa Clara College in 1862, he was welcomed with open arms. The College was only yet in its infancy, having been founded only a decade before by the illustrious and saintly Roman Jesuit, Father John Nobili. From that day until his blessed death thirty years later, Father Young became part, and a great part of the Institution. Of all the Professors connected with Santa Clara, there was no one more universally beloved and respected than was Father Edmund Young. He gave tone both to the English and the Mathematical Departments of the College. He was an ideal teacher, and had the faculty of drawing out what was best in his pupils. He encouraged the timid and aroused ambition in them. He took great interest in Dramatics and staged year after year many of Shakespeare’s Plays and some excellent Sacred Dramas translated from the Italian. He took keen interest in the Debating Societies and here he did marvelous work in developing good speakers. Some of his pupils, who owed their formation to him, attained eminence later as public speakers. We may mention Hon. Delphin M. Delmas and U. S. Senator Stephen M. White.

It is not generally known that our country owes to him the first Debating Societies that were called after the House of Congress and the Senate of the Nation. One was the Philopeisterion House and the other the Philalethic Senate. Only after many years did other universities of the country follow his example.

He was a man of tender piety, and so Catholic in life and judgment that no one would ever detect in him even the slightest intimation of his ever being aught than a Catholic with faith bred in the bone. His sermons and instructions were like himself rugged, outspoken and with an eloquence straight from the heart. He was a favorite confessor, full of sympathy and good sense. He was tenderly devoted to the Blessed Mother of God and could never speak of her in public without deep emotion. Blessed with a robust constitution, he
was unsparing of himself. He was of a joyous temperament and radiated happiness. At the Golden Jubilee of Santa Clara College in 1901 his old pupil and lifelong friend, Hon. Delphin M. Delmas, gave a most touching, sincere and eloquent tribute to the memory of Father Edmund Josiah Young which found a hearty response in the souls of all that had the privilege of ever having known him.

Father Young was a delightful community man, and utterly devoted to the Society of Jesus our Mother, and prized his vocation next to his peerless faith of which he was so proud and for which he was most grateful.

The first visitation of the grippe in the winter of 1891-1892 took four or five of our veterans at Santa Clara College, and amongst them Father Edmund Young. Even now after half a century the Old College, which owed more to him than to any other of its distinguished preceptors, keeps his memory green and presents him as a model and inspiration to the new generations of teachers.

The name of Father Edmund Josiah Young is, and ever will be, in benediction at Santa Clara, to whose upbuilding and service he joyously gave the best years of his life. Peace to his soul.

RICHARD A. GLEESON, S.J.

FATHER WILLIAM H. JUDGE, S.J.

1850-1899

Over two score years have elapsed since the death of this truly remarkable Jesuit, and only now is any record of him presented to his brethren. There is a biography of Father William H. Judge by his brother, a Sulpician Priest, which is a truthful and edifying tribute.

Father Judge was born of truly Catholic parents in Baltimore, Maryland, on April 28, 1850. He left school in 1865 and went into business life acting as a clerk
in the stores of Baltimore until his 25th year when he heard the call of God to a religious life and entered the Novitiate at Frederick, Maryland, on August 23, 1875, which he said "was the happiest day of his life".

William Judge was serious-minded and gave the best that was in him to his vocation. He was a model novice and endeared himself to all thus early by his utter unselfishness and readiness to help others. This continued all through his studies and regency and, in fact, through his entire life, as his most striking characteristic.

After one year's Juniorate he was called on by Superiors to make a sacrifice by delaying his study of philosophy and to give three years to teaching various classes in Gonzaga College, Washington, D.C. His business experience made him a very practical and efficient teacher and his unaffected and ardent piety left a lasting impression on his students. Again the man of sacrifice was devoted, after one year of philosophy at Woodstock College from 1881-1882, to act as prefect and teacher at Georgetown College for one year when he finally took up theology in 1883 and was ordained to the Priesthood in 1886. For two years he was Minister at Woodstock College, where he was respected and beloved by all for his cheerful unselfish devotion to each and all of the community. During these years and the following one at Frederick where he also fulfilled the duties of Minister, he heard the call of the Missions in the Rocky Mountains and obtained permission from the Superiors of his own beloved Province of Maryland to offer himself for work amongst the Indians or the pioneers in the Northwest. He knew that he was embracing a life of hard toil and sacrifice and he did so with all the spirit of his generous nature.

Quite fittingly he made his Tertianship at the Sacred Heart Mission at Desmet, Idaho, in the midst of the truly Christian Tribe of Coeur d'Alene Indians.

Father Judge was now about to enter on his zealous missionary work in the Yukon Valley in Upper Alaska. Up and down the River Yukon this hunter
of souls, never counting the sacrifice, travelled, serving the interests of the hardy pioneers who were in search of gold. His evident sincerity, his undoubted piety, his sympathy, his practical good sense appealed to this polyglot aggregation of men from the four quarters of the world and he became the friend and counsellor and father to all.

This became more striking after the discovery of gold by an Indian half-breed, named Cormac, at Klondike in 1897, when a stampede was started which converted the straggling settlement of a few hundred into a town of fifteen thousand miners. As happened in all the mining towns of the Northwest, there were many good earnest men who came there, but there were also adventurers and they, possibly, in greater number who had scant regard for law and decency.

One unfortunate effect was had upon the Eskimos to whose salvation and betterment Father Judge was devoted. He confessed to a friend that the only real pain he endured in Alaska was in seeing criminal white men ruining his dear Eskimos.

The Apostle of the Yukon now rose to his full stature. He devoted his days and his nights to the mining population. Knowing the unselfishness of their devoted friend and father, the hardy, generous miners of the Klondike were responsive to his every appeal. Not only did he build a church for the good of their souls but also a hospital for the ills of their bodies. And, wonderful to say, he himself in the crisis conducted this hospital. The writer has met many of the old-time miners and pioneers of the Yukon, and each and all of them, not without emotion, spoke of Father William H. Judge the Apostle of that wild country who was the friend of all.

The missionary was never robust. He now spent himself and was spent for his people. Assiduous in the confessional, ready night and day and in all weather to serve the sick, anxious and worried over the financial strain of the hospital, he was soon only a semblance of his former self.

Pneumonia, contracted in his devotion to the sick in
the fearfully cold winter of early January, 1899, confined him to the hospital. All loving care and devotion were unavailing, and the valiant man of God and servant of God's poor and afflicted succumbed to the dread disease. He met his death like the Soldier Son of St. Ignatius that he was, and, fortified by the Sacraments of the Church he loved and served, he passed happily to his Divine Master on January 16, 1899.

At the unlooked for news the whole community was in consternation. His funeral was attended by hardy miners who gave their father and friend the tribute of their tears as well as their prayers. The Oblate Fathers of Mary Immaculate conducted his Solemn Requiem and laid his poor remains away with the glorious prayers of Holy Church and the tears of the entire community.

Blessings on the venerable Province of Maryland, the mother and nurse of so many heroic, learned and saintly sons of St. Ignatius, for her gift to the Yukon Mission in Alaska, of Father William H. Judge as her Apostle. R. I. P.

RICHARD A. GLEESON, S.J.

REVEREND HENRY T. CASTEN, S.J.

1863—1936

The most prominent characteristic of a teacher according to the Ratio Studiorum is his willingness to be at the service of his disciples; it connotes considerable self-sacrifice and is the highest expression of unselfishness. With a solicitude akin to the maternal, he is most interested in the training and progress of his pupils. When the cynical Voltaire had spoken disparagingly of his former Jesuit professor of poetry because the master had never published any poems, the reply of the Father was evidence of his full appreciation of the role of a Ratio professor: "I may not write poems myself but my pupils do." Those who have
published the best text books and the most learned treatises are not always the most efficient teachers.

Fr. Henry T. Casten will be best remembered as a teacher. In recalling his many years of teaching of philosophy and theology, undoubtedly he stands out as one who spent himself upon his classes; he never begrudged the hours of intense preparation. In the classroom itself he was always most sympathetic and kind. In 1900 immediately after his tertianship at Florissant he was appointed to teach logic and general metaphysics at Woodstock. The new philosophers were keen to know what type of master they were going to have, and a small gathering sought this information from a former fellow theologian of Fr. Casten; the answer came back: "He has the reputation of never having said an unkind remark in the classroom." We feel quite sure that at the close of his professorial career of 32 years at Woodstock, the same judgment held true. The secret of it all was his humility; he was never intellectually high-handed; he never took undue advantage of his position on the platform. When difficulties were offered, he was always patient, and above all he was honest and laid no claim to omniscience. He was moreover quite tolerant of that particular type of classroom bore whose one ambition seems to be to prove the professor wrong.

Henry T. Casten was born in New York City September 23, 1863. On July 29, 1882, he entered the old Novitiate of St. Stanislaus at Frederick, Maryland, where Fr. Archibald Tisdall was Rector and Master of Novices. He had finished the class of Rhetoric at the College of St. Francis Xavier, New York. The only other novice to enter at that time was Ambrose J. O'Connell who died at Georgetown Infirmary during his third year of theology. At the time there were four priests in the Novitiate, three in the second year and one in first. Among the dignified secundi anni was Joseph H. Rockwell who later became Provincial of the Maryland-New York Province. Fr. Casten always spoke most affectionately of another fellow novice, Francis J. Russell, who was perhaps his most intimate friend.
Due to home circumstances the latter was obliged to leave the Society a few months before the Woodstock ordination; he was immediately received into the Archdiocese of Boston. The morning of his departure, which was during his third year of theology, Fr. Casten, who had recently been ordained, celebrated Mass in a private chapel at Woodstock, and the then Mr. Russell served. Evidently this was one of the saddest experiences Fr. Casten had ever had; for years afterwards he could not refer to it without most touching emotion. He always felt aggrieved that some provision could not have been made so that this ever loyal and devoted friend of the Society might have been able to remain where his heart always was. This became all the harder to bear as the new provincial, Fr. Purbrick, said he would have made a different decision. Fr. Russell passed away in Boston several years before his friend; theirs was a friendship until death.

Mr. Casten spent one year in the Juniorate under the direction of Fr. James A. Ward, who became a tradition as the model teacher of the classics. The first position of authority which Mr. Casten was called upon to occupy was beadle of the Juniors. His three years of philosophy were spent at Woodstock during which at the 1888 autumn disputation he had the defense in Psychology. Fr. Casten's five years of regency were spent at Boston College where in addition to a regular High School Class he had charge of the Students' Sodality, was master of ceremonies and was assigned to give points to the Brothers. During the summer of 1893 he returned to Woodstock for four years of theology. His virtues as a beadle were again appreciated, namely in the class of Hebrew and later in Dogma. He was ordained by Cardinal Gibbons on June 27, 1896. During the autumn disputation he defended selected theses from the De Deo Creante, upon which treatise he was later to lecture as professor of evening dogma and to publish probably the best book of his dogmatic series. At this disputation his great friend, Mr. Francis Russell, to whom we have referred, was one of the ob-
jectors. After his fourth year he became Prefect of Studies and Discipline at Fordham. His year of Tertianship was made at St. Stanislaus Novitiate, Florissant, Mo.

In the fall of 1900 he began his long career of teaching at Woodstock. He held the chair of philosophy till the summer of 1906 when he began lecturing on dogmatic theology. It was in those years when the rotary course required the same professor to take up a different treatise annually for four years. It was a herculean task, and with all deference to the laudatores temporis acti, it was asking too much of even the most brilliant. It is indeed quite marvelous that under such a system such excellent results were achieved. Moreover, in order to spare the philosophers and theologians the drudgery of taking down dictated theses, it was during Fr. Casten's time that printed notes were distributed. That original and unusual productions could be forthcoming would be expecting too much. It was surely a praiseworthy feat to have put together in precise, clear and cogent style the traditional treatises of universal theology. Nor is any apology needed for a rather liberal taking of excerpts from recognized authors especially when these same distinguished writers have had no scruple themselves in appropriating without quotation marks so much material from the more ancient theologians. Fr. Casten always retained great fluency as a Latinist and seemed to delight in an occasional echo of Cicero and Tacitus. He was always an acceptable examiner, kind and considerate of the examine, helpful without being intrusive, nor was he ever anxious to display his own victorious learning at the expense of his victim.

Fr. Casten was par excellence a community man, and those who were privileged to live with him attest that during recreation he was always good natured, interesting and appropriately lively. He possessed a remarkable ability in stimulating conversation, and he used to delight in starting some topic and watch it catch fire as it went the rounds. He had a strong per-
suasion, and he often expressed it, that one who dodges community recreation or at least refuses to contribute his bit to the family circle, is losing his love of the Society; he even claimed to have seen defections due to this. "There's something wrong," he used to say.

It is probably due to his good nature and innate kindliness that he was eminently successful in giving the Spiritual Exercises to religious. We have been told that in several communities his retreats have had lasting fruit, and have been referred to as outstanding in their results. During his few years at parish work at old St. Joseph's, Philadelphia, he was most devoted to the confessional, and those who have had experience in this hidden shrine know what a vast field it possesses for a patient, wise and comforting confessor.

During his last illness, he had no delusions in regard to his condition and faced it like a man. To one of Ours who visited him, he gave a rather realistic similitude. "Death," he said, "is like being in the ring, when you have been battered around, and you are only waiting for the knock-out blow. We have to expect it."

On February 15th, 1936, Fr. John Dixon, of old St. Joseph's, remained near the sick room all night at St. Agnes Hospital. The next morning six others of our Fathers were also present when Fr. Casten died peacefully after several hours of coma. The burial was supposed to be at the cemetery of the Jogues Novitiate at Wernersville; on account of a severe winter storm which impeded the road and made it practically inaccessible, Superiors decided it were better to take the remains to Woodstock, which, though more distant, was considerably more easy of access. There was an evident fitness that one who had given all he had to the old Scholasticate should find his last resting place with his dear friends who had gone before, near the Mortuary Chapel with its sad but saintly memories, beneath the unsurpassed inscription that tells of the maternal solicitude of the Society which so lovingly cherishes the dear ashes of her many devoted sons, "coelo reddendos." R. I. P.
FATHER DANIEL J. QUINN, S.J.

1864-1940

Daniel J. Quinn was born on May 12, 1864, in St. Michael's Parish, New York City, the son of Daniel and Mary Spillane Quinn. After graduating from the parochial school, he enrolled at St. Francis Xavier College, Sixteenth Street, as a member of the class of 1883. Here he met with fair success in his studies until the end of his Rhetoric year, 1882, when he failed and was about to leave college. Father Thomas J. Campbell, S.J., who had been appointed to teach the Rhetoric class the following year, visited his parents and persuaded them to have their son repeat the year at the college. It was during this year that Daniel Quinn began to develop a keen interest in oratorical analysis. In later years he often referred to the debt he owed Father Campbell, who was the instrument Divine Providence used in saving his vocation to the Priesthood and to the Society. The writer first saw Daniel Quinn on the occasion of the June Commencement at St. Francis Xavier College in the year 1884, when, as a young man of twenty years, Dan received his degree of Bachelor of Arts, delivered an oration on "The Average Man," and was awarded the gold medal for elocution.

During the summer of the same year Dan with other students from the Archdiocese of New York entered the North American College, Rome. There he made a second year of philosophy and was coming toward the close of his second year in theology, when whilst pitching in a baseball game he injured the cartilage of his knee. He was granted permission to spend the summer in Germany, where for the greater part of the time he enjoyed the company of the theological students of Innsbruck. The writer met him there and again a week later in Lucerne, Switzerland, where he told Quinn of his intention of returning to the United
States as a candidate of the Society of Jesus. Dan expressed his hearty congratulations and said that he had always envied the boys from Sixteenth Street who became novices in the Society.

Our next encounter was in the Canisianum, opposition having made it necessary for the writer to postpone his entrance into the Society. Mr. Quinn had returned to spend a few weeks in Innsbruck before the retreat began in Rome. Father Edward V. Boursaud, S.J., Substitute Secretary of the Society, directed the Exercises that autumn at the North American College and during them Mr. Quinn gave serious thought to the possibility of his vocation to the Society. Despite the opposition of the Rt. Rev. Rector of the College, who tried to dissuade him from entering the Society, on December 30 he wrote to Archbishop Corrigan of New York of his inclination and in the following month received his permission to enter the Religious State. This letter Father Quinn preserved all his life.

After he had been accepted by the Very Rev. Fr. Fulton, Provincial, who was at that time Visitor in Ireland, he was instructed to go north to Innsbruck that we might make our return trip together. We left the Tyrol on March 16, spent the following day at Feldkirch, a few days at St. Joseph’s Residence in Paris and a few more days at Farm Street, London, where we had the privilege of meeting Father Peter Galwey, Father Coleridge and Father Albany Christie. In early April we were in New York and went to Frederick, paying a visit to Woodstock on the way. We had arranged to enter the Society on April 26, the eve of the Feast of Blessed Peter Canisius.

