

## CHAPTER XLIII

### SERVICE IN MANY FIELDS

#### § I. PARISH MISSIONS AND LAY RETREATS

The preaching of parish missions, long identified with the name of Father Arnold Damen, has never been allowed to lapse among the middlewestern Jesuits. That veteran missionary passed from the scene at the close of the eighties, but a group of zealous travelling preachers of the divine word has been steadily maintained in the field since his day. In 1935 the number of fathers so employed was ten, a quota as large as was practicable in view of other pressing demands upon the personnel. Among those engaged in this ministry since Damen's time, some of them associated with him at one or other time in his labors, may be mentioned Fathers Coghlan, Ward, Henry Bronsgeest, Hillman, Verdin, Schultz, Van der Erden, Finnegan, Mulconry, Boarman, Moeller, Eugene Magevney, Simon Ryan and McKeogh. A type of these strenuous ministers of the spoken word was Father Joseph Rosswinkel (1852-1922), whose career as travelling missionary covered twenty-six years, with a record of some five hundred missions preached by him over a vast range of territory. He conducted, moreover, seventy-seven retreats for the clergy in various dioceses of the Midwest, his services in this regard meeting with cordial appreciation from prelates and priests.

It is now nearly three quarters of a century since Jesuit priests first took up the preaching of parochial missions in the western states. This is clearly a stretch of time long enough to furnish a basis of experience as to the efficacy of this particular phase of the sacred ministry. The experience has been to the effect that these parochial missions or revivals are followed in the main by substantial and permanent results. Testimony on this head, very often of a striking character, has come from priests who personally engaged in the work. Thus one Jesuit father noted (1925) that in the course of a two-weeks mission to which he lent his services eighteen marriages were revalidated. Moreover, he witnessed that while he was a confessor in a certain city, church missions conducted in other churches of the city were always followed by a noticeable and permanent increase in the number of his regular penitents. And in this connection it may be explained that the object of the

typical parish mission is not so much to reclaim faithless Catholics and put them once more in the way of regular observance of the Church's laws as to fortify the church-going element and keep it up to as high a level as may be of Catholic religious practice.

In addition to the missionary groups employed on behalf of the English parishes in the midwestern region a few Jesuits, among them Fathers Joseph Jordans and John Spirig, were engaged during a period of years in giving missions in German to congregations that could be reached more readily through the medium of that language. This was the work inaugurated by Father Weninger and continued by him through three or four decades with conspicuous success. The gradual disappearance of the German language in the United States since the passing of the period of immigration from the Fatherland has made the need of German-conducted missions less pressing until, as an aftermath of the World War, the need was practically at an end. The preaching of German parochial missions by Jesuit fathers of the Middle West was discontinued in 1923. On the other hand, parish missions in Polish continue to be given in considerable numbers, numerous congregations of Poles throughout the country being more familiar, at least as far as religious matters are concerned, with their vernacular than with English. Attached to the Jesuit residence of Toledo, Ohio, for a period of years were four or five missionary fathers, native sons of Poland, who were regularly employed throughout the year preaching missions to their countrymen both of the central and eastern States. Headquarters of this staff were later established in Chicago, where the Polish Jesuits opened a residence in 1934.

A noteworthy movement in the Catholic Church in the last few decades has been that concerned with spiritual retreats for the laity. The retreat movement may be said to have started with the publication in 1548 and subsequent use of the book of *Spiritual Exercises* composed by St. Ignatius Loyola. Retreats for the laity, based on this classic text of the Jesuit founder, were in vogue in Europe many generations ago, but they fell into desuetude and revived interest in them with their actual widespread extension and popularity in the Church is a phenomenon of our own day. In particular little is heard among the middlewestern Jesuits of these retreats for lay folk until at a comparatively late stage in their history, only in the first decade of the current century was attempt made to conduct such retreats in series for successive groups of laymen gathered for the purpose within the walls of a college or novitiate. Later, laywomen were brought within range of the movement.

In 1908 Father Adolph Kuhlman began at St. Mary's College in

Kansas a series of summer retreats for laymen, which were repeated annually up to the beginning of the thirties, when the conversion of St. Mary's College into a theological seminary necessitated their suspension. The attendance at these summer spiritual revivals has reached approximately four thousand. As a means of aiding individual souls in a religious way as also of propagating Catholic ideas and viewpoints throughout Kansas and the adjoining states from which the bulk of the retreatants are recruited, the range of influence of these retreats has been considerable. As a result of the movement initiated at St. Mary's courses of retreats have been started at Hays, Kansas, by the Capuchins, at Atchison, Kansas, and Shawnee, Oklahoma, by the Benedictines, at Wichita by the Redemptorists, and at Gethsemani, Kentucky, by the Trappists. Not only have the retreats resulted in a practical determination on the part of the men to make Catholic principles an actual force in their own lives but they have helped to spread Catholic papers, leaflets and books. Series of annual summer retreats for laymen have also been in operation in other centers besides St. Mary's, as in St. Louis, Prairie du Chien, Wisconsin, Spring Bank, Wisconsin, Milford, Ohio, Detroit, Cleveland and Denver.

At St. Mary's retreats for laymen, however far-reaching in results, were conducted during the summer season only, at which time the college dormitories were vacated by the students and lodging could thus be provided for the retreatants. The normal arrangement postulates a so-called "retreat house," devoted entirely to the business of the Spiritual Exercises and offering week-end retreats all the year around. The first institution of this kind in the West was opened in the spring of 1922 on an attractive property of seventy-five acres occupying high ground on the west bank of the Mississippi some ten miles south of the municipal limits of St. Louis. The property, popularly known as the White House from the name of the picturesque country-residence which stood on it at the period of the purchase, was acquired by St. Louis University, February, 1922, for forty-five thousand dollars, under a financial guarantee furnished by the Laymen's Retreat League of St. Louis. The initial retreat opened April 20 of the same year on behalf of a group of laymen from East St. Louis, Illinois. The original White House having been destroyed by fire February 23, 1923, on its site was erected a substantial stone structure of Old English Gothic design. A chapel of similar design, the gift of Mr. Dayton Mudd of St. Louis, as also ample dormitories have since been added, the entire group presenting architecturally a unique and charming picture. Two Jesuit fathers are steadily employed in the conduct of the retreats, which are of three days' duration and occur regularly at week-ends

throughout the year, the Christmas holidays and Holy Week alone excepted. During the period 1922-1929 some two thousand Catholic men of St. Louis and its vicinity, with an occasional non-Catholic among them, availed themselves of the opportunity thus offered to come to close quarters in silent retirement and prayer with God and the things of eternity. The retreat movement centred at the White House has from its beginning been under the direction of Father James P. Monaghan, who has likewise presided over the growth of the institution on its physical side from the selection of the property to the erection of the various buildings.

Retreats for laymen had an ardent and successful promoter in the person of Father Theodore Van Rossum, a native of Emmerich on the Lower Rhine, Germany. Having entered the Society of Jesus at twenty in a novitiate near Munster, he later came to America, was rector of Canisius College, Buffalo, 1883-1888, superior of the Buffalo Mission, 1892-1898, and rector of St. Stanislaus Novitiate near Cleveland, 1898-1909. While filling the last-named post he was also master of novices from 1898 to 1908, in which latter year the noviceship was transferred to Florissant. In the last thirteen years of his life his duties were mainly those of spiritual father and director of retreats. Of all the ministries of the Society, the dearest to him was the giving of retreats, scores of which he conducted on behalf of members of the hierarchy, priests, religious of both sexes, and lay people. His reputation for personal piety and wise and illuminating counsel in things of the spirit became widespread and numerous persons not of the Society eagerly sought his direction.

The first laymen's retreat organized by Father Van Rossum was in the summer of 1906. Of the sixteen who had engaged to come only two put in an appearance, but the zealous priest insisted on giving the retreat to these two. Before he died hundreds of men, among them, merchants, doctors, lawyers and other followers of business and the professions, were annually making the retreats at St. Stanislaus, so successful had the movement become despite initial difficulties. In the beginning criticism of Father Van Rossum's venture was not lacking, doubt being expressed by some of his Jesuit confrères as to whether American laymen could be got to go through a private retreat with the earnestness that insures substantial results. But experience put an end to skepticism on this score. "Doubters had only to come and see and hear for themselves—see the men go through the exercises and observe strict silence all day and hear them pray and sing in the chapel and in the woods while making the stations of the cross" and their doubts gave place to appreciation of Father Van Rossum's fruitful

work. This ardent priest, whose obvious personal piety was a life-long influence unto good, died in Cleveland, April 22, 1922.