The extraordinary grace of perseverance in the Society and the longevity of the twenty-two first year novices is worthy of record. Only two were forced to discontinue the course: one left for a seminary and was ordained a diocesan priest, the other had to forego further studies because of a serious accident. Fifteen years later the remaining twenty became priests of
the Society of Jesus. One of these left before his final vows; three died in middle age; the other sixteen spent over forty years in the Society; nine of these celebrated their Golden Jubilee and seven have completed fifty-two years of service. The survivors are: Fathers Thomas A. Becker, John Corbett, The Most Rev. Bishop Joseph N. Dinand, Fathers William J. Duane, Laurence J. Kelly, Joseph J. McLoughlin and William J. O'Gorman.

Father Michael O'Kane, the Master of Novices, was highly esteemed and dearly beloved by his charges. They recall vividly his eloquent insistence on humility, obedience and zealous work as characteristics of the ideal Jesuit. Another great and beneficent influence was that of Father William O'Brien Pardow, who came to Frederick in September, 1888, as Tertian Instructor and Spiritual Father of the Juniors; all the novices and Juniors learned from his instructions and interviews an abiding esteem of the Spiritual Exercises of our Holy Father and a love for the Society and its ways.

A fellow-novice of Father Quinn recalls the marked impression he made on his contemporaries:

"To us novices he seemed a wonderful acquisition, for he was a graduate of Xavier's, New York, had gone to Rome to study for the priesthood in the North American College and had finally given up all shortly before the day of his ordination in order to become a Jesuit. Since he was older than any of us, more advanced in studies, and of a far wider experience, we all looked up to him with admiration. Simple, unassuming and kind, he was a novice in the truest sense of the word, neither seeking nor accepting any exemption from the daily routine of common life. He used to say: 'I want the full training of the Society.' He was the centre of our recreations and had a remarkable fund of stories of his college days. His exceptional talent for public speaking soon became evident to all his companions.

Father Michael O'Kane understood his character from the beginning and fully realized what a mature man he had in charge. Yet, this lovable, tender-hearted, human, Master of Novices did not spare his novice one whit and while laying deep in his soul the spirit of
obedience and hard work, so characteristic of himself, led him on to the heights of spirituality.

Never once did I see in our fellow-novice any sign of a superiority complex, because of his age, previous studies or worldly experience; he was humble, affable and companionable as any one of our group."

This last trait in Mr. Quinn's character is remarked by another contemporary, who writes of him as

"A college graduate and a third year theologian who fitted himself to his surroundings with good nature and humility. There was no assumption of superior wisdom gained through his years of experience. The grown man indulged in no patronizing airs, but mingled with his young brethren, some of them just out of High School, very much like the rector convivii in Ecclesiasticus 'among them as one of them.'"

During the summer of 1888 he received in Frederick a visit from his younger sister, Elizabeth, who was on her way to enter the Congregation of the Holy Cross at South Bend, Indiana. Mother Mary Claudia was for many years dean of St. Mary's College, Notre Dame, and from 1931 to 1939 was Mother Provincial of the Western Province of the Congregation. She died about a month after Father Quinn.

At the beginning of the year 1890, Mr. Quinn was transferred to the Juniorate to review his classical and literary studies and in the following June was sent to Woodstock, where he went through the full three year course in philosophy. He was never a brilliant student, but worked faithfully and passed his examinations. He was not inclined toward speculative studies and although his studies in Rome had given him a facility in speaking Latin he made no claim to classical scholarship.

At Boston College, to which place he was assigned on finishing his course in philosophy in 1893, he became very much interested in the training of boys, an interest that was to remain with him for the rest of his life. Joy filled his heart when a number of his pupils told him of their desire to become Jesuits. After four profitable years he was changed to Holy Cross College, Worcester, not at the request of the Father Rector.
The latter came to Worcester during the Scholastics' retreat and asked Mr. Quinn to propose to Rev. Father Provincial to let him remain in Boston. After seeking advice and pondering it well, Mr. Quinn decided that it would be more in accord with obedience not to make the request.

When the five years of regency were over in 1898, he returned to Woodstock to resume the study of theology. Father Purbrick, who had become Provincial in March, 1897, on learning of Mr. Quinn's studies at the North American College in Rome, decided that one more year of theology at Woodstock would fulfil the Church's requirements for ordination to the priesthood, provided, of course, that Mr. Quinn should pass the *Examen ad Audiendas*. His ordination by His Eminence Cardinal Gibbons took place on June 27, 1899. However, Father Quinn went on through the entire four years of the theological course.

On the completion of these four years, he was sent to Holy Cross College, where he spent two years as Prefect of Discipline. During the year 1904-05 he made his Third Year of Probation at St. Andrew-on-Hudson under the direction of Father Pardow. In July, 1905, he was appointed to teach mathematics in Boston. He made his profession of the four vows on August 15, 1906.

And now a wide field was to be thrown open for his many and great talents. After being appointed Vice-Rector of St. John's College, Fordham, on March 1, 1906, he was read out as Rector on January 6, 1907. As the Schools of Law and Medicine had been established a short while before, in May, 1907, the name of the college was changed to Fordham University. Father Quinn, though he had never been associated with Fordham before his appointment as Rector, devoted himself zealously to the many labors his new appointment involved and identified himself completely with Fordham. He was generally known as "a very genial, kindly priest, who made friends easily". With
a view to promoting the interests of the university he
formed a wide circle of acquaintances; among these
were many who were prominent in the government of
the city. Father Quinn may be credited with paving
the way for the opening of the Graduate School.

When Father Terence Shealy undertook the task of
giving retreats to laymen in 1909 and decided to begin
at once, he sent the first promotors to ask Father
Quinn’s permission to hold them that summer at
Fordham College. This permission was promptly
granted. The laymen’s-retreat movement was launched
and summer retreats were held at Fordham until the
opening of Mount Manresa on Staten Island.

Students of that period recall that their Rector made
upon them the impression of great manliness. Teach­
ers tell of his success in getting the cooperation of his
assistants. His ability as a preacher and a fluent
speaker on public occasions brought him many invita­
tions and earned for him a solid reputation for com­
petence in that line.

This talented gift of Father Quinn for preaching
and for any kind of public speaking was remarked, as
we have already said, from his earliest days in the
Society. In the novitiate after he had given the gen­
eral Toni, the Master of Novices said: “I have never
heard them given better”. Without showing any ela­
tion at this gift from God, Father Quinn ever strove
to develop his facility in speaking and for the forty years
of his priestly life he consecrated it to the service of
God. In the pulpit he was most popular, fluent and
eloquent, ranking among the best preachers of the
Province. As late as 1937 he preached golden jubilee
sermons for six of his fellow-novices and showed no
sign of decline in his oratorical ability. His was an
excellent speaking voice and he used it well. Some
thought him overdramatic at times, but the general
public found his sermons very moving and very practi­
cal. As an illustration of Father Quinn’s ability to
simplify the most abstruse subjects and make them
intelligible to the ordinary hearer we give the follow­
ing incident. He was giving a course of Sunday evening instructions on "Things Catholics Should Know". A lawyer, a graduate of a Jesuit college, asked his sister on her return from the church one evening: "What did Father Quinn talk about?" She answered: "Evolution." "For goodness sake!" he exclaimed, "What is the use of talking on such a subject to people like you?" "Well," said she, "ask me some questions about it." He did and afterwards confessed that he marvelled at Father Quinn's skill as a teacher. Not his was the fault of some facile speakers. He thought his subject through. During his theological studies he exchanged notes with one of his companions, each making out a list of all the topics that might be drawn from texts of each Sunday's Gospel. Even during the last months of his life he always carefully prepared for any address in public.

Father Quinn's ability as a preacher is especially remembered in the Parish of Our Lady of Mercy. Father Patrick N. Breslin, who became pastor of the church during Father Quinn's Rectorship at Fordham, had been a devoted friend of Father Quinn's brother, the Rev. Edmund Quinn, who died in 1895. They had been fellow assistants under Monsignor Edwards in the Immaculate Conception Parish. Gratitude was an outstanding trait in Father Quinn's character. He cooperated generously and effectively with the parish priest not only during his stay at Fordham but up even to the time of Monsignor Breslin's death on June 28, 1938. He was ever a welcome preacher for novenas and tridua, whenever his other duties permitted and he is credited with having given the Three Hours on Good Friday in that church for twenty-six years, the last one in April, 1938.

For four years, after being relieved of the burden of office as Rector, in October, 1911, Father Quinn was engaged in retreat work with his residence at Kohlmann Hall, 801 West 181st Street, on Washington
Heights, Manhattan. From his earliest days in the Society he had prepared to give the Exercises faithfully according to the letter and the spirit of St. Ignatius. As a result he was everywhere received with complete satisfaction. The number of clergy retreats he was called on to conduct is clear evidence of this. During the summer of 1912 he gave the clergy retreats in Brooklyn, Philadelphia and Pittsburgh; in 1913 in Hartford, New York and Trenton; in 1914 in Charlestown (P. E. I.), Fall River, Rochester and Springfield; in 1915 in Albany, Antigonish (N. S.), Halifax, Portland, Providence and Wilmington. Archbishop Mundelein, who was inducted into the See of Chicago early in 1916, asked for him to give the clergy retreats in that diocese that summer. The same summer he gave the retreats in Newark, St. John's and Trenton. In 1917 he went to Hamilton and Ogdensburg; in 1918 to Boston; in 1919 for the second time to New York; in 1920 to Manchester and Springfield; in 1921 to Portland and to Trenton for the third time; in 1922 to Manchester and Newark; in 1923 to Ogdensburg; in 1927 to Charlottetown; in 1931 for the third time to New York; in 1933 to Salt Lake City; in 1936 to St. John's and in 1937 to Newark for the third time. The mere recital of the names of these dioceses is a glorious tribute to his work for the sanctification of our American priests from 1912 to 1937.

From 1915 to 1919 Father Quinn served as assistant priest in the parish of St. Ignatius Loyola, New York. Then he was made Superior of the mission for the Italians at Nativity Church, New York. In 1922 he was transferred to the Gesù Parish, Philadelphia, where he remained until 1924 when he was appointed Superior of the retreat house at Mount Manresa, Staten Island. A serious heart condition developed in the early part of 1926 and forced his retirement that summer. Again he was back in Philadelphia to spend three years as professor of philosophy at St. Joseph's College and three more years in parish work at the
OBITUARY

Gesù. He returned to St. Ignatius, New York, in 1932. One who was associated with Father Quinn for at least six years, writes of him:

"In his years here he labored zealously in almost every field of activity known to the Society. He was truly a 'bonus pastor in populo, opifex bonorum operum.'

As chaplain of the penitentiary he toiled fruitfully for the reformation of the unfortunate convicts and endeared himself to them.

As a parish priest he spent himself in the usual works of the ministry. Owing to the number of hospitals in our area, the sick-calls are at times very trying and fatiguing. To his advancing years this work, for example, to be aroused out of a warm bed to rush to accident cases in midwinter, could not have been congenial. By his gentleness and kindness of heart Father Quinn was a comforting angel at the bedside of the sick and dying of the parish.

As head of the Men's Sodality and the Holy Name Society he did grand and effective work for the salvation of souls. As you know, he could mingle naturally and gracefully among men.

For long hours he sat in the confessional, a well-beloved and prudent guide of souls. Among the people of the Gesù parish the name of Father Quinn will long endure as that of a loyal son of St. Ignatius Loyola.

As a preacher his eloquence was a mighty force A. M. D. G. in the pulpit and drew crowds from all parts of the city.

For a time Father Quinn was Spiritual Father of the community and during several years gave the exhortations. I have had the pleasure of hearing men of the caliber of Father James Casey and Father Hill, but I never heard conferences more solid, more practical or more moving than those given by him in our domestic chapel.

He left his impress also on the collegiate life of St. Joseph's. For several years he taught psychology and was well beloved by the students.

As for his personal character and interior life I think I knew him intimately. He was a Jesuit of solid piety, habitually observant of the rules of the Society, loyal to its spirit and its ideals. That God may raise up among us many a Jesuit cast in the noble mould of Father Daniel J. Quinn is my fervent prayer."
Another Father, who was of the Philadelphia Community writes:

"One outstanding characteristic of his was his appreciation of any kindness, little or great, that he received from others of the community. All these seemed to be stored up in his memory and helped him in his readiness to do kind and charitable things for others. I have experienced this myself on many occasions and it drew me always closer to him as to a reliable father and friend. This, I am sure, was also the experience of others, because it came from his earnest religious character."

From a Brother, who lived with Father Quinn at Kohlmann Hall, we have received these lines:

"Of his many good qualities, what impressed me most was his cheerfulness and geniality. I do not recall ever having seen him sad. The happiness and contentment which he manifested must have been due to a vivid realization and deep appreciation of the great grace that God had conferred upon him of devoting his life A. M. D. G.

His genial spirit endeared him to priests and people. His very appearance helped to uplift souls. A parishioner of Our Lady of Mercy Church, where he often preached, told me that only to see him evoked a 'God bless Father Quinn! What a good priest he is, living only to lead us up to Heaven.'

The children were attracted to him and it was not uncommon to see him, when leaving the rectory, flanked on each side by half a dozen or more. I was told that he was an inspiration to the Fathers of the parish and he must have been such also to the people, for they came in greater numbers than usual whenever he preached in that church."

From this brief outline of his activities it is evident that Father Quinn never forgot the rule that idleness should find no place in our communities.

After his return to St. Ignatius Church, New York, at the age of sixty-eight his infirmities forced him to a slower pace. The knee that had been injured in Rome began to trouble him. In October, 1936, he was appointed Director of the Bona Mors Confraternity and during a triduum for the Holy Souls he admitted 200 to membership and arranged for meetings each
month. He was greatly pleased with the hearty response on the part of the people and noted in the new register the names of those he received at each meeting. Last September he had a leaflet printed, giving the topics of his talks on each third Sunday under the general heading, "What Death Teaches Us". The last topic on which he spoke to them was, "Vanished Years". The last topic on his list was announced for June 16, 1940, "Peace Now and Forever".

During 1938 and 1939, the last years of his life, a diary in which he noted his preaching engagements gives evidence of his extraordinary activity. In January he gave three sermons during the Forty Hours Devotion, preached at the low Mass each Sunday and on January 30 at the Solemn High Mass. In February he gave a novena at Monsignor Breslin's church in honor of Our Lady of Lourdes and six fervorinos on February 27 at White Plains. In March he preached a Lenten course at St. Augustine's in the Bronx. In April he preached eight times during the retreat of the Boston Young Men's Catholic Association and gave sermons in Holy Week on Wednesday and Thursday nights as well as the Three Hours on Good Friday. On Easter Sunday he preached at a low Mass in St. Ignatius and at the 11 o'clock Mass at Our Lady of Mercy Church. Twice during May he gave the sermons at Jubilee Masses of New York pastors. On May 26, during Vocational Week, he addressed four hundred High School boys at St. Ann's Academy conducted by the Marist Brothers of the Schools and on May 29 he delivered the sermon at the departure ceremonies in St. Ignatius Church of our Philippine missionaries.

Early in June, 1938, he caught a cold that obliged him to go to St. Francis Hospital, where he found his friend, Monsignor Breslin, who died there on June 28. He returned home on July 2, having been unable to attend the Monsignor's funeral. After a short stay at Inisfada, he had to go back to the hospital and remained there until August 21. On September 17 he
told Rev. Father Rector that in a week or two he would be able to take up the ordinary work of confessor of the High School students and confessor and preacher in the church. In fact, on September 22 he resumed a work very dear to his heart, the hearing of the confessions of the Regis High School boys, who remember him as "the most devoted confessor they ever had".

Another duty that occupied Father Quinn's last years was the giving of conferences to several religious communities of women. His profound simplicity, geniality and saintliness have left a deep impression upon them.

The announcement on April 24, 1939, of the appointment of Bishop Spellman, Auxiliary Bishop of Boston, to the Archdiocese of New York was a great source of joy to Father Quinn. The new Archbishop had been a boy at Fordham University during his presidency there. During the intervening years they had kept up affectionate relations. At the luncheon following the installation ceremonies the Archbishop graciously promised to call on him; this he did on Sunday evening, June 18.

The last sermon Father Quinn delivered in St. Ignatius Church was on June 16, 1939, at the closing of the Novena to the Sacred Heart. This devotion was one of his favorite subjects and many were the times during his long active life when he was invited to give the Novena to the Sacred Heart. On June 28 he attended the Anniversary Mass for Monsignor Breslin and in the afternoon of July 2 he preached in the Church of Our Lady of Mercy, when a memorial shrine was blessed in honor of the late pastor.

Father Quinn's last illness began towards the end of September, 1939. He contracted a disagreeable cold but thought that it would clear up without the doctor's care. On October 15 he felt too weak to give his usual instruction to the workmen at their early Mass and asked Rev. Fr. Rector to assign another Father in his stead to give the sermon at the Solemn
Mass. However, he went that afternoon to Marymount where he gave a conference, which, as he said, "served as a tonic", and in the evening spoke for twenty-five minutes at the meeting of the Bona Mors Confraternity.