The movement to provide Detroit with a permanent centre for laymen's retreats took definite shape under Father John Donohar (1860-1926), who in 1922 purchased for \$179,300 a property at Grosse Pointe on the outskirts of the city. The site was subsequently judged to be unsuitable for retreat purposes and was sold in the spring of 1926 to Edsel Ford for \$263,500. Father William Cogley, who had taken the retreat work in hand on Father Donohar's death in August, 1926, thereupon purchased for \$291,000 a forty-acre estate of great beauty known as Deepdale and situated in the vicinity of Birmingham, a town on the Woodward Avenue superhighway some miles beyond the northern limits of Detroit. Pending the erection on this property, now known as Manresa, of an adequately appointed retreat house, the existing mansion was temporarily fitted out for the reception of retreatants whom it was found possible to accommodate to the number of twenty-one, the first retreat being held in September, 1926. The mansion was subsequently destroyed by fire, whereupon plans began to be laid for the erection of a building specially designed for retreat purposes. The building has been carried through to completion and affords every facility for promoting the laymen's retreat movement in the Detroit region.

For the Milwaukee region Spring Bank, an attractive property located on Lake Oconomowoc, was leased from its owner, the Catholic Hospital Association, and adapted for week-end retreats, which were inaugurated in the fall of 1926. The work was suspended the following year, but was later resumed at the hands of the Cistercian fathers.

Recruiting for the retreats takes various shapes, circular-letters, leaflets, magazine articles, and captancies, some or other individual being appointed to muster the members of a group and captain them. The parish priests often become interested in enlisting men of their parish for a retreat and sometimes make it with them. With a view to keep alive the inspiration received from the exercises and promote the movement generally Laymen's Retreat Leagues have been organized in connection with the various retreat-houses.

Closed retreats for women are now being conducted in numbers, generally within the precincts of a sisters' convent. Special retreat-houses for women paralleling those for men are few in number in the United States, the only one in the Middle West under Jesuit direction having been located on the outskirts of St. Louis. Work in this center was begun in 1926 with Father James Preuss in charge but, not meeting with the financial support which the experiment required, was discontinued in 1929.

## § 2. A DIVERSITY OF MINISTRIES

An interesting attempt to better the condition of the homeless working boy of the city is associated with the name of Father John Poland (1846-1907), member of a pioneer Catholic family of Cincinnati and a man of scholarly tastes and ripe literary culture, who did excellent work in the professor's chair and on the lecture-platform. But he contrived amid his academic pursuits to find time for projects of religious and social uplift. In St. Louis he was for some years director of the Young Men's Sodality and in this capacity had the responsibility of planning for the erection of a new sodality hall on Grand Avenue. In Cincinnati he conceived the idea of providing a refuge for homeless boys of the street, and accordingly began on December 3, 1885, an institution in a rented house on Seventh Street east of Main. Only six boys were at first received but the numbers grew, rendering larger quarters imperative. After being maintained successively in three distinct locations, the Home moved in 1893 to the east side of Sycamore Street between Fifth and Sixth, where it remained until 1915, in which year it found attractive quarters in the Fenwick Club building in Pioneer Street. For the twenty-two years the institution was located on Sycamore Street it was under the management of Miss Margaret McCabe. In 1895 it was incorporated and through aid received from benefactors and other sources was placed on a secure financial basis. Father Poland's active interest in the Working Boys' Home continued as long as he lived. It is told of him that, having received from a relative on the occasion of his silver jubilee to the priesthood a gift of twenty-five dollars, he handed it over to a group of boys from the Home who had come to tender him their congratulations. At his death the inmates of the refuge told their beads around his remains.

Father Poland's concern for the homeless working boy was shared by Father Francis P. Nussbaum, who first engaged in this field of social work while attached as professor of philosophy to the faculty of St. Ignatius College, Chicago. He was a native of Munich in Germany, where a brother of his achieved distinction as a physician, counting the famous Dr. Doellinger among his patients. The Jesuit was a man of learning, especially in philosophy and liturgy, his acquaintance with church rubrics making his services greatly in demand as master of ceremonies. In Chicago he organized his first working boys' sodality, later he started in Cincinnati a similar organization in connection with the Working Boys' Home. "Every Sunday evening, until failing health forced its abandonment," said a writer in a Cincinnati newspaper, "Father Nussbaum might be found in the sitting room of the home, surrounded by a crowd of boys of all ages and among them the man

of great learning was a child, interested in their boyish sports, sympathetic at the recital of their boyish troubles and rejoicing with them in their little pleasures." When Father Nussbaum died late in the evening of December 30, 1898, the boys at the Home had already retired to bed, the news was broken to them in their sleep, whereupon they rose and went in a body to the chapel to offer their united prayers for the soul of their departed father in Christ.

Work among deaf-mutes has been taken up by Jesuits at various places in the Middle West, especially in Chicago. Here, some time in the early eighties, two noted missionaries, Fathers Arnold Damen, S.J., and Henry Meurer, C.S.S.R., were called to attend a dying deaf-mute, who lacked religious instruction and could be prepared only with the utmost difficulty to receive the last sacraments. The experience brought home to these zealous men the need of meeting the spiritual necessities of this class of afflicted persons and they thereupon laid before Archbishop Feehan the need of a Catholic school for the deaf in the archdiocese of Chicago. At the prelate's suggestion Miss Eliza Starr, artist and author of note and a convert to the Catholic Church, was led to take active interest in the project. Through her influence a group of socially prominent Catholic ladies of the city were organized into an association bearing the name "The Ephpheta Society." Under the auspices of this society a school for the deaf was opened October 2, 1884, class-room space being provided by the Jesuit fathers in the former Holy Family rectory at May and Twelfth Streets. Later, as the pupils increased in number, the school was transferred to St. Joseph's Home on May Street, conducted by the Daughters of the Immaculate Heart of Mary. Here for some twenty-five years these devoted women provided quarters for the school and looked to its support. Chaplains of the school were in succession the Jesuit fathers John Condon, Joseph Prince, Paul Ponziglione, Henry Dumbach, Ferdinand Moeller, Patrick Mahan, Francis X. Senn, Joseph O'Brien, and Charles Hoffman. Beginning with Father Dumbach the chaplains learned the sign language so as to be able to deal directly with their spiritual charges. Both the boys and girls in attendance, at one time as many as one hundred and twenty, were boarded at the Home. The cramped quarters finally led to the suspension of the boys' department, which in 1906 was reopened by Father Moeller as a day-school, again occupying its original quarters in the old parish rectory. A turning-point in the history of Catholic deaf-mute education in Chicago was occasioned by a legacy of one hundred thousand dollars left by Mrs. Marie T. Boardman for the erection of a separate school for the deaf to continue the work begun by the Jesuits within the limits of their parish. Mrs. Boardman's will was contested by relatives and only forty-

five thousand dollars of the original legacy became available for its intended use, but with this amount eked out by other legacies, donations and funds raised in various ways enough means were realized for the erection of a handsome and substantial structure on Belmont Avenue at Crawford. Here, in 1909, the Ephpheta School for the Deaf was installed, the Jesuit chaplain continuing in attendance until 1913 when he found it necessary to limit his activities to the care of the adult deaf.

To provide a religious and social center for former pupils of the Ephpheta Schools and for the adult Catholic deaf generally, the Ephpheta Mission for the Deaf was organized with Father Moeller in charge. Buildings for club purposes were successively rented in the vicinity of the Holy Family Church until in 1909 the mission was housed in the old rectory made available for the purpose by the transfer of the boys' school to the newly erected structure on Crawford Avenue.

The mission, equipped with chapel, club-rooms and recreational facilities, prospered greatly, as many as eight hundred deaf-mutes being entered on its register. Three sodalities, for men, married ladies and young ladies respectively, were organized while five other distinct organizations of a fraternal and educative character were set on foot. Later the growth of the mission made it necessary to seek more ample quarters and at present it is housed in a building of its own on Ashland Avenue, which funds at its disposal made it possible to acquire.

Jesuit interest in the deaf-mute developed on its largest scale in Chicago, but in other cities also of the Midwest it found promoters in young priests of the Society who were attracted to this phase of the ministry. Fathers Kroeger in Omaha, Ehrhard in Kansas City, Seeger in Toledo, Hoffman in St. Louis, and Senn in Chicago became active in the work, all having acquired the sign language as the indispensable medium of communication with their charges.

A work which St. Ignatius would have delighted in is carried on by twentieth-century followers of his in the Cook County Hospital, Chicago. This institution is the center of a hospital area covering nearly fifteen city-blocks and comprising eight distinct hospitals, the largest aggregate anywhere existing of institutions devoted to medical care of the sick. Cook County Hospital, the largest unit in the group, receives annually nearly thirty thousand patients, of whom from sixty-five to seventy-five per cent are Catholics. Of these, one-half are Slavs and of these again, one-half are Polish. The spiritual care of these fifteen or twenty thousand Catholics, while they are under the hospital roof, devolves on a staff of three Jesuit chaplains, who devote their entire time to this exacting ministry. The work was inaugurated in 1902, Father Michael McNulty being the first to engage in it. The three chap-



lains serving the hospital in 1936 were Fathers Francis X. Bimanski, Andrew J. Cook and Edward A. Jones.