On October 24 he spent four hours and a quarter in consultation with the boys of Regis High School, who were making their retreat, and "crawled home", so he expressed it, quite ill. Father Rector was informed and sent for the doctor, who ordered Father Quinn to bed at once. The heart was weak and there was congestion in different organs. Not until the First Friday, November 3, was he able to say Mass. On the following Sunday he gave a conference to the Sisters of Charity at St. Lawrence's Academy and on November 19 an instruction to the workmen, a conference at Marymount and spoke from the altar-rail at the Bona Mors meeting. This was Father Quinn's last talk in the church. On November 24 he felt too weak to say Mass. He returned to St. Francis Hospital on November 26 and remained there until December 19. On December 21 he began to say Mass again. On January 2 the sick man had the honor and pleasure of a visit from His Excellency, the Archbishop, "making", as he said, "his only New Year's call in New York City". Father Quinn gradually grew weaker and, due to much coughing, was unable to sleep. Many of his hours were devoted to reading. Towards the end of the month he was too feeble to say Mass, but went each morning to the chapel to receive Holy Communion with the Brothers. On March 3, the doctor advised that he return to the hospital because of the serious condition of his heart.

When it was proposed to him that he receive Extreme Unction, he demurred because, as he explained, if his sister, Mother Claudia, who was herself seriously ill at the time, heard that he had been anointed, the news would have a bad effect on her. However, when the Spiritual Father came to administer the Sacrament, he made no objection and after the rite mani-
fested the joyousness of a child. In the morning of Saturday, March 9, it was announced that he had taken a turn for the worse, was delirious and might die that night. He died at 7:45 P. M. in the seventy-sixth year of his life and the fifty-second in the Society.

On Monday morning, His Excellency, the Archbishop, telephoned and, on learning that the funeral Requiem would be at nine o'clock on Tuesday, announced that he would come to St. Ignatius to celebrate the Mass and to give the absolution. Tuesday was the very day on which His Excellency was to receive the Pallium in St. Patrick's Cathedral. Accordingly, immediately after the Requiem Mass he had to repair to the Cathedral without his breakfast. This extraordinary manifestation of gratitude and affection for Father Quinn was the subject of wide comment among the fifty-nine Archbishops and Bishops, who had come from afar to witness the conferring of the Pallium.

As was to be expected, our church was crowded at the obsequies. The most Reverend Charles Francis Buddy, Bishop of San Diego, was in the sanctuary with seven of the New York Monsignori and a large gathering from our other houses. Many more Monsignori and priests of the diocese would have been present, were it not that they had to be present at the ceremonies in the Cathedral. Immediately after the Mass the body was taken by train to St. Andrew-on-Hudson, accompanied by a small group of relatives and friends. Rev. Father Rector read the burial services in the presence of the Fathers, Scholastics and Brothers of the Novitiate.

It is a matter of regret that we have found no spiritual notes, that would give us a glimpse into his interior life, and no letters. From living with him we know that he was most careful to obtain the permission of his Superiors whenever he accepted invitations for outside work. One of these superiors remarked that he never met with the least sign of reluctance on Father Quinn's part to take up any duty assigned him.
He sought occupation. He was ever a pleasant companion in community life, ever ready to join in the recreations and that even up until the end. His pleasant smile made him an attractive personality and won him a host of friends in every walk of life.

Father Daniel J. Quinn's long, active life of forty years carried out in practice the lessons of humility, obedience and hard work, which his Master of Novices, Father Michael O'Kane, said were characteristics of the ideal Jesuit. May his soul rest in peace!

FATHER JOHN A. McHUGH, S.J.

1871-1940

Father John McHugh was born in Philadelphia on February 8, 1871. After completing his elementary education in the parochial school he took up a business course and succeeded in obtaining employment as clerk in a Railway Office of his native city. A business career, however, did not seem to satisfy his outlook on life; from his earliest years his thoughts inevitably turned toward a priestly vocation. With this in mind he began the study of Latin under a competent instructor with the hope that some day he would be ready to apply for a place in the seminary in preparation for a foreign mission, preferably in South Africa. Blessed with a mature mind and with a zest for study beyond his years he was ready to make his application when a providential circumstance turned his thought toward the Indian Missions of the Rocky Mountains.

At that time news of those Indian Missions in the Far West was much talked of in Catholic circles in Philadelphia, and it so happened that one of the Jesuit Fathers was just then visiting in the city to solicit recruits for the new novitiate which had been recently established at De Smet in the panhandle of Idaho. Young McHugh immediately asked for an interview with the missionary from the Indian Missions. Father Van Gorp was much taken with the promising qualifi-
cations of the future candidate, and arrangements were made for him to go to Gonzaga College, Spokane, to finish his classical training for the novitiate. During his year at Gonzaga he distinguished himself principally in English composition, Latin classics and elocution; the fact that he was a ready speaker and a good debater augured well for his success as a future pulpit orator. Besides, he was looked up to by the student body as a manly young fellow, taking a keen interest in field sports and prominently interested in the work of the College Sodality.

John McHugh entered the Society on August 16, 1894, at De Smet, Idaho. In later years he was fondly reminiscent of his novice days, particularly of the high esteem in which the saintly Master of Novices, Father Cocchi, was held by all. He would humorously recall the realistic spirit of poverty and real privation characteristic of those pioneer days and so generously borne by Fathers, Scholastics and Brothers. His scholastic companions remember him as a young man of cultured mind and serious disposition, yet withal possessing a nice sense of humor linked with kindness which, like a single thread among many twisted strands, ran through his whole life. Being somewhat sensitive by nature, his very gifts often hampered him in the various ups and downs almost inseparably connected with the rough and tumble of executive life and inclined him to shun all publicity.

The entire regency which then was normally five years, and in his case an extra year was added, was spent at Gonzaga College teaching what were called in those days the Academic classes. Those who knew Mr. McHugh, Ours as well as externs, gave unreserved praise to his excellence as a teacher. He developed a technique of his own in the art of interesting his pupils which made class discipline easy and elicited their earnest cooperation; this was in striking evidence in arousing their interest in the study of religion. His great success in the class room was due in no small measure to the careful preparation given his subject
matter and to his almost meticulous attention to detail.

His philosophical studies were made in the new scholasticate at Spokane, a period which divided his six years of regency in two. During those years of regency, due to the fact that his talent was above the average in dramatic interpretation, he was given charge of the principal plays, which in those days gave the College enviable prominence in dramatic art above all the schools in the Northwest. The recently appointed Postmaster General in President Roosevelt's Cabinet, the Hon. Frank Walker, was one of his distinguished pupils.

Father McHugh began the study of theology in Spokane, but due to climatic conditions unfavorable for his declining health it was recommended that he be sent for a change to his native air in the East; he finished the remainder of his theology at Woodstock College where he was ordained in June, 1907, by His Eminence Cardinal Farley. In the autumn of that year we find him at St. Andrew-on-Hudson for his period of Tertianship. After the Tertianship a pulmonary infection began to set in, which gave his physician some alarm; so he was sent to Mexico City for the benefit of the balmy air in that higher latitude. Within less than a year such a notable improvement took place that he was recalled to the province and appointed Pastor of St. Clare's Church, Santa Clara, California. Two years later he took over the pastorate of St. Patrick's Church, Spokane. His ability as a parish administrator became so evident that after two years at St. Patrick's he was sent to the more important parish of St. Joseph's in Seattle as assistant to Father James Morisey, whom he replaced as Pastor the following year.

It was during his term of office at St. Joseph's that he made an important change which has been blessed with very practical results ever since. Before that time the parochial school supplied the educational needs of both boys and girls, but the increasing number of families necessitated either the building of a new
school or some other arrangement to take care of the steadily growing enrollment of the grade pupils. With admirable tact he arranged with the Sisters of the Holy Names' Academy, located two blocks from St. Joseph's Church, to have the parochial school girls attend the corresponding classes at the Academy. The parochial school in this way became one exclusively for boys, the only one of its kind in Seattle. Its care was entrusted to the Sisters of the Holy Names. This arrangement has given satisfaction to all concerned for over twenty years and has the decided advantage of assuring an excellent group of well trained youth for our high school at Seattle Prep.

The number of boys increased so rapidly in the grade school of St. Joseph's that it was no longer adequate for the accommodation of the boys. The following year Father McHugh was ready with the plans for a new parochial school building. The structure is modern throughout, is equipped with every up-to-date facility and is large enough to accommodate 300 boys.

The Seattle Prep was also an object of Father McHugh's loving attention. He was fortunate in winning the friendship of a well-to-do parishoner, a namesake of his, who took an active interest in the affairs of the Jesuits in Seattle. A select sectarian school, Adelphia Hall, housed in two substantial brick buildings on Interlaken Boulevard and in the very heart of the city, was obliged to close. This property of fourteen acres, commanding a splendid view of Portage Bay, Lake Washington and the mountain ranges of the Olympics and the Cascades, was up for sale; the appraised valuation at the time was $150,000. Father McHugh's friend, Mr. Thomas C. McHugh, bought the property for $65,000 ostensibly as an investment but, in reality, he made the purchase to donate the property to the Jesuit Fathers for their Seattle Prep. For this generosity Very Reverend Father General sent Mr. McHugh a letter of grateful acknowledgment.

Now, when he was at the peak of his efficiency, an announcement on status day named him President of Gonzaga University, Spokane. In this new sphere his
ripened experience augured well for a very successful tenure of office; but after one year a return of his old trouble brought on intermittent attacks of insomnia, and he felt the responsibility too heavy for his declining energy. Accordingly, he was relieved of the office and was sent to Hollywood, California, to take charge of the Blessed Sacrament Parish. The whole Southland was then on the crest of a wave of unprecedented growth and financial prosperity. The old church, very dear in its associations to the Catholics of Hollywood, was altogether too small to meet the needs of the increasing congregation; it was decided to build a new church with a seating capacity of 1750. In two years the church was ready for dedication; it has excellent acoustics and being located in the heart of the Movie Kingdom of Hollywood draws capacity throngs for the Sunday Masses. Father McHugh enjoyed the confidence of the Archbishop who looked on him as a man of mature judgment and a very efficient pastor.

The division of the Province put an end to Father McHugh's work at Hollywood. The California Province had rapidly grown to such large numbers—at the time there were one hundred and ten novices at Los Gatos—that Very Reverend Father General decided to divide it into two provinces along the old territorial lines of the California-Oregon boundary. This necessitated a move on the part of some north or south according to the locus originis. Father McHugh was called to Seattle where he was made Rector of Seattle College. His long experience as an executive and as consultor under successive provincials enabled him to grasp the difficulties of the new situation confronting him. Due principally to the financial depression of the time, Seattle College had for a long period suffered a serious decrease in the number of its students; as a matter of fact, the old college building was closed for many years, and the combined student body in college and high school had ample room for classes in the present Prep building on Interlaken Boulevard. With
only forty boys in the college department, the situation was critical enough to test one of a more sanguine spirit. Nonetheless, Father McHugh with the excellent cooperation of his staff set to work for the complete renovation of the old college building on Madison and Broadway, and by dint of persistent effort it was ready for the opening of classes in September. Since then, Seattle College has grown steadily. Today, there is a record attendance of over 1400, and at the Seattle Prep 275.

Needless to say, this marvelous increase is not due to Father McHugh alone. He himself would be the last to entertain a passing thought of any such personal claim. The College is blessed with a very efficient staff, men altogether devoted to their work; it is fully accredited to the State University; it enjoys the backing of the Bishop and the Clergy, and has merited an enviable reputation for standard educational methods on the Pacific Coast. However, it is but meet to state that almost insurmountable obstacles were in the way when Father McHugh took charge, and but for his shrewd foresight the outlook of Seattle College would not be as promising as it is today.

In the status of 1936, he was retired from the office of Rector, and for the third time took over the charge of St. Joseph's parish. It was during those last years that the steady decline of his energy began to take its toll, though he did not permit his condition to interfere with his official work. In 1939, he was relieved of the pastorate.

However, he did not retire into inactivity. He felt that there was still some other work he might do in the interest of Ours in Seattle. This work he found in the Treasurer's Office of Seattle College. As Procurator he was, as it were, to the manner born. His early training in the Railroad Office in Philadelphia gave him an orderly turn in the method of transacting business, a trait not often noted in Ministers of the Gospel, and among Ours the distinction of a few. With Father McHugh, exactitude in every detail of parochial accounting and official business was char-
acteristic of his intense nature. We need not wonder, then, that in his dealings with bishops, clergy and laity their implicit confidence was given to him as an efficient executive. His daily tasks up to the last day of his life were done in his wonted methodical manner and he never sought nor accepted exemptions on the plea of declining health.

Apparently the cardiac affection troubling him seemed to cause him no immediate alarm, though he was well aware of the danger signals that from time to time gave warning that the end might come with dramatic suddenness. The symptoms indicated the presence of angina pectoris. Knowing this, his condition brought on an over anxious fear of death and the judgment, that bordered on spiritual desolation. He spoke of this some months before his death to the writer, who said to him: “Father John, none of Ours need have aught to fear for the consequences of a life well spent in the Society. The judgment was given long ago on the morning of your religious oblation, when you took the Lord at His word. Ever since He has kept His word and granted you the hundred-fold guarantee of the perfect fulfillment in the life to come”. These encouraging words brought a smile to his face and these naive words to his lips: “Well, I didn’t think of it in that light before”. A newly found consolation dispelled his desolation.

Just as he had long anticipated, the end came quickly. On Saturday evening, May 4th, he went to the refectory as usual with the Community. While at table, when one sitting next to him asked him about his health, he said that there was a slight pain in the region of the heart. That evening he did not attend the Community recreation, but went to his office to write some letters; one of these was to his sister in Philadelphia and being anxious to get that letter off, he asked Father Minister to post it by air-mail.

The writer, on returning from Tacoma at 8:30 P.M., knocked at Father McHugh’s door and, when he did not hear the expected “Come in!”, was going away, when a Scholastic, Mr. Bisciglia, said: “There is a light
in Father McHugh's room and the water has been running in his water-basin for a long time". Instantly returning, I called Father by name and on getting no response, we entered the room to find Father lying on the floor, his head against the radiator. Though there was no sign of life, the body was still warm; death must have taken place not long before. Conditional absolution and Extreme Unction were administered immediately. Needless to say, his sudden passing caused a profound shock not only to our Community but to the Catholics and non-Catholics of the city among whom Father McHugh had a host of devoted friends.

During his last year he was the Bishop's confessor. His Excellency, deeply moved by the sad news, expressed a wish that the obsequies be carried out with a Solemn Requiem Mass at St. Joseph's Church, where the deceased was for so many years Pastor. Reverend Father Francis E. Corkery, Rector of Seattle College, officiated as celebrant, Father Patrick O'Reilly as deacon and Father Philip Soreghan as sub-deacon. Father John McAstocker was the master of ceremonies. The Vicar-General of the diocese, Monsignor Gallagher, represented His Excellency, the Bishop, who was out of the city at the time and Monsignors Hanly and Ryan were in the sanctuary. Fifty diocesan priests and members of many religious Orders, Benedictines, Dominicans, Franciscans, Oblates and Redemptorists, as well as religious of the various communities of nuns honored the dead Father by their presence. The Holy Name Society and the members of the Sodality filled the remaining space in the church. The body lay in state until the evening, when it was taken to Spokane for interment in the Jesuit cemetery at Mount St. Michael.

R. I. P.
QUADRICENTENARY CELEBRATIONS

Fordham University.—To commemorate the four hundredth anniversary of the founding of the Society and the Centenary of Fordham University The JESUIT PHILOSOPHICAL ASSOCIATION OF THE EASTERN STATES held its seventeenth annual convention on September 4, 5, 6 in Keating Hall, Fordham University.

PROGRAM

Wednesday, September the Fourth
8:30 P.M.

ADDRESSES

The Four Hundredth Year of Jesuit Education
Robert I. Gannon, S.J.
President, Fordham University

Whither American Education? Ferdinand W. Schoberg, S.J.
Loyola College

Philosophical Genesis of American Education
Martin J. Smith, S.J.
Fordham University

Thursday, September the Fifth
10:00 A.M.

DISCUSSIONS

The Influence of Psychology in American Education
Joseph C. Glose, S.J.
Woodstock College

Discussion: Edward B. Bunn, S.J., President, Loyola College

The Philosophy of Educational Measurements—Panel Discussion

1. Measurement of Qualities in Education
Frederick W. Sohon, S.J.
Georgetown University

2. Concerning the Interpretation of Educational Measurements
Joseph T. O'Callahan, S.J.
Holy Cross College
Discussion: MILES J. O’MAILIA, S.J., St. Joseph’s College
2:00 P.M.

DISCUSSIONS

The Philosophy of Character Education and Measurement—Panel Discussion
1. Character Formation in the Jesuit System of Education
   FLORANCE M. GILLIS, S.J.
   Holy Cross College

2. Modern American Systems of Character Education
   DAVID R. DUNIGAN, S.J.
   Boston College

3. Character Measurement in America
   EDWARD J. BAXTER, S.J.
   Woodstock College

The Function of Liberal Education in the Formation of a Stable, Democratic Culture
   W. EDMUND FITZGERALD, S.J.
   Boston College

Discussion: FRANCIS P. DONNELLY, S.J., Fordham University
8:30 P.M.

Addresses

Toward a Christian Humanism: Aspects of the Theology of Education
   JOHN COURTNEY MURRAY, S.J.
   Woodstock College

The Philosophy of Academic Freedom
   EDWARD B. ROONEY, S.J.
   National Secretary, Jesuit Educational Association

Friday, September the Sixth
10:00 A.M.

DISCUSSIONS

A New Syllabus in American Education
   RICHARD F. GRADY, S.J.
   Loyola College

Discussion: JOSEPH R. N. MAXWELL, S.J.
   President, Holy Cross College

Education and Government in the United States
   WILFRID PARSONS, S.J.
   Catholic University

Discussion: PAUL L. BLAKELY, S.J., Associate Editor of AMERICA
2:00 P.M.

Addresses

Education for the Christian Individual
   HUNTER GUTHRIE, S.J.
   Fordham University
Fordham University—Most Rev. Joseph M. Corrigan, Rector of the Catholic University of America, was awarded the honorary degree, Doctor of Letters, by Fordham University on Friday, Sept. 27, as part of a celebration at Fordham of the approbation of the Society of Jesus by Pope Paul III 400 years ago.

Most Rev. Francis J. Spellman, Archbishop of New York, who graduated from Fordham in 1911, presided at the celebration as “both father and son” of Fordham.


Conferring the degree on Bishop Corrigan, Fordham’s citation said that both the Society of Jesus and Fordham University were deeply grateful to the Sovereign Pontiffs for the many favors they have conferred, and in token of gratitude wished to confer the university’s highest honor on the Rector Magnificus of the Pontifical University of this country.

Bishop Corrigan recalled that Jesuits were among the early martyrs in this country.

“When our nation was formed and the Church of the United States took its place among the hierarchies in communion with the Holy See,” he added, “again it was a Jesuit who was to father the episcopate of this country, and John Carroll became the first Bishop and the first Archbishop of the primal See of Baltimore.”

Bishop Corrigan said that the history of the United States gave the Society of Jesus lasting claims for grateful appreciation from every Catholic in this country.
Recalling the beginning of the Society of Jesus, Bishop Corrigan declared that an idea that began then that "man can stand alone and may dismiss God" has been fought by the Jesuits valiantly ever since. Bishop Corrigan added that "all the world is witnessing today, in the air, over the British Isles and the Continent of Europe, and nearby Africa" is traceable to that idea. Had the world but listened to the Jesuits, there would have been no French Revolution, no Stalin and no Hitler, he declared.

"In all the efforts of the Society it is an understatement to say they have deserved the grateful recognition which should be made manifest in the course of this glorious anniversary," said Bishop Corrigan. "They have earned a very special place of honor in our country, inter-twined as their history is with our very origins as a free and independent country. The fellow-religious of Bellarmine should be proud to know that from him were learned the accents of liberty and of popular sovereignty which resounded at the birth of our independence."

Holy Cross College.—On Friday, September 27, the students and faculty joined in the world-wide celebration of the Fourth Centenary of the Society. Presiding over the ceremonies in Memorial Chapel was His Excellency, Most Rev. Thomas M. O'Leary, D.D., Bishop of Springfield. After the procession from Commencement Porch had entered the chapel, the President of Holy Cross College, Rev. Fr. Joseph R. N. Maxwell read the Papal Bull, Regimini Militantis Ecclesiae. The Solemn Pontifical Mass was celebrated by Bishop O'Leary. Rt. Rev. Msgr. John P. Phelan, V.G., of the Class of 1892, was the Archpriest; Rt. Rev. Msgr. John F. Fagan, of the Class of 1883, and Rt. Rev. Msgr. Thomas F. Cummings, of the Class of 1894, were the Deacons of Honor; Rev. Joseph D. Fitzgerald, S.J., Dean of the College, was Deacon of the Mass; Rev. John J. Reed, S.J., Dean of Men, was the Subdeacon; and Rev. Robert L. Ahern, Chancellor

HIS EMINENCE RECALLS HEROIC VIRTUES AND DEEDS OF ST. IGNATIUS LOYOLA IN ADDRESS GIVEN AT IMMACULATE CONCEPTION CHURCH

Boston.—The 400th anniversary of the confirmation of the Society of Jesus by Pope Paul III was fittingly commemorated on Sunday, September 29th, with a Solemn Mass of Thanksgiving celebrated in the Church of the Immaculate Conception, Harrison Avenue, Boston. The venerable edifice was filled to overflowing with a congregation which included priests, Sisters, scholastics of the Society, and students and alumni, with many others from all parts of the Diocese.

In the sanctuary, presiding at the solemn function and afterward addressing the great gathering was His Eminence the Cardinal, most distinguished alumnus of Boston College, whose presence and words brought a very special joy and satisfaction to the Jesuit Community, their students and guests.

The beloved Chief Shepherd addressed the gathering as follows:

"We come here today to join with all those present and with Holy Mother Church throughout the world in thanking Almighty God for the gift of St. Ignatius and all his wonderful company. The Jesuits were founded 400 years ago. Of course it would take volumes and hours even to narrate the chief events of that wonderful achievement, which is known as the story of St. Ignatius and his sons.

I am not here to give that story in detail, but to thank Almighty God for giving to the Church St. Ignatius and his sons of the Society. It is a wonderful story of the Church, as one goes from one century to another of its growth, its influence, its occasional defeat and then its glorious triumph again.

It is a most interesting thing to see how Almighty
God provides every need of the Church with some great apostle to fit just the need of the time. At the time of St. Ignatius a disillusion and disintegration existed everywhere. What was needed at that time was cooperation and the creation of a tremendous force which only unity can bring.

Whence was the apostle to bring that light, that incandescent light? Out of the armies of Spain, out of its gallant knights came Ignatius to serve Christ, his Master.

The world and the Church needed a united front to face the enemy, in a time of disintegration. There was disillusion, disintegration everywhere because every man sought to exercise his own will in the name of liberty. Liberty—license, not liberty. There can be no civilized life without obedience to the will of God.

St. Ignatius recited the Lord’s Prayer, as we do, and as if by a flash he realized he had been saying that wonderful prayer in a casual way, as we sometimes do. What was the meaning of the petition: ‘Thy kingdom come’? He lived in a kingdom; he knew what it meant. It meant somebody at the head with laws to restrain license, and to compel order, because without order there can be no civilized life.

‘Thy kingdom come.’ He served the court; he knew that sort of kingdom was not the kingdom of God, although it might lead to the kingdom of God. Nevertheless, it was a worldly kingdom with abuses and it was not ‘Thy kingdom.’

The next phrase petitions: ‘Thy will be done.’ There is the unity of the kingdom of God. But Saint Ignatius knew perfectly well just at that time the trend of everything outside of the Church, to let everyone have his own way. ‘My will be done.’ That is not the command of Christ but the word of a tyrant, the command of the totalitarian, producing absolute discord and chaos then as it does today.

That is the essence of the fight today between Christianity and the forces of evil. It is all summed up in that phrase, the difference between ‘Thy will be done,’ and ‘My will be done.’ It was the task of St.
Ignatius to show the world the difference. You cannot have it both ways. It must be Thy will, not my will.

That is the force which is bringing unhappiness to the world today—self will. Wilfulness is the gospel being preached and we are seeing the fruits of it because when all of the world is trying to have its own way then comes a Master Will, the tyrant. That is what we see, today, the iron will of a few men dominating millions. Why? Because the people will not realize the sacredness of that prayer, 'Thy kingdom come, Thy will be done.' We are taught to be proud of being wilful. Then comes the confusion of hopeless anarchy, tyranny and despotism. The world has them today.

By boasting of having their own way people are just trying to deceive themselves. They are not having their own way. They cannot have their own way without complete chaos. For order and law there must be obedience. Submission of our will to God's will, self renunciation, that is the keynote of the founding of the Society of Jesus. That is why it is the vanguard of the body of the Church, its members soldiers of Jesus Christ, knowing obedience down through the four centuries from the time of St. Ignatius.

Willingness to obey, which after all is the finest thing that the will can do, dedication to the finest cause, is the sublimity of self will.

Therein you see the character of the glorious body of men which filled the world with triumph for Christ.

The world tires of its own folly. Like children we will have our way. Yes, for a time, but not for long. Either we have the spirit of tyranny from without, or we must choose the way of St. Ignatius, obedience to God's law. In that obedience we have complete renunciation which brings complete satisfaction on earth as well as in heaven."

Chaplains to His Eminence at the Mass were Rt. Rev. Msgr. Jeremiah J. Minihan, Secretary to His Eminence the Cardinal, and Rt. Rev. Msgr. Francis A. Burke, of Jamaica Plain. The Celebrant of the Mass

On Sunday, September 30, Fr. Michael J. Ahern, Weston College, spoke over Station WNAC and Associated Stations of the Yankee Network on “The 400th Anniversary of the Jesuits”.

Washington, Sept. 30—Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, celebrated a Solemn Mass in the Jesuits’ St. Aloysius Church here yesterday to mark the Society’s fourth centenary.

More than 1,000 persons thronged the church and heard Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, declare in the sermon of the Mass that St. Ignatius, founder of the Society of Jesus, was, like Our Lord, a man “who belonged to no time.” He characterized St. Ignatius as “one with infinite potentialities for both virtue and vice” and pointed out that he, by a change of will, suffered for the cause of Christ, proving the possibility of transforming individual lives.

Across the city, Georgetown University, oldest Catholic college in the country, commemorated the centenary of the Society which has conducted it from colonial times. Following a High Mass in Holy Trinity Church, Jesuit parish in the Georgetown section, a convocation was held at the university, which was addressed by the Very Rev. Arthur A. O’Leary, S. J., President of Georgetown. Father O’Leary called the Society “an instrument against godlessness” and “the powers which would wreck our republic and place as a gloating monument over its grave a mockery of government in defiance of God, the Supreme Lawgiver.”

The Washington Post, large secular daily here,
added its tribute to the Society of Jesus in an editorial, declaring that "the missionary exploits and adventures of the Jesuits over four continents, their heroisms, martyrdoms and triumphs form a tale more strange and wonderful than the wildest romances." "From Japan to Paraguay, from India to New France, they could number their converts in millions," the editorial says.

Cincinnati, Sept. 30—"The world today must be taught morally and spiritually," Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, reminded in his sermon at the Pontifical Field Mass in Xavier University Field House here recently, commemorating the Jesuit quadricentennial in the world and the completion of a centenary in this city.

Addressing a gathering of 10,000, including visiting ecclesiastical dignitaries, monsignori, clergy and laity from the Central West, the Archbishop asserted "the vast legion" of Jesuits "knows no fear in a war-mad world." "Its leader points to the Vicar of Christ, Who, in turn, looks to the Divine Saviour of mankind and speaks in the name and by the authority of Christ," His Excellency added. "This brave regiment of the Society of Jesus is a powerful defense unit of the Church. It is prepared for every contingency, ready to face every danger. Difficulties, trials, persecutions, martyrdom—all indicate not defeat but herald the ultimate victory of Christ."

Most Rev. George J. Rehring, Auxiliary Bishop of Cincinnati, was the celebrant of the Mass. A choir of 2,000 voices directed by Prof. John J. Fehring, Archdiocesan Director of Music, sang.

Archbishop McNicholas read a message signed by Cardinal Maglione, Papal Secretary of State, conveying the blessing of His Holiness Pope Pius XII. The cablegram is as follows:

"On the occasion of the celebration of the one hundredth anniversary of the Apostolic labors of the Jesuit Fathers in Cincinnati, the Holy Father, deeply touched
by the expression of their filial homage and in pledge of abundant Divine Grace imparts to all participants in the celebration and to friends and benefactors the Apostolic Blessing."

Among those present were Bishops Francis W. Howard, of Covington, and Francis C. Kelley, of Oklahoma City and Tulsa, and Rt. Rev. Frederick M. Dunne, O. S. B., Abbot of the Trappist Monastery of Gethsemane, Ky.

The Field Mass was the concluding event of a week of solemn religious celebrations.

Last Friday, Bishop Howard was celebrant of a Students' Mass of Thanksgiving in St. Francis Xavier Church. The Mass was attended by students of all Jesuit institutions in Cincinnati.


We subjoin the entire text of Fr. Smith's sermon.

THE CHARACTER OF THE SOCIETY OF JESUS

REV. IGNATIUS SMITH, O.P.

We assemble to celebrate the Fourth centenary of the Society of Jesus. On September 27, 1540, four hundred years ago, Pope Paul the third, bestowed pontifical approval on the dynamic new religious project of Ignatius Loyola, called the Company of Jesus. Today we memorialize that outstanding event in church
history and world development and we celebrate it for itself and for the myriad of other great events and persons for which it was responsible.

The 400th birthday of the Society brings joy to 26,309 sons of Loyola scattered over the entire world in 1531 houses, of fifty provinces and in more than 40 nations. Along the icy stretches of the Arctics, in the jungles and sandy wastes of the tropics, on bleak mountains and in verdant valleys of these many countries, in teeming metropolitan congestion and in rural isolation the living members of the Society join with the legions of their departed brethren in heaven above in rejoicing on this great occasion.

Holy Mother Church celebrates this significant event through the Pope, the hierarchy and the clergy. His Holiness, Pope Pius XII, issues to the Society of Jesus an Apostolic letter which echoes enthusiastically the appreciation of the Church universal for the four hundred years of service rendered to it by the illustrious company of gentlemen pledged by definite profession to warfare for Christ, to unflinching, steady and emergency support of the Church and to active and enthusiastic devotion to the Holy See and the Hierarchy. The Cardinals, Bishops and clergy consort these days with the legions of Loyola in grateful celebration. They share the appreciation of the Society expressed by Pope Urban VII, 16 August, 1623. "The religious sons of this Society following the luminous way of so great a parent, continue to give unfailing example of the religious virtues and a distinguished proficiency in every kind of learning, more especially in sacred, so that, as their cooperation is a great service in the successful conduct in the most important affairs of the Catholic Church, in the restoration of morality and in the liberal culture of young men, they merit new proofs of Apostolic favor."

I say that you of the laity represent the vast army of the living and the dead who are, and who, for four centuries, have been, beneficiaries of the progressive and varied ministrations of the members of the Society of Jesus. Survey even sketchily this army of the
living laity indebted to the Society and celebrating with it the world over. In 67,117 sodalities there are five million sodalists. In 12,084 schools are 533,905 students. 140,000 of these pupils are taught by 3500 members of the Society in 15 universities and 421 colleges and schools of secondary education. In missionary fields 3,785 members of the Society conduct fifty-four missions for 3 million Catholics and three hundred thousand catechumens. For these inhabitants of the missions are conducted 8,359 educational institutions with a total student population of 481,800.

This is but a small part of the army of Catholic laity who are reached by the activities of the Society and who rejoice in its strength and service on its 400th birthday. To this one must add the millions of Catholics administered to in their parishes, preached to on missions and retreats and influenced by about 150,000 authors of books, and contributors to periodicals covering every phase of literature and the sciences. To be added to the far flung family of Catholics who glory with the members of St. Ignatius' religious family are millions of non-catholics who acknowledge their debt and the debt of civilization and culture to the great works of the members of the Society.

The high lights of a painting are emphasized by its somber shadows. The glorious achievements of the Society of Jesus stand out more vividly against the background of black and traducing indictments leveled against it. The symphony of praise of the Society by the Popes, prelates and people is more significant when heard against the background of the silence of the envious or the sinister slander of the unenlightened. Of those who, in the past or today, would remain mute or would damn instead of praise there is not time to speak in refutation. They are a small and insignificant minority when compared to the intelligent, grateful and outspoken millions who rejoice today that the Company of Jesus "scarlet and splendid with eternal slander" has endured, vigorously and fruitfully for four centuries.
It might be interesting to analyze the character of this religious order that has so endeared itself to Christendom since Orders, like individuals, possess distinctive characters. In the analysis of this character you may discover the deeper secret of the ability of the Society of Jesus to make itself almost indispensable in the campaign to bring Christ to the world and the world to Christ. In the understanding of this character you detect why the Society enjoys the confidence not only of its own members and of the laity but of the Papacy and the Hierarchy as well.

The Society of Jesus is faithful to the ideals for the realization of which it was established and because of which it was approved. It has never ceased, in the spirit of St. Ignatius, the urbane courtier and intrepid soldier, to fight for Christ and the greater glory of God, and against the enemies of the Church and Christian civilization. Neither economic, political and social security on the one hand, nor poverty, political oppression and public derision on the other, have deterred the Society from constant memory of its sacred ideals and endless endeavor to realize them.

The Company of Jesus has a most marked ability to win the undeviating loyalty of its own members. Without disparagement of the glories or efforts of other religious orders, or other shock troops in the campaign for Christ, it succeeds in imbedding in its own young men the realization that their Society is, for them and for the Church, of paramount importance and of unquestionable worth. This very distinctive and enviable loyalty, this family pride are impossible of achievement even by vow of complete obedience or by fear. They are created in the members of the Society, even when they are freedom-loving-American youths, because the Society is able to present to them a record of four centuries of gorgeous service, a record glittering with extraordinary achievements and the names of gigantic geniuses, a record so stirring as to arouse the loyal pride of all.