Chaplaincies in institutions, private or public, especially the latter, generally offer an inviting field for priestly zeal. Reference has just been made to the work of the Jesuit chaplains of Cook County Hospital, Chicago. Elsewhere in the Middle West similar ministerial services have been and in some cases still continue to be rendered. For ninety years and more the Cincinnati city hospital has had its Jesuit chaplain as had also for a period of years the Cincinnati jail. Jesuit fathers have also regularly served the St. Louis and Toledo jails, as also hospitals in Milwaukee, St. Louis and Toledo, and the poor house in the last-named city. For years the Soldiers Home in Milwaukee was attended by a father from Marquette College while the Cook County Poor House and Psychopathic Hospital at Dunning in Chicago were long visited by a father from St. Ignatius College, Father Henry Baselmans having been particularly active in this connection. Nor must one overlook the important ministerial duties which continue to be discharged by Jesuit chaplains in Good Shepherd convents as in St. Louis and Kansas City, Missouri.

A unique and previously neglected phase of priestly work was taken up in 1922 by Father John Lyons, founder and chief promoter of the Catholic Instruction League. This consists in baptizing the worse cases among the feeble-minded inmates of state institutions. This class of persons, being from birth almost if not quite intellectually dead and therefore without moral responsibility, are to be rated as "infants" and may consequently, in the opinion of theologians, be lawfully baptized. Father Lyons's first baptisms, over seven hundred in number, among these unfortunates were administered in the Home of the Feeble Minded in Lincoln, Illinois. Other state institutions at Beatrice, Nebraska, Marshall, Wisconsin, and other points were subsequently visited and hundreds of the inmates regenerated in the saving waters of the sacrament. The "apostolate of the feeble-minded" has yielded results as gratifying as they were unexpected.

The Catholic Hospital Association of the United States and Canada owes its origin to Father Charles B. Moulmier, who presided over its activities as president for the first thirteen years of its career. It was founded at a meeting in Milwaukee, June, 1925, which was called by Archbishop Messmer at the instance of Father Moulmier, at that time regent of the Medical School of Marquette University. The purpose of the Hospital Association is, so its constitution declares, "to promote the medical, social, economic, and religious development of its members and to further scientific efficiency and skill in hospital management and the further education of the whole hospital personnel," in fine, "to increase the efficiency for public service of Catholic Hospitals." In May,

1920, the Association began to publish under the editorship of Father Moulinier a magazine, *Hospital Progress*, which was, as explained in the initial issue, "to become the medium through which the best thought and practice in hospital service to the sick will be worked into the lives of those who are consecrated to this service." One of the most worth-while activities of the Association has been the steady and effective cooperation it has lent to the American College of Surgeons in promoting its standardizing program. In 1928 Father Alphonse Schwitalla became president of the Association, and in the same year the editorial offices of *Hospital Progress*, originally located in Milwaukee and subsequently in Chicago, were transferred to St. Louis.

From the Catholic Hospital Association have issued two allied but now autonomous bodies, the International Catholic Guild of Nurses, established in 1924, and the Catholic Medical Mission Board incorporated under the laws of the state of New York in 1927. In the organization of these two bodies Father Edward F. Garesché took a leading part, being since 1927 general spiritual director of the Guild of Nurses and president of the Catholic Medical Mission Board. At the suggestion of the same father, Cardinal Hayes established a new community of nuns, "The Daughters of Mary, Health of the Sick" or "The Mission Health Sisters," whose occupation it will be to lend medical aid to the missions, home and foreign.

The Catholic Instruction League was set on foot by Father John M. Lyons in May, 1912, with the approval of Archbishop Quigley of Chicago. Its first work was carried on in that city. It has been calculated that approximately two million Catholic children throughout the United States (more than half the entire number) are attending the public schools. Obviously these boys and girls either receive no religious instruction at all or only a meagre amount of it and as a result large numbers of them are lost to the Faith. To reach these neglected children and bring them the benefits of systematic instruction in the catechism is the purpose of the Catholic Instruction League, which sets up its centers under the direction of the local pastor with a staff of lay teachers, men and women, in attendance.