The Society of Jesus during the four centuries of its existence has displayed a vitality identical with
that with which the Holy Spirit protects the Church of Jesus. By this vitality I mean not only the power to grow numerically, to spread geographically and to develop internally, but also the power to repair damages suffered in the course of time. The numerical membership of the Society has always been phenomenal even when insufficient to meet the demands made of it for workmen in the vineyard of the Lord. Its geographical expansion, in wake of pioneer explorers and along the teeming boulevards of congested metropolitan areas has been and is phenomenal. Its ability to maintain and deepen the solidarity of the Society amid shifting secular political forms and kaleidoscopic national and racial spirits is a mysterious evidence of a vitality more than natural. But the most convincing evidence of life in the Society is the ability of this religious family to triumph over the erosive factors to which all human institutions are subjected and to emerge, vibrant and dynamic, from the shadows of death that have enveloped it. There is scarcely a European country from which, at some time or other, it has not been expelled. Suppressed by Pope Clement XIV in 1773 it lay torn and bleeding for forty-one years until reestablished by Pope Pius VII in 1814, a little more than a century ago. In this century is seen clearly and convincingly the marvelous and vital power of the Society to recover, to leap with supra-human agility from country to country, to span the oceans and to take root even in stony soil unwanted by others. They have grown to over 26,000 members. In their many faceted activities, in countries of peace and in nations at war, they are a living proof of mysterious vitality.

No analysis of the character of this Order would be complete without recognition of its restless and Christ-like spirit of industry and toil. Kinship with great names and careers, basking in their glory, sometimes produce in religious as well as secular organizations lethargy and paralysis. In the Society of Jesus this affinity with great men and marvelous deeds has cre-
ated a determination and an industrious effort to sustain the glories of the past, to reproduce today the energy of the pioneers and to keep faith with their example. By their apostolic labors, each generation and each individual seem to add new increment to community reputation and the glory of Christ.

Personal sanctification and salvation are the ultimate motives of all members of religious communities no matter to what special cause they be dedicated. In the religious life that combines both contemplation and action personal sanctification for work, in work and through work is the secret of apostolic industry. They are almost inseparables. We are justified therefore in expecting great holiness in the character of a society distinguished for industry. We do not look in vain for such sanctity on both heroic and less lofty levels. Do you ask for proof of the power of life in the Society to produce heroic sanctity? Twenty-four members of the Society of Jesus have been canonized, twelve of them martyrs. 141 have been beatified of whom 136 died for the faith. 185 have been declared "Venerable", the first step in the long process of canonization. Do you ask evidence of the ability of Ignatian life to create high spirituality? The eagerness of men and women, religious and lay, who take the work of personal perfection seriously, to procure the expert direction, printed, written and oral, of members of this Society is a sure indication that the passing of 400 years has not blunted the drive of the Society of Jesus for the perfection of its own members.

In analyzing the character of the Society objective students are impressed by the humility which has manifested itself in dignified silence under attack and patient endurance of suffering and persecution. Some identify dignity with haughty pride and confuse humility with cringing sycophancy. Correct thinkers know that pride is blatant and aggressive while humility is silent, inoffensive and genuinely dignified. Correct thinkers know too that grovelling can not be reconciled with the thinking or the living of men who
are passionately devoted to human freedom, psychological and political, and that voluntary submission and meekness are the powers that emerge from Christ-like humility. To develop this dignified humility the Society of Jesus has had many opportunities in the innumerable oppressions, confiscations, discriminations and persecutions to which it has been subjected. On this occasion may Heaven be thanked that it has not only met them successfully but by humble endurance of them has created within the Society and its members a soul of steel that will stiffen it for strifes the future is sure to bring to all of us. Not the least of the signs of the greatness of the Society is its ability to be meek after the pattern of the dignified humility of Jesus.

Another quality in the character of the Society of Jesus is its capacity to produce leadership. So consistently and steadily has this been evident through four centuries that one is forced to the conviction that such achievement is due, not to accident or miracle, but to normal operation of the spirit and mechanism of the Society. Mediocrity seems to be feared and excellence, for the sake of Christ and the salvation of souls, is demanded. The results of this holy urge for excellence have been very beneficial for the arts, the sciences and for all other approaches to civilization and culture. Discoverers, explorers, scientists, scholars, poets, literary geniuses and leaders in every sphere of learning and life parade across the stage of 400 years in the black soutane of the Society of Jesus eliciting the grateful acclaim of unbiased lovers of human betterment.

The quality of which the Society itself is probably most proud is that of loyalty and mobile service to the Church of Jesus Christ and to the Vicar of Christ on earth, the Pope, the Bishop of Rome. In the Providence of God and in the procedure of the Church it is for flexible, mobile, emergency, defensive or aggressive service to the Church and to the Holy See, that religious orders originate and are approved. By such
selfless service and generous loyalty over a stretch of 400 years the Society of Jesus has continued to deserve that approbation conferred on it in 1540. Of our late and beloved Supreme Pontiff, Pius XI, it has been written by Father Philip Hughes, in the Dublin Review, April, 1939: “The known affection of Pius XI for the Society, the succession of important Catholic works he committed to its members, . . . had much more than personal preference behind it. Tasks needed doing and the Pope wanted to be assured that there would always be men competent for the work, and that these could somehow be rapidly mobilized. And in the Society of Jesus he found a whole corps of specialists who could adapt themselves, technicians prepared at a moment’s notice to fill gaps and, if need be, spend their lives filling gaps.”

I have presented to you in broad outline a picture of those who rejoice with the Society of Jesus in its fourth centennial year. I have presented merely a few outstanding qualities in the character of the Order which commands such respect. I ask, in conclusion, that our joy take practical form.

Rejoice with the Sons of Ignatius. Respect as Catholics and friends the exalted stature of the legions of Loyola. Manifest by encouragement, fidelity and support the gratitude these valiant defenders of Christ have deserved. Pray God, from grateful and hopeful hearts, to bless them abundantly with a continuance of vocations worthy of the mission and of the historical and contemporary achievements of the Order. Pray God that they may continue to grow in numbers, in power, in sanctity and in consecrated service for the integrity and perpetuity of the United States of America, for the betterment of society, for the salvation of souls, for the strength of the Church and for the greater glory of God. “Ad Majorem Dei Gloriam.”

Amen.

October 13, 1940

8

Rev. Wilfrid Parsons, S.J., Professor of Political Science at the Catholic University of America, preached the sermon.

St. Francis Xavier's, N. Y.—The fourth centenary of the founding of the Jesuit Order was observed by parishioners and friends of the Church of St. Francis Xavier on Sunday, September 29, at a Solemn Pontifical Mass celebrated by His Excellency the Most Rev. Stephen J. Donahue, D.D., Auxiliary Bishop of New York, in the presence of His Excellency the Most Rev. Francis J. Spellman, D.D., Archbishop of New York, who presided.

Also present in the sanctuary were their Excellencies the Most Rev. James E. Walsh, M.M., Superior General of the Foreign Mission Society of America, and the Most Rev. Thomas H. McLaughlin, Bishop of Paterson, a graduate of the College of St. Francis Xavier of the class of 1901. More than fifty archdiocesan priests, including several Monsignori also attended the Mass. The sermon was preached by the Very Rev. Ignatius Smith, O.P., dean and associate professor in the School of Philosophy in the Catholic University and director of the Preachers' Institute in Catholic University. (Father Smith's sermon is printed elsewhere in this issue.)

Archbishop Spellman, in a brief address at the close of the Mass, praised the work the Jesuits have done for the Church, for religion, for charity and in ways of piety, and added that he was present at the exercises to voice his congratulations and the congratulations of the archdiocese of New York to the Jesuits of the province.

Archbishop Pays Tribute

"Dearly Beloved in Christ: Father Smith in his inspiring and eloquent sermon has told us of the joy of
the Sons of St. Ignatius on this world-wide observance of the fourth centenary of the establishment of the Society of Jesus. But, as our Holy Father, Pope Pius ten to which Father Smith also referred—this day is XII, said in his letter to the Father-General—the let­ also a day of joy for the Church Universal, because the story of the Society of Jesus during the last 400 years has gone along parallel lines with the story of the Church. Therefore, throughout the world not only the Sons of St. Ignatius, but all Catholics are rejoicing on the triumphs of the past and praying for blessings on the years that lie ahead.

"While I am here officially this morning, still I prefer to be here as an individual. I cannot glory, as can 20,000 Jesuits, in the title of sonship of St. Ignatius, but I still can claim membership in that family, because it was my privilege to have studied with and under the direction of the members of the Society of Jesus, and, what is even more important, to have studied the members of the Society, and to have been influenced by them.

Congratulations of Archdiocese

"My feelings this morning in coming to this church are somewhat akin to my feelings some eight years ago, when I was consecrated a Bishop in Rome, and the Father General of the Society came to bid me goodbye as I left that city for home. I have always had and still retain admiration and affection and reverence for all Jesuit priests, for all Jesuits. You can imagine, I am sure, my gratification at the thought of the honor that the Father General of the Society had done to me. I had been honored with his friend­ ship and had frequent association with him over an eight-year period, and his humility, his sanctity and his ability had and still have on me a vivid beneficent effect. It is in somewhat of the same state of mind that I come here today before my teachers to voice my congratulations and the congratulations of all the archdiocese of New York to the Jesuits of this prov­ ince. While we are happy in the triumphs of the Society and the achievements of the Society through­
out the world, we take special consolation in what the Jesuits of North America from the time of St. Isaac Jogues down to our times have done for the Church, for religion, for education, for charity and in works of piety.

"Those who have been associated with them have by their sacrifices enabled them to build temples devoted to the worship of God throughout our country like this beautiful church dedicated to St. Francis Xavier and Catholics throughout the country from the very beginning have enabled the Society to establish centers of learning. But the members of the Society have with that help erected greater monuments than any monuments that can be seen with human eyes. They have built temples of the Holy Ghost and established living sanctuaries of faith in men's souls. So, my dear brethren, you rejoice with them and with me, and I rejoice with you and with them, as on this anniversary we thank Almighty God for the blessings that have come to the Church through the ministrations of the Sons of St. Ignatius. The life of St. Ignatius is apparent to us all, in greater or less degree, in every member of the Society, be it priest or brother or novice. From the pattern of his life, every Jesuit and every Catholic should be to some degree a mystic. That is one of the points emphasized by our Holy Father. The mysticism means communion with Almighty God, living close to Almighty God. We can pattern our lives after St. Ignatius by living lives that are full of love of God and sacrifice, for our own sakes and for the sake of others, and finally as soldiers following the leadership of Christ the King.

"Father Smith concluded his sermon with the words of St. Ignatius, the motto of the Society: 'To the Greater Glory of God.' The lives of Jesuits and the lives of Catholics are directed towards the fulfillment of that motto. I shall conclude my own remarks with words taken from the epistle of St. Paul, another soldier in the army of Christ, who summarized what the Jesuits live and teach, and what all
Catholics in so far as is possible live and exemplify: 'Christ is all and in all.'"


Archbishop Spellman was assisted by the Right Rev. Monsignor Joseph P. Donahue, P.A., Vicar General of the archdiocese of New York, as assistant priest, and the Very Rev. Monsignor John J. Casey, the Archbishop's secretary, as master of ceremonies. Deacons of honor to the Archbishop were the Right Revs. William E. Cashin, pastor of St. Andrew's Church, Manhattan, and John J. McCabe, P.R., pastor of the Church of St. Augustine, Bronx.

St. Louis University.—Three days were devoted to the solemn celebration of the Four Hundredth Anniversary of the Society.


On Saturday, October 26, the Most Rev. Henry Althoff, D.D., Bishop of Belleville, celebrated the Solemn Pontifical Mass and the sermon was given by the Most

On the afternoon of October 26, a Symposium on Jesuit Scholarship was held. After the address of welcome by the President of the University, the following papers were read: “The Jesuits and Liberal Education” by Louis J. A. Mercier, Associate Professor of Romance Languages, Harvard University; “The Jesuit Contribution to Philosophy” by Gerald B. Phelan, President of the Mediaeval Institute, University of Toronto; “The Jesuit Contribution to Science” by James B. Macelwane, S.J., Professor of Geophysics, St. Louis University; and “The Jesuit Contribution to Theology” by Thomas Plassman, O.F.M., President of St. Bonaventure College.

In the evening at the Faculty Dinner to College Representatives at the Hotel Coronado the Hon. Bernard F. Dickmann, Mayor of St. Louis, offered “Greetings from St. Louis”; George Reeves Throop, Chancellor of Washington University, “Greetings from Washington University”; and the Most Rev. Paul C. Schulte, D.D., Bishop of Leavenworth, spoke on “The Jesuits in St. Louis”.

The celebration closed with a reception in the University Gymnasium for the St. Louis friends of the Jesuits.

WORKINGMEN'S RETREAT MOVEMENT

The warm welcome and cordial cooperation of the hierarchy, evidenced in a number of letters received by Father John P. Gallagher, Director of Workingmen's Retreat, from Ordinaries within the territory of the Province, augurs well for the success of this apostolate. We subjoin the letter of His Excellency, the Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington.

February 27, 1940

Rev. John P. Gallagher, S.J.
19 Eye Street, N.W.
Washington, D. C.
Dear Father Gallagher,

You have been appointed by your Very Reverend Father Provincial to take charge of the Retreat Movement for our working people in the Province of New York and Maryland.

I hereby confirm your appointment for that work in the Archdioceses of Baltimore and Washington and promise you, on my own part, every possible cooperation to the end that you may be able to bring many of our poor working people to see the truth of the Church's teaching regarding labor and capital and to bring them closer to the great Divine Worker—Jesus Christ Himself.

Not only do I confirm your appointment and promise you my own cooperation, but I hereby recommend you most warmly to all the Clergy—Regular and Diocesan—of both Archdioceses. I expect them to give you every possible help in this great work to which you have been appointed. I recommend you to our Diocesan Clergy who are taking a very particular interest in the work of bringing before the working class the teaching of the Church as outlined clearly and em-
phatically by Leo XIII and Pius XI on the question of Labor.

Your presentation of this letter of mine to any member of the Clergy is equivalent to my own personal request that such cooperation as I have mentioned above be given to you. You are free to select the places for your retreats and I have the fullest confidence in your judgment regarding the form such retreats should take.

Wishing you every blessing in your new field of work, I remain

Yours sincerely,
Michael J. Curley,
Archbishop of Baltimore.

FORDHAM UNIVERSITY

Fordham University has announced that it will attempt to raise a Centenary Fund of...$1,570,000 in connection with the all-year celebration of Fordham's one hundredth anniversary, which is just beginning.

Part of the Centenary Fund will be used to erect a $1,000,000 12-story building in downtown Manhattan about a half mile from the famous Wall street financial district. The rest of the fund will be used for the construction of other major improvements at Fordham.

Two new residence halls to accommodate 104 boarding students were completed last-week at Fordham at a cost of $210,000. An anonymous donor subscribed the entire cost.

The $1,000,000 building in downtown Manhattan will be erected on a site near the 57-story Woolworth Building, where five divisions of Fordham University occupy rented quarters. The building will contain fifty classrooms seating 3,500 students. The divisions now in the Woolworth Building will move into the new Fordham building. Day and evening sessions will be held, so that about 5,000 students will be accommodated.

The building will include a combination auditorium and gymnasium, seating 700 persons; a chapel, general administrative offices, two laboratories, a practice
courtroom, faculty offices, a library and many other rooms. Fordham’s Schools of Law, Social Service, Business and Education, and the Manhattan Division of Fordham College, will use the building.

The operating expenses of the new building will be $65,000 a year. Fordham now pays $96,000 a year rent in the Woolworth Building. The new building also will provide twice as much space.

Fordham was founded with six students in 1841. It now has 8,300, making it the largest Jesuit university in the world.

**MISSION BANDS**

Hereafter there will be two Missions Bands, one for the Northern Jurisdiction of the Province and another for the Southern. The Directors (and the Assistant Director for the Northern Jurisdiction) will not give missions, but all arrangements for missions should be made with them.