The origins of the League may be briefly told. At Father Lyons's suggestion a Mrs. Lilian Kubic succeeded in the spring of 1912 in gathering in her home a group of ten little girls, who were taught sewing with a catechism lesson as a feature of the class. On May 20 six of the children were confirmed at the Church of Our Lady of Pompei by Archbishop Quigley, the zealous lady instructor and Father Lyons being in attendance. The latter took advantage of his meeting with the Archbishop on this occasion to lay before him a plan for assisting pastors in catechetical instruction through the agency of lay teachers. The prelate was much impressed and readily gave his approval to the

plan. The first regular class or center, as the classes came to be called, was organized in Chicago in June, 1912, in a building at Twentieth and Loomis Streets, which housed one of the schools of the Bohemian parish of St. Procopius. Seven teachers who had been induced by Father Lyons to take up the work began instructing the children in small groups, the latter coming in response to an announcement from the pastor that catechism classes would be started on behalf of such children as did not attend the parish school. These classes were held after school-hours twice a week. Twenty-nine appeared the first day and the number subsequently rose to ninety-six. Eventually, as a result of the centre's activity, six children were baptized and much larger groups received for the first time the sacraments of confession and holy communion. The second center of the league was organized also in June, 1912, in another Bohemian parish of Chicago, St Agnes. Here the first marked success of the movement was scored. When in 1920 the work of this center was taken in hand by nuns, approximately a thousand children had been instructed and had received their first holy communion.

From Chicago the Catholic Instruction League extended its activities into some twenty-five archdioceses and dioceses of the United States, meeting with sympathy and support from prelates and pastors. It was established in all the large cities west of Toledo and from Detroit south to Albuquerque and in very many of the larger towns and villages. It did excellent work in such places as Chicago, St. Louis, San Francisco, Omaha, St. Paul, Springfield (Ill.), Tampa, Pine Bluff, Tulsa, Oklahoma City, Racine, Green Bay, Peoria, and St. Augustine. In the first twelve years of its existence it gave religious instruction to some twenty-five thousand Catholic public-school children and young people in seventy-five different locations in and around Chicago, the entire number thus reached throughout the country during the same period going up to the hundred thousand mark. The centers now established run into the hundreds and it has been calculated that over two hundred thousand children have received instruction through their agency. The League has (1935) its official organ, the *C. I. L.* [Catholic Instruction League] *Messenger*.

The seal of the Church's approval was placed on the work of the Catholic Instruction League through a Brief of Pius XI issued on August 9, 1925. The introductory paragraph of the brief sets forth the chief purposes of the league: "In the city of Chicago at the Loyola University of the Society of Jesus exists the principal centre of a certain pious Society for Catholic instruction named The Catholic Instruction League. In the year 1912, John Lyons, a priest of the aforesaid Society of Jesus, with the approbation of the Archbishop of that Arch-

diocese founded the Society, the principal object of which was the religious instruction of Catholic boys and girls, who attend the public schools. But other ends were also proposed to this fruitful union namely, to devote itself to the preparation of children and adults for Confession and the reception of First Holy Communion, to the erection of well-equipped, suitable schools for the Negroes, the Chinese and others whose religious instruction so many in the United States of North America neglect, to the promotion of the parochial schools, and finally to offering suitable and opportune instruction to Catholics and non-Catholics of good will who desire instruction concerning the Church's dogmas and morals." By this brief the Catholic Instruction League was raised to the dignity of a so-called Primary Union enriched with certain indulgences available to league members and to the children instructed by them and with the privilege of affiliating to itself "other unions of the same title and institute canonically erected in any part of the world."

In January, 1914, appeared, under the direction of Father Edward F. Garesché, the first issue of a monthly magazine designed to promote the interests of the sodalities of Our Lady established in the United States. These "Marian congregations," as they are sometimes called, are of Jesuit origin, the first one having been set up at Rome in 1563 through the enterprising zeal of a Belgian member of the Society, Father John Leunis. They are generally organized on the plan of separate units for the sexes, while within the sexes there are separate units also, differentiated by such factors as age, occupation, and condition in life, whether married or single. As a characteristic Jesuit device for promoting piety among the laity, these associations are to be found in parishes and schools of the Society though they are also established in great numbers in parishes and schools not under Jesuit control. As to the Marian sodalities in the United States, it had long been felt that they were not functioning satisfactorily, a situation that seemed to call for a periodical designed to stimulate them to new life and vigor. Hence the appearance at the instance of Father General Wernz of the above-mentioned periodical, which took the name, *The Queen's Work*. For the first few years it made its appeal on the basis of a magazine of general Catholic activities, the hope being entertained that the more specific aims of the Marian sodality as a religious organization could best be realized by first engaging the interest of the members in matters not of a directly religious nature. For a period of years a subsidiary publication was issued under the name *The Sodality Bulletin*, its contents having an explicit sodality appeal. *The Queen's Work*, having several times changed its format, though not its objective, finally began, 1928, to be issued in newspaper form, its contents being thereupon largely