The division of the two bands and the residences of the Fathers will be as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Residence</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Northern Jurisdiction</strong></td>
<td></td>
</tr>
<tr>
<td>Fr. William J. Duane, Director</td>
<td>Xavier, N. Y.</td>
</tr>
<tr>
<td>Fr. Thomas Coffey, Asst. Dir.</td>
<td>Xavier, N. Y.</td>
</tr>
<tr>
<td>Fr. John A. Cotter</td>
<td>Brooklyn Prep.</td>
</tr>
<tr>
<td>Fr. John J. Collins</td>
<td>Morristown, N. J.</td>
</tr>
<tr>
<td>Fr. Philip J. Clarke</td>
<td>Morristown, N. J.</td>
</tr>
<tr>
<td>Fr. Charles F. Connor</td>
<td>Manresa, S. I.</td>
</tr>
<tr>
<td>Fr. John F. O’Hurley</td>
<td>Manresa, S. I.</td>
</tr>
<tr>
<td><strong>Southern Jurisdiction</strong></td>
<td></td>
</tr>
<tr>
<td>Fr. John F. Cox, Director</td>
<td>Willings Alley, Phila.</td>
</tr>
<tr>
<td>Fr. Godfrey A. Kaspar</td>
<td>Willings Alley, Phila.</td>
</tr>
<tr>
<td>Fr. Charles J. McIntyre</td>
<td>Willings Alley, Phila.</td>
</tr>
<tr>
<td>Fr. Peter J. Torpey</td>
<td>Willings Alley, Phila.</td>
</tr>
<tr>
<td>Fr. Samuel J. Robb</td>
<td>Willings Alley, Phila.</td>
</tr>
</tbody>
</table>
FR. CANNON’S ADDRESS ON MISSIONS IN CONGRESSIONAL RECORD

Jesuit Missions.—The radio address given by Father Thomas B. Cannon, Director and Treasurer of the Jesuit Philippine Bureau and of the Jesuit Seminary Fund, on June 23 over Station WABC on The Story of Jesuit Missions 1540-1940 was printed in its entirety in the Congressional Record. Mr. Martin J. Kennedy, who moved the printing in the House of Representatives, said: “Mr. Speaker and Members of the House, under leave unanimously granted me, I am happy to insert a radio address delivered by Rev. Thomas B. Cannon, S.J., on the Church of the Air program over Station WABC on June 23, 1940. I am honored to insert Father Cannon’s address because of my interest in the work of the Jesuit Mission Bureau. The headquarters of this bureau are at 51 East Eighty-third Street, New York City, in my neighborhood and serves as a center of a mission band which encircles the globe and ministers to the peoples of the world. The address was a story of Jesuit missions and it is to me a source of inspiration to read of the glories of these outposts of civilization, which today, as for hundreds of years, are carrying forward the banner of peace—the emblem of Christ, and we must indeed be conscious of the present need to encourage and promote the message of peace and hope throughout the strife-torn world.”

WOODSTOCK COLLEGE

Home News.—Ordinations. The newly painted and decorated chapel was ready for the ordination of the large class of fifty-three. Besides making the chapel bright and cheerful, the decorators brought out the beauty of the molding and gave the chapel an appearance of greater spaciousness. The expense of the work was met through the generosity of a benefactor.
The following is the list of the new priests ordained on June 21, 22 and 23:

Edward L. Bartley
Albert A. Beckwith
William C. Bier
Bernard V. Boyle
Francis X. Brock
John P. Brown
Daniel J. Carey
James Cawley
Francis J. Diamond
Joseph K. Drane
Edward J. Dunne
Francis J. Fingerhut
Eugene B. Gallagher
Paul J. Gibbons
Paul C. Guterl
Walter J. Handren
John J. Hooper
Joseph C. Kelley
John P. Kenna
Thomas A. King
Irving J. Kirshbaum
Denis F. Lynch
James J. Lynch
Ralph E. Lynch
Alvin S. Mahlmeister
William J. Manning

Francis M. Martin
Peter J. Martin
Philip P. McAvoy
Charles J. McBride
Vincent P. McCorry
James J. McGinley
John J. McGrail
Laurence C. McHugh
Edwin G. McManus
John J. O'Brien
Joseph E. O'Brien
Kevin O'Brien
DeRoss B. O'Connor
Frederic M. O'Connor
Ralph M. O'Neill
James J. Pallace
William G. Perry
William H. Powell
Anthony J. Quevedo
Justin J. Reimondo
Paul J. Scanlon
William H. Schweder
Joseph I. Stoffel
Matthew G. Sullivan
Edward W. Tribbe
Francis J. Wagner

Arthur A. Weiss

Faculty Notes.—The following changes have taken place in the faculty: Fr. Ferdinand Wheeler is Procurator as well as Minister; Fr. Callahan is now teaching Dogmatic Theology, De Virtutibus et De Beata Maria Virgine, and Liturgy; Fr. Joseph Gallen, Canon Law and Moral Theology of the Sacraments; Fr. Laurence McGinley, Apologetics and Introduction to the Gospels and the Acts; Fr. Philip Walsh is the dean of the Faculty of Philosophy; Fr. Anthony McMullen teaches Logic and Fathers Bihler, Hanrahan and O'Connor
have come from Inisfada to teach the same subjects here.

**Biennists.**—European conditions having made it impossible to send graduates to Rome for the *biennium*, Fr. Elmer Alf, Fr. Thomas Brophy, Fr. Thomas Henneberry and Fr. Paul Palmer are taking the *biennium* course at Woodstock. Fr. Courtney Murray, Fr. Edward Ryan, Fr. John Sweeney and Fr. Edwin Sanders will conduct the special courses for them.

**Improvements.**—Besides the redecoration of the chapel, another welcome improvement awaited the scholastics on their return from the villas. All Woodstockians will recall the din of clashing silver and china ware and the roar of crescendoing voices on *Deo Gratias* days in the refectory. Due to the Acousticon Celotex ceiling installed in the panels between the beams during the vacation season fifty per cent of the noise has been eliminated and when the community realizes that to be heard it is no longer necessary to shout across the table the improvement will be still more marked. It was at first feared that the reading and preaching in the refectory would be adversely affected, but the statement of the installing company that the reading and preaching would suffer no loss of volume and would be softer on the ear and far more distinct has been proved true.

Within the next few weeks the Art Metal Construction Company will complete the work of installing the stacks in the Woodstock College Library Building. Two tiers of steel stacks are provided, separated by a solid concrete floor covered with mastic tile. The total footage of shelf space exceeds 17,000 feet. At the same time the Archive room and vault are being equipped with all the modern facilities for the preservation of our archives. When the work is finished, the books that still remain on the second and third floors of the old library will be moved into the Library Building.
BATAVIA, DUTCH EAST INDIES

The People.—The Dutch East Indies, according to the census of 1930, have a population of nearly 61,000,000. Of these about 40,000,000 are in Java, the smallest of the “Great Islands of the Sonde”, but culturally the most advanced and the seat of the Government.

The multiplicity of races in the Netherlands Indies gives a singular character to the work of the apostolate there; two hundred different languages are spoken, of these about one hundred and ten appear in the Atlas of Tropical Netherlands (Atlas van Tropisch Nederland). In the government school-supply store there are text-books in 26 languages. Archipelagic India is a museum of races, languages, customs, civilizations and cultures and, as a consequence, a complicated field for missionary work. It is not one mission but many.

The Vicariate of Batavia, confided to the Jesuits of the Province of Holland, comprises two sections of the Island of Java: the extreme west: (Bantam, West Preanger) and the center: (Semarang, Djokjakarta and Soerakarta or Solo). There are missions among the Javanese, the Soendanese, the Malays, the Chinese, and parochial work among the Europeans. Since each of these divisions speaks its own language, separate schools and churches must be provided for each and priests must be able to speak the language of the racial unit among whom they work.

Moreover, due to historical reasons, the Vicariate of Batavia is charged with many works of general utility: a quasi-regional seminary and preparatory seminary, five retreat houses where the Exercises are given in Javanese, Malay, English and Dutch, central...
normal schools at Moentilan and Ambarawa, a printing press at Djokakarta. In Batavia, the Capital of the Indies, are located a secondary school, the Central Bureau of the Missions, the offices of the Catholic daily, De Koerier, the Catholic Radio Station and the headquarters of professional, social and youth associations.

To carry on these many diversified works, besides 90 Jesuits, there are in Western Java 12 Franciscans, 4 Conventuals, 3 Missionaries of the Sacred Heart, 1 Capuchin and in Central Java 9 Missionaries of the Holy Family.

The 1930 government census for the parts of the Vicariate situated in Western Java and Central Java and the 1938 religious statistics for these same regions give a clear and exact notion of the scope of the apostolate here and of the success achieved.

1930 government census:
Western Java: 4,625,521 natives (mostly Soendane­ese and Malays), 49,335 Europeans, 194,126 Chinese, and others.

Central Java: 7,565,561 Javanese, 37,676 Europeans, 118,772 Chinese, and others.

1938 religious statistics:
Western Java: 17,155 European and 1,117 other Catholics, 187 catechumens, 41 Priests, 55 Brothers, 211 Sisters (3 natives).

Central Java: 16,231 European and 24,133 other Catholics, 4,433 catechumens, 82 Priests (11 natives), 117 Brothers (23 natives), 417 Sisters (62 natives).

The Apostolate of the School.—This work is divided along racial lines, as we have already indicated.

1. The Javanese of Central Java number about 30 million and speak their own tongue, the most difficult of the whole archipelago. During the centuries Java experienced many large invasions, but of these there is little exact historical data. The great temples found in Java, of which Boroboedoer is the best known, are of Hindu architecture and it is to the conquering Hindus who intermarried with the aborigines that the
greater part of the present culture is due. Later on, Islam made its entrance and, as a consequence, Mohammedanism, mingled, however, with a good deal of animism, is the common religion of the Javanese.

Despite their ancient civilization, which is really remarkable from a social point of view, economically the Javanese are below the standard of the other inhabitants of Java. The Dutch, as is usually the case with Europeans in the colonies, are in the front rank. The Chinese who control the trading business are almost on a par with them; in all the towns, even the least important, almost all the shops are in the hands of Chinese, who are often hated by the Javanese because of their riches and because they are looked on as usurers. The Javanese, themselves, have no head for business and are improvident of the future. The great majority of them gain their livelihood by agriculture, either on their own lands or on the great plantations of the Dutch, where sugar, tobacco, coffee, tea, caoutchouc (rubber) and quinine are grown.

The Mission among the Javanese dates from 1897. It is true that two years earlier two small schools were opened to the south of Magelang and in 1894 the first converts were made, but this first success proved illusory, as scarcely one of the converts remained faithful. This convinced the Missionaries that they must begin with the children.

Schools were opened and there was no lack of pupils among the prolific Javanese, who at that time had come to realize the advantages of an education. The costliness of the system, however, soon became apparent. Protestant competition forced us to increase the number of our schools everywhere. Moreover, this method was a slow one: in many places it was impossible to teach the Catholic doctrine in these schools. Great patience was and is still needed to win over these prejudiced or even hostile souls. Meanwhile the Missionary makes use of school-teachers, whom he himself forms, and anxiously awaits the hour of grace. Every school, nevertheless, is a center of influ-
ence and a means of gaining entry to the village.

We must now explain in greater detail the school-system introduced by the State and adopted by the Missionaries.

For the natives there are three kinds of primary schools: the Three Year School, also called the Public School, which is very elementary, the Five Year School for more advanced classes and the Seven Year School for the well-to-do. The teaching in the first two kinds of schools is done in the language of the place, in the third in Dutch and for that reason it is called the Hollandsch Indische School (H. I. S.). A child who has gone through this last school may continue his studies in any of the schools for Europeans. Three distinct normal schools prepare the teachers for the three kinds of schools.

For the Chinese also there are three kinds of Malay-Chinese primary schools. The first two of these are similar to the first two mentioned above; the third, the Dutch-Chinese School (H. C. S.) corresponds to the Hollandsch Indische School.

For Europeans there are almost all the types of schools found in Holland, besides the Algemeene Middelbare School (A. M. S.), a general secondary school.

Quite a number of the Mission schools receive a substantial subsidy from the government; the others financially are entirely dependent on the Mission. Here are the 1938 statistics:

<table>
<thead>
<tr>
<th>Type of School</th>
<th>Subsidized</th>
<th>Not Subsidized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three Year Primary Schools</td>
<td>159</td>
<td>98</td>
</tr>
<tr>
<td>Five Year Primary Schools</td>
<td>50</td>
<td>33</td>
</tr>
<tr>
<td>Seven Year Primary Schools</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td>Intermediate Type Schools</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Dutch-Chinese Schools</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>European Primary Schools</td>
<td>26</td>
<td>4</td>
</tr>
<tr>
<td>Normal Schools</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Intermediate Schools</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Secondary Schools</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

| Total                                | 250        | 185            |
There are, moreover, vocational, home-economic, and other schools, 16 in all, some of which receive government aid. The Seminaries, of course, are maintained entirely by the Vicariate.

The total number of students in the Vicariate is 50,721.

The Soendanese and the Malays inhabit the western portion of the Vicariate. Malay is spoken by about a million in the city of Batavia and the environs, Soendanese in the remainder of that part of the Vicariate. Their culture is not equal to that of the Javanese, properly so called, but their financial status is better. Islamism is the predominant religion; the natives of Bantam, especially, are well known for their religious fanaticism and nationalistic spirit. On this account the Mission among them is all the more difficult. Yet, even there the Vicariate has opened several schools, but an imprudent word by an over-zealous Missionary would empty the schools of the students so hardly won.

The Chinese. Although the school is the principal means of evangelizing the Chinese as well as the others, adult conversions are more frequent among the former. As they speak Malay and rarely attend the schools of the others, an entirely distinct apostolate must be devoted to them. The Mission among them is one of great promise, providing that men and means are found for it.

The Europeans and Indo-Europeans, who dwell in the towns, require special care. Their ignorance in matters religious is shocking; this is due to the lack of any home training. It was for their benefit the earlier Missionaries opened up the large orphanages in Batavia, Buitenzorg and Semarang.

The Apostolate of the Catechists.—In Java, as in all Missions, the catechists are invaluable aids to the Missionaries. They are of three classes:

a) the school-teachers who give catechetical lessons in their free time. Among our 1458 teachers quite a number have undertaken this work;
b) those who, after completing a course in catechism, pursue their ordinary vocation, but devote a certain number of hours daily to catechetical work;

(c) those who devote themselves exclusively to the work of evangelization.

There are 92 men and 14 women catechists of the second and third class. The most effective work in this line is done by the members of two Native Congregations, founded last year: the Brothers of the Apostolic Life and the Sisters Servants of Christ, the principal aim of both being evangelization by teaching and catechizing.

The Apostolate of the Sick is, with that of the school, the most important aid in the spread of the Gospel. The Vicariate maintains hospitals for Europeans in Batavia and Semarang; for Europeans and natives in Rangkasbetoeeng, Soekaboemi and Djokjakarta; for natives in Moentilan, Gandjoeran, Ambarawa, Bara and Soekanegara; and dispensaries with maternity wards under the management of the Ladies of St. Melanie at Batavia, Meester Cornelis, Kampong, Sawah and Djokjakarta; and dispensaries primarily for natives are found in the villages near the hospitals at Soekaboemi, Djokjakarta, Gandjoeran and Bara.

The Apostolate of the Press.—Besides the Catholic daily, De Koerier, which keeps all the Catholics of the Indies in touch with one another, the Europeans issue church weeklies published by different groups of parishes, four periodicals edited by social organizations and a political periodical. For the Javanese there are a "Social-Religious Weekly Journal", a political weekly and a religious periodical. Furthermore, the Seminary publishes in Javanese and Malayan a series of brochures and tracts on religious subjects.

Vocations and Progress.—The greatest glory of the Javanese Mission is the rapid development of numerous vocations to the religious life and to the priesthood. The first conversions had hardly been made when vocations made themselves manifest. The very Missionaries were taken by surprise. The number of
vocations is steadily increasing; at present there are 12 seminarians from the Vicariate of Batavia in the Seminary, 89 in the Preparatory Seminary and every Order or Congregation of Missionary-Priests have natives among their members.

The grace of God seems to be making up for the delay caused by the opposition of men to the conversion of Java. The Vicariate of Batavia is deeply indebted to the Mercy of God, which during these last thirty years has been so generous to this country.

Progress of Catholicism in the Netherland Indies.

<table>
<thead>
<tr>
<th>Year</th>
<th>Priests</th>
<th>Catholic Europeans or Indo-Europeans</th>
<th>Catholic Natives</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1856</td>
<td>12</td>
<td>--------</td>
<td>--------</td>
<td>7,233</td>
</tr>
<tr>
<td>1861</td>
<td>13</td>
<td>--------</td>
<td>--------</td>
<td>22,183</td>
</tr>
<tr>
<td>1870</td>
<td>16</td>
<td>13,830</td>
<td>11,480</td>
<td>25,310</td>
</tr>
<tr>
<td>1890</td>
<td>40</td>
<td>--------</td>
<td>--------</td>
<td>45,872</td>
</tr>
<tr>
<td>1900</td>
<td>46</td>
<td>23,207</td>
<td>26,464</td>
<td>49,671</td>
</tr>
<tr>
<td>1910</td>
<td>60</td>
<td>29,659</td>
<td>34,197</td>
<td>63,856</td>
</tr>
<tr>
<td>1920</td>
<td>93</td>
<td>34,489</td>
<td>72,590</td>
<td>107,179</td>
</tr>
<tr>
<td>1925</td>
<td>203</td>
<td>51,536</td>
<td>157,293</td>
<td>208,829</td>
</tr>
<tr>
<td>1930</td>
<td>272</td>
<td>66,911</td>
<td>233,116</td>
<td>300,027</td>
</tr>
<tr>
<td>1935</td>
<td>429</td>
<td>79,224</td>
<td>364,176</td>
<td>443,400</td>
</tr>
</tbody>
</table>

The 1940 issue of the Catholic Annual of the Dutch Indies has just appeared. A comparison of it with that of ten years ago shows that the ecclesiastical divisions have grown from 10 to 15; the total number of Catholics from 274,791 to 549,690. The number of Catholic natives has more than doubled, increasing from 210,405 to 461,338. There are 570 priests, 16 of them natives; 334 seminarians: 10 Europeans and 244 natives in the Preparatory Seminary and 22 Europeans and 58 natives in the Seminary. In the Vicariate of Batavia, of which the Society has charge, there are 60,875 Catholics, 26,877 of these being natives; 122 priests, of whom 11 are natives; and 101 seminarians: 12 in the Seminary and 89 in the Preparatory Seminary.
Rudely awakened by the bombardments of the morning of Friday, May 10th, our Fathers of the two Belgian Provinces, sharing the lot of the whole population, almost immediately began their expatriation. To the last, they had not seriously entertained the thought of invasion and had made no preparations for flight.

Saturday the theologians and philosophers of Louvain and Eegenhoven were on the road, with the French scholasticate at Enghien (Belgium) as the first stop. The third year theologians managed to reach Laval, with the intention of continuing on to Jersey. The fourth year Fathers arrived at Lyons in small groups, very weary from the incredible journey they had to make. They are now at the villa of the scholasticate (Ste-Foy-lès-Lyon). Father Charles joined them there. After their examinations they will be mobilized or will be ready to aid their countrymen stranded in France.

The philosophers, with no choice in the matter, were switched from station to station as far as Toulouse. Since all our houses were full, they received hospitality for forty-eight hours at the Villa Emmanuel, Côte Pavée, and then set out again for Vals with two of their professors, two coadjutor brothers, and five young workmen.

The Tronchiennes tertians, equally victims of unforeseen events, together with many other priests from various residences, hastily crossed the frontier and are now scattered here and there among our residences and colleges, five or six at Sarlat, as many more in the colleges at Bordeaux (“Tivoli”) and Montpellier (Regis). The novices of Arlon, who had taken refuge at Tronchiennes in August, fled to Tournai on Pentecost Sunday. There an accident divided them into two groups. The first group, with Father Socius, set out in a moving-van, and after several eventful days, with a night’s stop at Yseure and another two days’ halt at Vals, near Le Puy, reached the novitiate at Mons.
The second group, with the Master of Novices, has just reached the same place. The sixty-five novices of the Province of Northern Belgium, with their Father Master and his Socius, were sheltered at our Agricultural School at Purpan and have recently moved to La Bastiolle.

At Vals a vehicle carrying novices to Mons was still at the door, when along came twenty Flemish juniors, two priests, and three brothers, all of the Northern Province; those of the Southern Province are travelling by unknown ways, with Vals as their journey's end. But it is certain that all these young men will shortly be called for military service.

The apostolic schools and the colleges were closed and the older students immediately evacuated by order of the Belgian government; some of the students had not even the time to see their parents. Le Caousou at Toulouse took in some students, and St-Louis welcomed twenty pupils from Turnhout with their prefect. It is a fact that the Nazi occupation involves deportations and religious persecution. Most of the superiors have nevertheless remained in their houses.

The French house at Enghien, having sheltered the scholastics from Louvain, was itself in turn evacuated. Fathers Merveille, H. D'Herbigny, and Kurtz reached Nantes and Quimper, as well as Fathers Bocquet, Debeauvais, and Gaudefoy. The coadjutor brothers had left earlier for Tournai, on their way to France. Reverend Father Monnot and Brother Lopez alone remain at Enghien. Reverend Father Provincial of Champagne, temporarily at Vanves, is settled at Dijon. Our houses in Rheims were soon evacuated. The students were sent home from the colleges at Amiens and Lille. The apostolic school at Amiens left on Friday, May 17th, for the Petit-Séminaire at Ste-Anne-d'Auray. The French house at Florennes (Belgium), likewise evacuated, suffered from the bombardment. Father Huvelin and Brother Desrumeaux remained courageously at their post. The novices of the Province of Champagne, at first lodged at the villa Ste-Anne,
Angers, were later moved to the chateau d’Orgemont, seven minutes from the villa.

Finally, a diplomatic repercussion of the events in Northern Europe, the French Fathers left Rome. Very Reverend Father de Boynes, Assistant for France, is at Fourviere (Lyons). Fathers Galtier, de Guibert, and Boyer (Toulouse), Father Arnou (Champagne), and Father Hocedez (Belgium) are at Vals. It is assumed that Father Boubée will in all events remain near the Vatican.

The following items were received from a reliable source:

The College at Verviers in Belgium is completely ruined.

Ninety incendiary bombs were dropped on the roof of the College of Turnhout, but little damage was done as the roof is of concrete.

Our church in Mechlin was burned.

The Maastricht Theologate is a military hospital.

There are 300 Belgian Jesuit refugees in France.

Eegenhoven Philosophate was destroyed.

At St. Michel in Brussels 2000 soldiers are quartered.

In Holland all is relatively quiet. Valkenburg goes on as usual.

BRAZIL

Work among the Japanese.—"The year, 1939, was the most fruitful in the history of the mission", Father G. Del Toro joyfully writes. "Here in São Paolo I baptized more than 200 Japanese adults and there is a large number of catechumens whom I hope to baptize in 1940. During the last year two former students of our college of St. Francis Xavier pronounced their vows as scholastics in the Society in Nova Friburgo and three other Japanese former students of the same college will take their vows next year in Córdoba, Argentina. In 1939, also, Yukiko (Luigi Tamura), a young man of exceptional talent, was the first graduate of St. Francis Xavier College to receive the Doctorate in Law. The number of students, board-
ers and day-students, surpassed all expectation. We never imagined that there would be 450 Japanese pupils on our roll. Many of these Japanese boys want to become Jesuits. Many of the Japanese girls, also wish to enter the religious life and already not a few of them have made their vows in various Religious Congregations. This inclination towards the religious life and the great number of Communions received make me morally certain that the 2000 already baptized have been well instructed.

Thus far, I have baptized here in our Church of St. Gonsalo, the Japanese martyr, 1996 Japanese, almost all of them adults. The last group baptized on December 17, 1939, gave me great consolation. A Japanese lady had instructed them, 63 boys and girls, for a whole year. On Christmas Day I baptized four more. These bring the number of Japanese I have baptized here in our Church of St. Gonsalo to 2000."

Diamantino.—Two Priests and two Coadjutor-Brothers with the assistance of a family of colonists are working for the salvation of the savage Nhambiquaras, along the banks of the river Juruena. During the winter an epidemic of influenza wrought havoc among the Indians. As a result of this there was some coldness towards the missionaries, who were accused of being the cause of this misfortune. Now, however, with the passing of the influenza, trust in the Fathers returns to them.

CANADA
MEETING OF THE BIBLICAL ASSOCIATION
AT TORONTO

The spring of 1941 will probably bring us at length the long expected English revision of the New Testament, prepared from the Vulgate for American Catholics by American teachers of biblical science. This of itself would mark an epoch for the Church in the United States. But the organization of the Revision Committee, early in 1936, saw the launching of another movement quite as symptomatic of her progress.
On that occasion a scholar of international repute, the late Dr. Romain Butin, S.M., moved the formation of the Catholic Biblical Association of America. That learned, holy and lovable priest happily survived his own proposal long enough to see it fully realized, for the Association was organized in New York on October 3d, 1936, a little more than a year before Dr. Butin's sudden and irreparable loss to us.

At the beginning of its fifth year the Catholic Biblical Association has nearly 200 active members, and more than twice that number of associate members, the latter class comprising educational institutions and individuals not engaged in teaching the scriptural branches. For the past two years it has published the *Catholic Biblical Quarterly*, a magazine dealing with all departments of exegesis, in a method and style which, while not merely popular, is as free as possible from technicalities, and designed for the use of the clergy at large and the educated laity.

The Association's annual meetings are usually held together with those of the Confraternity of Christian Doctrine, occupying two days of the customary four. This year, however, an Eastern regional meeting was found advisable; and, in view of its quota of Canadian members, the Association met in Toronto, under the patronage of Archbishop McGuigan. About seventy active members were in attendance during the two days August 27th and 28th. Seven of Ours were present, representing three of the American Provinces.

The first day's sessions were held at Toronto University, in St. Michael's, the college of the Basilian Fathers. Papers were read and discussed, on the following subjects: "The Prophecy of Balaam," by the Rev. Gilmore H. Guyot, of Kenrick Seminary, St. Louis; "Isaias as a Font of Jewish Piety in Hellenistic Alexandria," by the Rev. Patrick W. Skehan, of the Catholic University; "The Ras Shamra Texts and the Hebrew Festival of Mazzoth," by the Rev. John J. Dougherty, of the Immaculate Conception Seminary, Darlington, N. J.; "Dominus Deus Sabaoth," by the

On the second day, the Feast of St. Augustine, the members were the guests of the Toronto archdiocesan Seminary of St. Augustine. The academic exercise of the morning was a "Discussion and Demonstration of Visual Aids in the Teaching of Scripture," by the Rev. Stephen Hartdegen, O.F.M., of Holy Name College, Washington. This was followed by the annual business meeting before adjournment for luncheon. In the afternoon papers were presented on "The Possibility of Mistakes Made by the Greek Translator of the Aramaic Gospel of St. Matthew," by the Rev. Louis Hartman, C.SS.R., of Esopus, N. Y.; and "St. Paul's Rabbinic Exegesis," by Rev. John J. Collins, S.J., of Weston College. The sessions then closed with the Presidential Address of the Rev. Joseph L. Lilly, C.M., of St. Thomas' Seminary, Denver, Colorado, who noted the disastrous effects of the European war upon scholarly equipment and pursuits, and urged this incentive to still greater energy in preserving and furthering our own intellectual inheritance from the older world.

The occasion of this annual meeting was embraced by the Bible Revision Committee to discuss its forthcoming revision of the Old Testament, and to formulate some additional principles of method in the pursuit of that next and more laborious task.

MISSION TO ESTHONIA

(Excerpts from a letter of Father F. J. Baeten, S.J., to the Mededeelingen voor de Nederlandsche Provincie).

We took the last train that passed through the Polish Corridor before the war. After a few weeks' stay at Talinn, the capital of Esthonia, an English
Father and I set out for Esna, "somewhere in the interior." What a wilderness that was! Our train covered the seventy-five miles in three and a half hours, and soon all the milk on board was butter.

We got out at the last stop, to be greeted by a French Father who drove us home by horse and wagon. The poor old horse was in the last stage of decrepitude and covered in an hour what we could easily have done on foot in half the time.

The next morning I was awakened rather early by the sound of birds in the corridor. How they got in I could not understand until I saw one suddenly disappear through a hole in the wall. On examination I found that there were several cracks from two to four inches wide. Some time later I was awakened at night by cold and dampness; snow and rain poured through the leaks in the tin roof. Such is the house we rented some months ago.

Before that it had been a farm house. The present parlor was the only room inhabited by the family; the chapel was a blacksmith shop, the refectory a chicken house, and the kitchen a storeroom for hay and straw. Well, we have changed all that so that at least we can live in it.

We have an extra building in the garden which serves as our school and as a meeting place for our boys' club. In the summer they use our garden as a play-ground and in the winter they come to us with other boys to learn different languages. The English Father teaches Russian, an Esthonian layman English, and this Hollander German. For this I had to write my own grammar, since it would not do to travel with a German grammar in war-time.

After the first two weeks of work, a letter came advising me to leave as soon as possible. In two hours' time we had reached the station. It was like a fourth class funeral. Before leaving we had made a meal of our rye bread and jam, for we were in no mind to leave a picnic for the Russians. I reached Talinn in the evening and learned that the situation was not as dangerous as we had feared. So, the next day I re-
turned to Esna. It was a rain darkened evening and rather windy and the mud road ran through swamp and field. I put on my overshoes, pulled my socks over my trouser-legs and, with a cigar box of toilet articles under my arm, marched home, a philosopher in plus-fours. The house was silent as death when I finally arrived. I walked into the refectory. The community looked up in fright and the lay-teacher fell right out of his chair. Whereupon, we all went to work again on the bread and jam, for you can never tell when that Russian picnic will be held.

Since then community life has gone on as usual. Sugar and gasoline have been rationed. We bake our own bread and that has complications. The oven opens out on our garden, which also serves as a chicken yard. On more than one occasion we have had to let out half roasted chickens that had been shut in by mistake. Our Polish brother is a great lover of animals. One day we found in the kitchen our eighteen chickens, the cat, the neighbor's dog, a horse standing in the door-way, and our pig sitting on the stairs. Said pig is the community's pet, for when it gets big enough to break out of bounds, it will be big enough to eat.

So our life here rolls on its way. We sew, launder, iron, cook, and bake, we study Esthonian and make contacts with the people. The latter work is very promising. Talks are given to youngsters and to their elders as well, and by means of a publication and letters we are getting in touch with the Orthodox clergy. Progress is very slow, but it is the right moment to make friends with these people. Later on we hope to see rich fruits of our labors. For the present it is much to make even this progress. The future is in God's hands; what it will bring us we know not.

NAN-YO OR THE SOUTH SEA ISLAND MISSION

First Missioners.—The first islands in the South Sea to receive the Gospel were the Marianas Islands and
Jesuits were their first missionaries. The first expedition, under the leadership of the Venerable Father Diego de Sanvitores, arrived at the Island of Guam on June 16, 1668. In less than a year some 13,000 natives, mainly Chamorros, were baptized. By 1672 there were already 13 islands where the Gospel was known and Catholics numbered 30,000. Nor was there a dearth of martyrs' blood. The protomartyr of the mission was the Venerable Father Luis de Medina who was killed by a spear in 1670. Two years later Father Sanvitores himself fell, his heart transfixed by lances and his head wounded by a blow from a cutlass. The number of Jesuits martyred in those regions at that time reached the total of fourteen.

With the purpose of facilitating the conversion of so many islands scattered about in the ocean, Father Gerardo Bouwens in 1669 proposed the difficult task of gathering together the Chamorros on three islands. This undertaking was carried out by the Governor, D. José Madrazo, albeit with enormous difficulty. We read that by the year 1702 the Catholic Mission already had churches on the three islands of Guam, Rota and Saipán, with ten Priests and two Coadjutor Brothers. Many fanatics stirred up war anew against the Spaniards and laid ambushes for them, a thing so prevalent at the time of the original colonization. Disorder, unsanitary conditions and famine gave rise to great epidemics which ravished the poor Indians, and many of them decided to fly to faraway isles; accordingly, in 1705, of the 30,000 aborigines originally brought together, only 3,000 remained.

The Jesuits were likewise the first missioners of the Carolines. In 1708 under the Captain-General of the Philippines an expedition set out from Manila for Yap; on it went Father Bobadilla with the purpose of evangelizing that island. Violent storms, however, prevented a visit to the place. The attempt was repeated in the following year and the outcome was equally disastrous. In 1710 the valiant Father insisted on the project anew and he was accompanied on his venture
by Fathers Duberon and Cortil. These two fathers succeeded in gaining an approach to one of the Palaos Islands (Sansorol). Before the ship could cast anchor, together with fourteen others they jumped into a small boat and without more ado made for the interior. Faced with the impossibility of effecting an anchorage the vessel had to put out to sea again, and there the Fathers and their companions remained marooned, unheard of for many years. It was finally learned that they were murdered by the islanders. In 1711 the fourth expedition, this time with three members of the Society, set sail from Manila harbor; but a storm sent the ship to the bottom and all on board perished. Such sorry results were sure to give rise to profound misgivings on the part of the Spanish authorities, who for many years abandoned a project that seemed to be rightly called foolhardy. The Jesuits were still insistent. In 1722 Father Cantova made an attempt in a tiny craft to cross over to the Palaos from the Marianas where he was stationed. This time the boat was shattered on the Philippine coast and all the occupants, with the exception of Father Cantova, lost their lives.

The missionary did not lose heart; having returned years later to the Marianas, he again set forth, in 1731, on his way to the Palaos with Father Victor Walter as his companion. Divine Providence crowned their efforts with success on this occasion, for they were able to arrive at the Uluti group. Here they established themselves, remaining for several months on the Island of Mogmog, home of the Samol or tribal chieftain, and then on Fanalap, a place which gave promise of workable fields and good drinking water.

Father Cantova then forwarded to the Father Provincial, Pedro de las Heras, an outline map indicating thirty-six small islands to the south-east of the Marianas and at the same time wrote: "I am concerned with gathering together all the people on one or two islands, but it cannot take place immediately; one must walk with leaden feet". The conduct of the
aborigines, submissive and loyal as it apparently was, and the cordiality with which they received the missionary Fathers and attended the first instructions, inspired Father Cantova with quite roseate hopes. But unfortunately these vanished sooner than he expected. "I have become aware", he writes, "that they have a much changed spirit since the arrival here of an Indian who was in Guam, and I suppose that he has filled their ears with stories of the many labors and trials suffered by the natives in the Marianas". Because of this, he decided to send Father Victor Walter to the Marianas. Some months later Father Cantova paid a visit to the Island of Mogmog, where he was assassinated by the Carolinians. With this the plans for the spiritual conquest of that people came to naught. The evangelization of those islands remained suspended for an indefinite length of time; nevertheless, relations with the Caroline Islands were continued indirectly by way of the Marianas. Between 1740 and 1770 they were visited several times by ships engaged in stamping out pirates; but then the Governors from the homeland seem to have forgotten the great sacrifices originally made to win the inhabitants for religion and the Fatherland.