limited to sodality news and other matters tending to further the sodality idea. In addition to the magazine the office of *The Queen's Work* publishes religious books and tracts, negotiates the affiliation of sodality units to the *Prima Primaria* or Primary Sodality in Rome, and through the medium of addresses and retreats given by the editorial-staff helps to forward the sodality movement throughout the country.

The progress of the sodality movement in the United States has been marked by various noteworthy gatherings organized in its interest. Conventions of sodality directors were held in St. Louis, 1914, and in Chicago, 1926. The first students' sodality convention, which took place August, 1928, in St. Louis, was marked by enthusiasm on the part of the five hundred delegates present. This conference was at the same time a national student-leadership convention. The leadership movement among the Catholic youth of the country, initiated by Father Daniel Lord, national director of sodality activities, and promoted especially through Summer Schools of Catholic Action, has assumed notable proportions.

To the category of American Jesuit periodicals which, like *The Queen's Work*, transcend province lines in the order and are national in scope, belong also *The Messenger of the Sacred Heart* (1866), *America* (1909), *Thought* (1926) and *Jesuit Missions* (1927). *The Messenger of the Sacred Heart* is the widely circulated organ of the Apostleship of Prayer as established in the United States. *America*, "a Catholic review of the week," is a vigorously conducted exponent of the Church's position in all issues in which its interests are at stake. *Thought*, "a quarterly of the arts and letters," takes rank with such learned reviews as seek to bring to their readers the latest and most authentic findings of scholarship and research. *Jesuit Missions* is an energetic organ of publicity and support for the numerous foreign missions managed by the American provinces of the Society of Jesus.

### § 3. LITERARY OUTPUT

The pioneer Missouri Jesuits had scant opportunity to exercise what may be aptly described as the ministry of the pen. Few in number and surrounded by a more or less frontier environment, they gave themselves up to the more obvious occupations to be found in school, parish and Indian mission. But as their numbers grew writers began to appear among them until within the last three or four decades the literary output from their ranks has assumed respectable proportions, the books and pamphlets thus produced running into many hundreds. One or other name may here find mention.

Father Walter Hill (1822-1907) is to be numbered among the pioneers of the neo-scholastic movement in philosophy as regards the

United States, his two text-books, *Elements of Philosophy* (1874) and *Ethics* (1879), being the first attempts to make the principles of scholastic philosophy available to American students in the vernacular. Father Hill was born near Lebanon, Kentucky, January 21, 1822, made undergraduate studies at St. Mary's College, the institution conducted by French Jesuits in the immediate vicinity of his birthplace, and became a Jesuit in 1847. He had worked his way through school, being in 1838 in charge of the college saw-mill, in which occupation he won local repute by his skill in managing the oxen that were used to haul the great-sized logs. Father Hill always cherished a frank affection for his native Kentucky, where his family had been settled from the very beginnings of the Catholic Church in that state. He was a man of medium height, stockily built and of uniform good health, living to the ripe age of eighty-five. He was a vigorous, stalwart personality, an enemy of all pretension and sham, and had qualities of mind and heart that won him numerous friends, among them, Archbishop Ireland and the eminent St. Louis physicians, Doctors Louis Charles Boisliniere and Moses Linton. The appearance of Hill's *Elements of Philosophy* elicited two elaborate articles of hostile criticism from the pen of the distinguished convert, Orestes A. Brownson, who was not sympathetic to scholastic philosophy, being more drawn to other systems which it had begun to supplant in Catholic schools. He was an honest and outspoken critic and did not mince words in dealing with Hill's book. "We cannot call Father Hill a philosopher," he says "He lacks the true philosophical instinct, and we should doubt if he has ever engaged in any original investigations or made his loans from others his own by digesting and assimilating them to his own mind." It is pleasant to note that Father Hill and his trenchant reviewer were and remained to the end the best of friends. "Let me add, Mr. Brownson," Father Hill replied to him October 10, 1874, "that I do not take your criticisms on my little work written at suggestion of my Superior in an unkindly spirit, on the contrary, I thank you for your remarks, which I can but suppose to have been well intended. The book has met with unexpected success, having reached the third edition, a copy of which I herewith transmit to you. I surely am thankful to you for what you have done towards bringing my book before the learned world, you are harsh in your manner, but I believe you to be upright in your intention. I pen this in cordial and Christian love for you, but it is not written for publication. I surely have no right to think hard of you because you differ with me in some matters of opinion."

Archbishop Ireland was much devoted to Father Hill and wrote to him on one occasion. "That I have been able to secure and enjoy your very special regard is one of my great comforts of mind. I cannot

have gone very wrong, I am able to say to myself, since Father Hill is so willing to number me among his good friends. I rejoice to hear now and then from friends who meet you that though bending under the weight of years, you are still bright of thought and gay of heart." On hearing of Father Hill's death the Archbishop wrote to St. Louis "Father Hill has seen the allotted course of years and his passing away cannot be a surprise, yet it brings to his many friends, among whom I am happy to number myself, a pang of deep sorrow. He was such a good man, such a devoted friend, it was such a delight to see him face to face, to meet him mind to mind. He was one of my best and sweetest friends. Few there are, if any, from whose company I derived so much joy, so much light, and guidance. As I look back over the last thirty years I consider it one of my great privileges to have known him, to have loved him and to have been loved by him." Another admirer of Father Hill was Father Phelan, the vigorous editor of the *St. Louis Western Watchman*, who wrote of him after his death as "the greatest priest this generation of American ecclesiastics has produced. He resembled St. Paul in that he never taught aught but the plain and simple truths of the Catholic church. As a giver of retreats and master of conferences best known and best beloved of clergy and laity."

Father William Poland (1848-1923) wrote a crisp and lucid prose as one finds evidenced in his *Laws of Thought* (1892), *Fundamental Ethics* (1894), and *Truth of Thought* (1896). The *Laws of Thought*, a text-book of logic, was adopted in 1921 for use in the general staff-school at Fort Leavenworth, Kansas. Father Poland's discussions in pamphlet-form of pressing questions of the day represent perhaps his most notable service as a writer. A paper from his pen on Collectivism won admiring comment from William Marion Reedy, brilliant editor of the *St. Louis Mirror*: "The most captivatingly lucid Aristotelian argument I have ever read in riddlement of the collectivist theory." *Find the Church* met with particular favor and has been included among publications prepared for the blind. "It seems to me," wrote a correspondent, "that any person with unprejudiced mind, really seeking Light and Truth could not possibly fail to solve the problem by reading this booklet carefully" From Elbert Hubbard of the *Philistine* came this commendation of Father Poland's *Style in Composition*. "You have written a very sinewy bit of English on how to write it I have read the booklet—not only once but twice—once aloud to a friend. It's all right and I cannot detect a flaw in your logic. The way to write well is to write—no mistake about that. It's only the daily theme that will ever make a writer. As to secret routes, Brother, bless you! there are none. When a man writes well he surprises himself and the next

day he asks himself, as did Swift 'How did I do it?' I wish you'd write another booklet as good as this on The Cultivation of the Imagination. Various men have browsed around the edge of it, but none have really taken it in hand."

Father Francis J. Finn (1859-1928) achieved a measure of celebrity as the "discoverer" of the American Catholic boy, a title conferred on him by a fellow man-of-letters, Maurice Francis Egan. His boy-stories, beginning with *Percy Wynn*, the first to appear, 1889, have been read by young folk from one end of the country to the other. Moreover, many of them have found their way by translation into foreign languages so that of American Catholic writers Father Finn is perhaps the best known in European lands. Shortly before his death, which occurred November 2, 1928, in Cincinnati, the scene of his activities during the last thirty-two years of his life, he penned a brief survey of his career. "Wrote twenty-one juveniles, editor St. Xavier Calendar, took charge St. Xavier School, made it free and in twenty-five years have put aside for it an endowment of one hundred thousand dollars. Have done my share to build up a school of juvenile Catholic writers and established a juvenile Catholic library to supply boys and girls the country over with good Catholic books. Established a commercial course at St. Xavier at a nominal fee. Began with two or three and now numbers 476. It is for boys and girls. Effects wonderful. Have done all in my power to promote good books, good entertainments—my motto being rather to point with pride than view with alarm. Established Little Flower Library."