Shortly after the expulsion of all the Jesuits from the Peninsula and the Colonies, the Augustinian Fathers, also Spaniards, were substituted for the Jesuits. Little by little the Faith kept penetrating the hearts of the Chamorros and dominating their thoughts and ambitions. But the Carolines had a less happy fate. Up until 1886 the Capuchin Fathers had been unable to gain an entry for the evangelization of these islands.

The Marianas had remained attached to the Diocese of Cebú. As a result of the Spanish-American War the Marianas and the Carolines were separated from that diocese. In 1905 an Apostolic Prefecture was set up for them and entrusted to the German Capuchins. For reasons of a political nature the Island of Guam had to be separated ecclesiastically from the Marianas;
this island was constituted an Apostolic Vicariate under the control of the Spanish Capuchins. The rest of the Marianas under German domination were united in the ecclesiastical order to the Carolines and together made up another Apostolic Vicariate established on March 1, 1911. This is our present Vicariate; together with the Marshall Islands it is called Nan-Yo or South-Sea Islands. In their turn the Spanish Capuchins had to yield the field to their German brethren of the same order in the years 1904-05. One factor or another had already given great impetus to this mission until as a result of the European War the entire Vicariate had to be abandoned again.

The Present Era: Expansion of the Mission:— Among the problems raised by the Treaty of Versailles one was that of the religious status of Nan-Yo. His Holiness arranged with the Japanese Government that new missionaries of a friendly nationality should be admitted to take the places of those who had departed. The Society of Jesus was able to satisfy the desire of the Roman Pontiff. The first expedition was manned by twenty-two missioners, led by Msgr. López de Rego who was forthwith named Vicar Apostolic.

With God's grace Christian communities have multiplied and some have been placed on a relatively firm foundation. It is true that in relation to other missions this enterprise exhausts more men and money than one could easily believe, considering the small number of people in it. One ought, however, to consider the difficulty of effecting communications in an insular territory; a result of the enormous distances between the islands; then one will see the need for so large a personnel and especially for such great expenditures of money. Nevertheless up to the present we have been completely lacking in capital, subsisting on alms alone and entirely dependent upon Providence.

The Mission now has 12 Priests on the Islands, 13 Brothers and 21 Religious Sisters. With the departure from the Mission of our Vicar Apostolic, His Excellency, the Most Reverend López de Rego, we lost a
great missioner in Truk and another in Ponapé, our beloved Father Superior, who upon the departure of Msgr. Rego, has been named Administrator Apostolic, and, as a result of present circumstances, has been constrained to take up his residence in Tokio. We have 16 schools for boys and girls with an enrollment of 722, 40 Christian communities with chapels and 27 without chapels and more than 32 pious congregations.

Much effort has been made to encourage a native clergy also, but only two youths have persevered. Faced with the inconstancy of the candidates from among the islanders, it has been thought more suitable to maintain a Japanese Clergy. For this purpose several seminarists are already undergoing training in the Seminaries of Japan, but the circumstances of this mission are so exceptional that even this measure, perhaps, will not yield the hoped-for results. In addition to the schools mentioned above, we have well-organized catechetical classes in almost all the islands with a total of some 4,500 attendants; in these classes the boys and girls learn the Christian doctrine and other subjects suitable for their ordinary life.

The Religious Sisters labor at present on the three little islands of Saipán, Ponapé and Fefen (of the Truk Group). They have a great number of natives and one Japanese girl, resident and day-students, on the Island of Saipán. The seeds of religious vocations have matured in these schools, and several of the students have already embraced the religious state in different Congregations established for women in Tokio. One of these Chamorritas, Mother Mary Ursula Matsunaga, is at present acting as Reverend Mother in the school of Fefen. We may say with confidence that the missionary Fathers and Sisters can entertain bright hopes for a still more fruitful future. At times even Protestants and pagans, aware of the approach of death, ask the privilege of dying in the bosom of our Holy Religion.

For the 50,000 natives of the Nan-Yo 27 Priests and 25 Brothers have already been sent to these islands; of these five Fathers and six Brothers have
died; others disabled by infirmities have had to be sent to other parts. The best method would be to have here at hand motor-boats and numerous catechists for the many islands. Then, the missioner might devote himself solely to visiting the islands that have been made ready by the catechists. But then again it would be necessary to establish schools for those catechists; this brings up again the problem of funds and sustenance.

The Coadjutor Brothers care for houses, farms and churches and their zeal also urges the natives to labor and devotion. The yearning to contribute to the work of conversion increases their numbers and constrains them to learn as much as they can in order to be useful to the Mission.

**SPAIN**

The Visit of General Franco to the Sanctuary of Loyola.—On October 14, 1939, General Franco paid his long awaited visit to the Basilica and Holy House of Saint Ignatius. In the morning it was announced by telephone that the General would arrive that afternoon. This was the signal for the decoration of the Basilica and for the Juniors to prepare the music which they would sing for the occasion. At three forty-five it was announced that the General was approaching and the bells of the Basilica began to send out the happy news to the people of the Valley. In five minutes the cortege appeared at the end of the avenue and proceeded slowly toward the house. On arriving at the Basilica the General and his wife were met by Father Rector and Father Caballero, Master of Novices of the Province of Toledo. After very cordial salutations they proceeded to the Basilica. Father Rector walked at the left of the General and while the latter talked to him in a simple manner he directed his gaze from side to side toward the members of the community who were lined up on either side of the steps.
As they entered the Basilica the choir sang the National Hymn. On their arrival at the altar rail the two illustrious visitors knelt on priedieux. The choir then entoned the hymn “Christus Vincit, Christus Regnat, Christus Imperat” and as a commentary on this hymn to Christ the Conqueror the following supplications were added for the Caudillo:

“Praise and long life to our leader Francisco Franco, the unconquered victor over the enemies of the Holy Church of God.” Christus Vincit, etc.

“Praise and long life to our leader Francisco Franco, the Custodian and Propagator of our ancient Catholic Tradition.” Christus Vincit, etc.

“Praise and long life to our leader Francisco Franco, restorer of the Society of Jesus in Spain.” Christus Vincit, etc.

While these prayers were being chanted the Caudillo followed the Spanish translation with great devotion. When the singing was over Father Rector approached him and began to explain some things about the high altar, which he followed with great interest. When Father Rector came to the silver statue of Saint Ignatius he told the Caudillo briefly about its history, informing him that the statue was the property of the town of Azpeitia through cession of the government, just as the whole house was the property of the Province. He took occasion to thank the Caudillo in the name of all for the decree reestablishing the Society in Spain adding, “It was not then, as now, when we have a government which has restored the Society all of its property.” The Caudillo smiled, pleased at the allusion.

They then went through the sacristy to the Holy House entering through the Chapel of the Immaculate Conception. The visit was long and very devout. From the very first moment it could be seen that this was not one of those “official” visits but a real visit of homage. During the forty minutes that it lasted they went through all of the rooms of the Holy House. The General’s deportment, questions, and the expression of his
face, all showed the pleasure he felt when seeing so many reminders of Saint Ignatius of Loyola.

His attention was attracted especially to the Chapel of the Relics where he experienced great devotion at seeing so many relics in one place and he was gratefully surprised at their artistic arrangement. He himself stopped to examine some of the reliquaries after Father Rector had told him about them.

In the ancient Oratory he heard with great interest the story of the painting of the Annunciation over the reredos. On fixing his eyes upon the silver bas relief above the side door, Father Caballero who was accompanying the General made the remark, "Some time ago, Your Excellency, when I was making my retreat in this house while on furlough from the front, the idea occurred to me that Saint Ignatius ought to be made the patron of the wounded and mutilated of the war, since he was also wounded for Spain." To which Franco replied with spirit: "You are right; he, indeed, was mutilated for the truth."

On mentioning the name of Father Huidobro who had been Father Caballero's companion chaplain in the legion, General Franco repeated the words of encomium which on another occasion he had spoken about this heroic priest: "It was a shame," he said, "it was a shame; they should not have let him go to the front. We now need such men in Spain."

He also made a very delicate reference to our Father General. During the course of Father Rector's talk, the name of Father Ledóchowski was mentioned incidentally. "Poor Father General!" the Caudillo exclaimed with great feeling. "How greatly he must be suffering because of the misfortunes of his country in the present war."

Now in the Chapel of the Conversion he knelt before the altar and prayed with great devotion for several minutes. He was greatly impressed by the story of the conversion of our Holy Father as related by Father Rector.

In the sacristy he examined with great attention
one of the autographs of our Holy Father. At the end of the visit Father Rector presented him with the album of signatures of famous persons, asking him to add his own. This he did very graciously.

When the illustrious visitor began his descent of the stairway of the Holy House the community had again formed a line along the façade to the entrance of the Basilica. There was also a goodly number of the townspeople of Azpeitia who had come to the sanctuary on hearing of the visit. When the General came out they shouted the triple salute “Franco, Franco, Franco.” Standing on the threshold he looked at the crowd with impressive and captivating gravity. After inspecting the façade of the Holy House he passed between the lines of the community and asked Father Rector, “Have you had an increase in the number of vocations?” “Yes, thank God,” answered Father Rector. The Caudillo gave a gesture signifying great pleasure. Just before the General departed Brother Zuriarrian believing that he should show the General of the National Armies his merits as veteran of the Carlist Wars, appeared dressed in his cassock and a red beret adorned with stars. He was introduced to the General who greeted him amiably and congratulated him with a prolonged handshake.

As a memorial of the visit and in testimony of the gratitude for the restoration of the Society in Spain General Franco will be given an artistic reliquary which is being made at Eibar and in which will be placed relics of the Saints of the Society. On the upper part of the reliquary there will be a gold monogram of the name of Jesus: on the sides the escutcheons of Spain and of Loyola: and on the inside the inscription, “Duci Nostro Francisco Franco, Restitutori Societatis Iesu In Hispania, Laus Et Vita.” (“To our leader Francisco Franco restorer of the Society of Jesus in Spain, praise and long life.”) On the pedestal will appear the Holy House and on the lower border the inscription, “Remembrance of the visit of our Caudillo to Loyola, October, 14, 1939, Year of Victory.”

Everyone familiar with the characteristic merits of Father Cotter's writings will rejoice at the appearance of this latest and most impressive of his publications. For Father Cotter is a teacher and an author who has developed transparency of language to a degree where he stands unique in his chosen field. Utter lucidity, a simplicity of style which is always pregnant with meaning yet never at the expense of absolute accuracy, a frugality of language which never uses three words where two will suffice and whose outstanding charm and mark of merit is its unobtrusiveness,—these are the merits which we have come to look for with confidence, in any publication which bears this author's name. Perhaps most significant of all the tributes which have been given his writings is the spontaneity with which student philosophers and theologians turn to his books for their first endeavor to solve any perplexing question in the fields which his pen has covered. Certainly no tribute, we feel, would be more welcome in Father Cotter's own estimation. It is for them,—"not for the trained theologian, but for the theologians still in the process of their formation,"—that he has always and so adequately written.

Reviewing is a pleasant task when a new book affords as many praiseworthy features as this one. We have already mentioned its clarity and simplicity both of Latin and of thought. In addition, the volume is rich in frequent and apt illustrations and examples. Fuller treatment is habitually given to those precise points which long experience in the class-room has taught the author that students are most likely to misunderstand. Copious and excellent references are given both to standard authors and to special articles; and the advantage of American students of theology is well served by the frequent citation of English-speaking authors, both apologist and adversary. Finally in this catalogue of the more general merits of the work, there should be mentioned the apt choice and concise presentation of difficulties, the orderly procedure in terse thesis form, and the success with which
an attractive format makes clear the accurate progress from argument to argument. 

More specific merits of the book lie in the achievement of three aims which the author acknowledges in his foreword. An entire Apologetic, logically complete,—from the initial problem of the possibility of Revelation to the completion of the treatise on Tradition and Sacred Scripture,—is arranged into an orderly sequence of fifty-four theses and gathered into the limits of one volume. Particular commendation is due to the fullness with which the section on Sacred Scripture is treated. The second of this volume's specific merits lies in its relatively brief, but original and richly documented exposition of "Practical Apologetics" (pp. 487-502). Lastly, dogmatic arguments are skillfully isolated from purely apologetic arguments and a clear presentation of the former goes hand in hand with the establishment of each successive thesis on the validity of the latter alone.

The absence of those things which the book leaves to be desired is perhaps inevitable by reason of its single Apologetic aim. Thus -development of the apologetic half only of the Treatise De Ecclesia deprives the reader of such clear exposition as the author might give to such fundamental subjects as the Salvific End of the Church, the Membership of the Church, the Mystical Body of Christ, the Relation of Church and State, etc. Again, the adaptation to modern conditions which so distinguishes this work would be heightened, it seems, by the inclusion,—if only for the sake of the student's erudition,—of a brief section in the beginning on Religion in general (its Philosophy, Psychology, History) and a summary of the Immanentistic Apologetic, expounding its aims and proponents, its virtues and its defects.

In conclusion, here is a text-book which it is a pleasure to highly recommend. Father Cotter has taken upon himself the performance of an important service to theological students and has performed that service with the clarity, the orderliness and the thoroughness which those who knew his methods would expect. May we hope that a companion volume may some day extend that service to the other topics we noted above? In the meantime we confidently predict that the present work will abundantly receive a text-book's highest tribute, hard service at the hands of all those students to whom it is made available.

Joseph Bluett, S. J.

The prospectus announcing this work for subscription raised hopes of a book that would delight the eye and the heart. Those hopes have been generously redeemed. Lovers of fine printing and lovers of "the Holy Savage" will alike rejoice over *Katharine Tekakwitha*.

The *Positio* opens with a Statement of the Relator-General. Next comes a Summary of the Life and Virtues, Signal Favors, and Reputation for Holiness of the Servant of God, Katharine Tekakwitha. Then follow twenty-one Documents, arranged in chronological order; from a "Fragment of a Letter of Father James de Lamberville, 1677," to the "Process Instituted by Authority of the Ordinary in the Episcopal Tribunal in Albany, 1931-1932." "In accordance with prescriptions of Canon Law" this last document is not here translated. An Appendix contains a Bibliography of the Servant of God, the Notes that accompanied the Maps in the Latin Original, and the Observations of the Relator-General. The present volume closes with an Index to the Summary, to which were happily relegated the innumerable references printed in the margin of the original. On the end papers is a map of the "Tekakwitha country."

The map, the cover design, the frontispiece, the hand-lettered title page, the many full-page woodcuts, and the minor decorative elements, are by LeRoy H. Appleton.

Over two hundred pages are taken up by two of the documents, *The Life of the Good Katharine Tekakouita, Now Known as the Holy Savage*, by Pere Chauchetiere, and *The Life of Katharine Tekakwitha, First Iroquois Virgin*, by Pere Cholenece. Drawn from the Jesuit Relations, these lives offer spiritual reading of robust quality and authentic inspiration.

The original *Positio* is a tribute of historical scholarship to its subject; to this scientific tribute the English version adds an artistic tribute to Katharine Tekakwitha. It is incidentally a tribute to the tireless zeal of the here anonymous Vice-Postulator of her Cause, and to the Fordham University Press.

Will it set the bibliophiles’ teeth on edge to hear one regret expressed? The book "is limited to one printing from type,
after which the metal is to be melted." But perhaps some provision has been made for the larger libraries of our war stricken Provinces, so hospitable to the Jesuit student from overseas.

N. J. T.

_Saints and Blessed of the Society of Jesus_, by Fr. A. Ambruzzi, S.J., Good Shepherd Convent Press, Bangalore, India. 160 pages. $.40

The fourth centenary of the Society is the occasion for this revised edition of the author's "Saints and Blessed of the Society of Jesus." In this second edition many of the lives have been rewritten, and the liturgical prayers in the Mass, together with an authentic likeness, for each Saint and Blessed have been included. The author feels, and we must agree with him, that "if men and institutions are known by their fruits, the Society of Jesus will surely be better known and more properly appreciated by bringing out the moral greatness and the outstanding merits of those of our Brothers who were the best embodiment of her spirit."

The Jesuit will find in this unpretentious book a handy reference for the most salient facts in the lives of his fellow Jesuits raised to the honors of the altar. In many cases Father Ambruzzi brings out the peculiar note of each one's sanctity. Yet most of the lives are far too brief for sermon material; in fact when reading the book one regrets that several lives, particularly of the martyred Blessed, are so short. However, it should be noted that due emphasis both in characterization and accumulation of detail is placed on the sketches of those Saints who have contributed most to the fame of the Society.

Perhaps this volume will prove most inspiring and useful to the laity who wish to know more about the Society. The book should find its widest circulation among the Sodalists of our colleges and high schools. If placed in such hands it will undoubtedly stir many a generous heart to follow Christ Our Lord after the example of our most illustrious Martyrs and Confessors.

J. E. H.